A grammar of the classical Arabic language

Mortimer Sloper Howell

A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY MORTIMER SLOPER HOWELL,

H. M.'s BENGAL CIVIL SERVICE,

Member of the Asiatic Society of Bengal, and Fellow of the University of Calcutta, and of the Anjuman-i-Panjáb.

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TO

SIR WILLIAM MUIR, D.C.L., L.L.D., K.C.S.I.,

AUTHOR OF THE "LIFE OF MAHOMET,"

AND FORMERLY

LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,

THIS WORK,

COMMENCED UNDER HIS AUTHORITY,

IS

RESPECTFULLY DEDICATED,

AS A TOKEN OF ADMIRATION FOR

THE BRILLIANT ORIENTAL SCHOLARSHIP

WHICH

ENLIGHTENED AND ADORNED HIS ADMINISTRATION.

PREFACE.

THIS Grammar is designed in conformity with the Prophet's injunction إستعينوا في الصناعات بأهلها *Seek help in arts from their masters,*[1] which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals;[2] their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Sībawaih, AlFārisī, and AzZamakhsharī, were foreigners has been anticipated by Ibn Khaldūn, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs.[3]

The science of grammar among the Arabs owes its origin[4] to the anxiety of some pious and politic states-

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[1] D. 122.

[2] I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).

[3] *IKhld. vol.* I, part III, *p.* 316.

[4] The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the *Muzhir* (Mr. II. 198—212) and from the historical and biographical works cited in the Abbreviations of References (*pp.* i—xxvi below). References will be given only in special cases. For further details about the Gramma-

men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the *Ḳur'ān*, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-ṭṬayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized "Arabs from the time of the Prophet (God bless him, "and give him peace!). For we are told that a man "committed a solecism in his presence, and he then "said 'Set your brother right, for he has erred.' And "Abù Bakr said 'Assuredly that I should recite [the "'*Ḳur'ān*] and omit is more pleasing to me than that "'I should recite and commit a solecism.' And solecism was already well-known:— nay, we have been "told the words of the Prophet (God bless him, and "give him peace!), that he said 'I am of Ḳuraish, and "'have grown up among the Banù Sa'd. Whence, "'then, should I have solecism?'[1] And a Secretary "of Abù Mūsà alAsh'arī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abù Mūsà, "saying 'Strike thy Secretary one stroke of a whip.'[2] "And 'Alī Ibn AlMadīnī used not to alter a tradition, "even if it contained a solecism, unless it were the "words of the Prophet (God bless him, and give him "peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan,[3] were a subject of perpetual

rians the reader is referred to the Abbreviations of References and the Chronological List (*pp.* xxvii—xxxiv below), and for their opinions to the body of the work.

[1] See *vol.* I, *p.* 310 and the Note on *l.* 15 of that page.

[2] See *vol.* I, *p.* 316 and the Note on *l.* 18.

[3] Histoire Générale et Système comparé des Langues Sémitiques, *p.* 376.

affliction to the Arabs of the old school; and the Khalīfa 'Alī conceived the idea of endeavouring to stop them by the publication of the rules governing the construction[1] of the classical language. This accomplished prince, who, according to Ibn 'Abbās,[2] was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth,[3] proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle; and then made over the task of developing his conceptions to his learned confidant Abu-lAswad adDu'alī.[4] The execution of this project, however, was interrupted by the murder of 'Alī in 40[5] and the usurpation of his rival Mu'āwiya[6] in 41; and for more than 10 years Abu-lAswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text; and Ziyād Ibn Abīhi,[7] who was then Governor of the two 'Irāḳs,[8] suggested to Abu-lAswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

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[1] Etymology was not invented till a much later period, its first author being Mu'ādh Ibn Muslim at Harrá (Mr. II. 202, Sn. I. 28).

[2] See the Note on *vol.* I., *p.* 14, *l.* 12.

[3] AGh. IV. 22, Nw. 437.

[4] The words used by 'Alī on this occasion أنح هذا النحو يا أبا الأسود *Follow this method, O Abu-lAswad* gave the name of نحو to the new science (A. I. 28).

[5] See the Note on *vol.* I, *p.* 373, *l.* 17.

[6] See the Note on *vol.* I, *p.* 373, *l.* 16.

[7] See the Note on *vol.* I, *p.* 281, *l.* 13.

[8] He held this appointment from 50 to 53.

incidental to the patristic government of the early Khalīfas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1;[1] and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughīra Ibn Shu'ba,[2] who was Governor of AlBaṣra under the Khalīfa 'Umar[3] in 17; and, after the disgrace and recall of AlMughīra in the same year, he retained the post of Secretary under the new Governor Abù Mūsà alAsh'arī,[4] who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of 'Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalīfa's command, the astute politician 'Amr Ibn Al'Āṣ[5] exclaimed, in admiration of his matchless oratory, "By God, if this young man were of Ḳuraish, he "would drive the Arabs with his staff!" The influence acquired by Ziyād under the austere 'Umar was retained and augmented under the chivalrous 'Ali and the crafty

[1] Or 10 years before the Flight, or in the year 2 or 8. See IKb. 176, AGh. II. 215, Nw. 256, Is. II. 82.

[2] See the Note on *vol.* II, *p.* 290, *l.* 1.

[3] See the Note on *vol.* I, *p.* 479, *l.* 2.

[4] See the Note on *vol.* I, *p.* 205, *l.* 22.

[5] The Companion 'Amr Ibn Al'Āṣ alḲurashī asSahmī, the Conqueror and Governor of Egypt (*d.* 42 or 43 or 44 or 47 or 48 or 49 or 51).

Mu'āwiya. He was appointed by 'Ali to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu'āwiya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of 'Ali in 40, and the pusillanimous abdication of his eldest son AlḤasan[1] in favour of Mu'āwiya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abù Sufyān[2] and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Mu'āwiya to the government of AlBaṣra and its provinces; and finally in 50, upon the death of his old chief AlMughīra Ibn Shu'ba, then Governor of Al-Kūfa, the 2 'Irāḳs were united under his administration, which continued undisturbed until his death in 53. He had now governed AlBaṣra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-lAswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād's children. But Abu-lAswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of 'Alī, at first refused to comply with his suggestion. One day, however, Abu-lAswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text[3] as to pervert its sense from "*God is free from* (*the covenant of*) *the idolaters, and His Apostle* (*also is*

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[1] The Khalīfa AlḤasan Ibn 'Alī alḲurashī alHāshimī alMadanī (*b.* 3 or 4 or 5, *d.* 40, *d.* 44 or 49 or 50 or 51 or 58).

[2] See the Note on *vol.* I, *p.* 327, *l.* 4.

[3] ورسولُهُ for ورسولِهِ in Ḳur. IX. 3. (*vol.* II, *p.* 408).

"*free*)" into "*God is free from* (*the covenant of*) *the* "*idolaters, and* (*from the covenant of*) *His Apostle*". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronounciation of the vowels in the *Ḳur'ān* by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

The Father of the Grammarians was a Baṣri. He had been Judge of AlBaṣra, having received his appointment from 'Alī in 40. He was not allowed to retain this important post under Mu'āwiya;[1] but he continued to reside at AlBaṣra until his death in 69.[2] Thus the first School of Grammarians was Baṣri; and its Kūfi rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sībaiwah and AlFarrá, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

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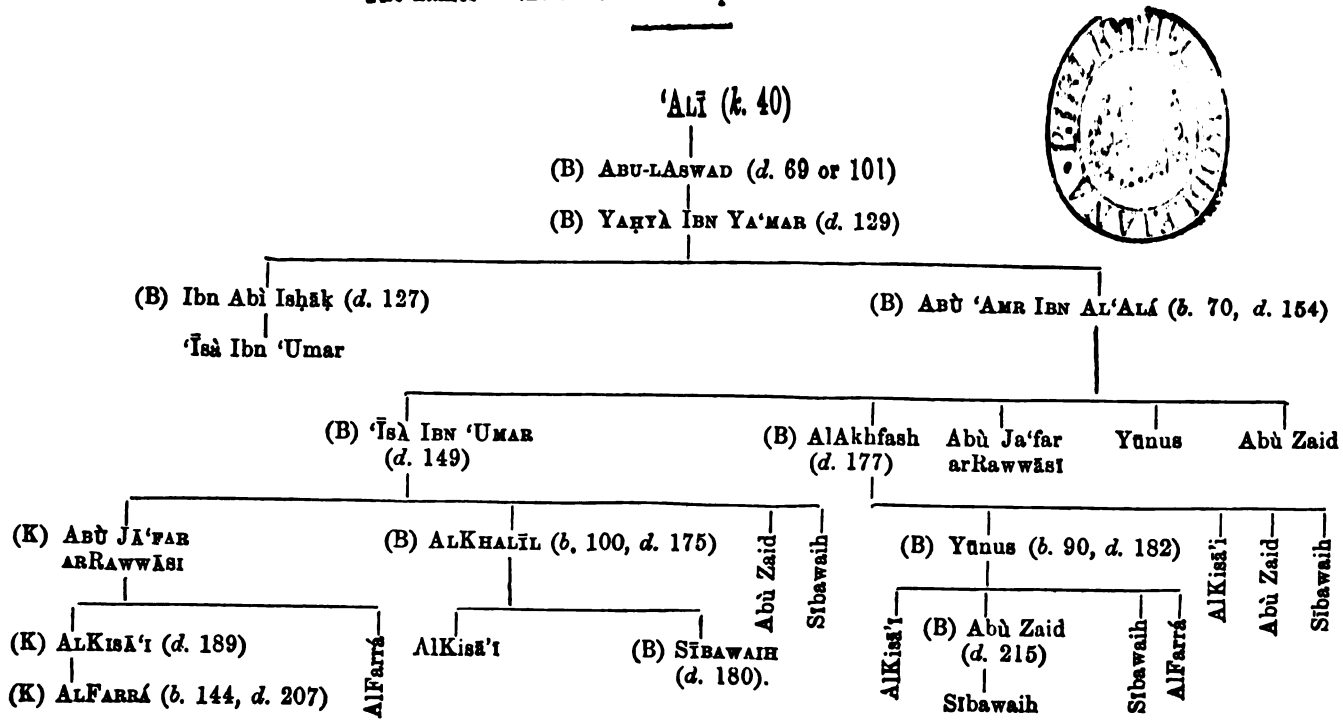
[1] Tr. II. 17, IAth. III. 350.

[2] In 69 (IKhn, HH, Is, IHjr, Mr, BW); or in the Khilāfa of 'Umar Ibn 'Abd Al'Azīz, *r.* 99—101 (IKhn): in 101 (HKh). If 69 be correct, Abu-lAswad died 60 years before his pupil Yaḥyà Ibn Ya'mar; and, if 101, he died 61 years after his master 'Alī. The latter alternative seems improbable, if he died, as is said in the IKhn, HH, and Is, at the age of 85.

GRAMMATICAL PEDIGREE OF SÎBAWAIH AND ALFARRÁ.

The names in the main lines are printed in SMALL CAPITALS.



The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the *Ḳur'ān* and in ancient proverbs and poems. "Sībawaih," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar; but "filled his Book[1] with the proverbs of the Arabs, "and with their evidentiary verses and phrases."[2] The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-ṭṬayyib says "Poetry at AlKūfa was more abundant and compre-"hensive than at AlBaṣra; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in *Dīwāns*, and reduced into writing; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it;[3] and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKūfa. The most celebrated of these Professors were AlMufaḍḍal aḍḌabbi, Ḥammād arRāwiya, and Khalaf alAḥmar. The first is allowed to have been a trustworthy authority; and the Baṣrī Abù Zaid has transmitted much poetry from him. But the other two are denounced by the Baṣrīs as unscrupulous forgers. Ḥammād was the

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[1] See *vol.* I, *p.* 15.
[2] IKhld. *vol.* I, part III, *p.* 310.
[3] See the passage on the Minor Poets in the Note on *vol.* I, *p.* 82, *l.* 4.

most copious Rhapsodist of the Kūfīs: the Grammarians of both Schools learnt from him, as likewise did Khalaf AlAḥmar; and the Baṣri AlAṣma'ī has transmitted some poetry from him: this critic says "All "the poetry of Imra alQais that is in our hands is from "Ḥammad arRāwiya, except some that we have heard "from Abù 'Amr Ibn Al'Alá". But, notwithstanding that, observes Abu-ṭTayyib, Ḥammād is not accounted trustworthy by the Baṣris: Abù Ḥātim says "There "were at AlKūfa a multitude of Rhapsodists, like Ḥam-"mād, who used to forge poetry, or attribute it to "others than its real authors": and it is related that, an Arab of the desert having come one day to Ḥammād, and recited to him an ode whose author was not known, he said to his companions "Write it"; and, when they had written it, and the Arab had gone away, he said "To whom think ye that we should attribute it?"; so they made various suggestions, upon which he said "Attribute it to Ṭarafa". Khalaf alAḥmar was a Baṣri;[1] but, after the death of Ḥammād, the Kūfīs frequented his lectures, because he had learnt much from Ḥammād, and had reached a degree of proficiency that Ḥammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣrīs and Kūfīs learnt from him. Afterwards, having fallen ill, he turned religious; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfīs of the spurious poems interpolated by him into their collections of poetry. The Kūfīs, however, dreading the

[1] He must not be confounded with Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfī Grammarian (*d.* 186 or 194 or 208), pupil of AlKisā'ī.

ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy then than "thou art now"; so that the spurious poetry has remained in their *Dīwāns* until this day.[1] The Kūfīs, therefore, all take from the Baṣrīs; but the Baṣrīs refuse to take from the Kūfīs, because they hold the Arabs quoted by the Kūfīs not to be authorities, and the poetry transmitted by the Kūfīs to be open to the objections before mentioned: Abù Ḥātim says "When "I quote anything from the Arabs, I quote it only on "the authority of trustworthy reporters, like Abù Zaid, "AlAṣma'ī, Abù 'Ubaida, and Yūnus; and regard "not the versions of AlKisā'ī, AlAḥmar,[2] AlFarrá, and "the like". Matters, then, says Abu-ṭṬayyib, continued in this state until learning was transported to Baghdād, where the Kūfīs obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.[3] But this unfavourable verdict of Abu-ṭṬayyib upon the merits of the Kūfī School must be received with caution, as being the verdict of a partisan,[4] which is evident not only from the tone of his observations, but also from his citing none but

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[1] It seems to be implied that the Baṣrīs expunged the spurious poetry from their *Dīwāns*.

[2] The Kūfī Grammarian mentioned in Note 1 on *p*. IX above.

[3] Ibn Durustawaih says "When AlKisā'ī heard an anomaly, allow-"able only by poetic license, he used to treat it as regular, and erect "it into a precedent; so that he corrupted grammar" (BW).

[4] Abu-ṭṬayyib's prejudice against the Kūfīs is extraordinary, because

Baṣrīs, like AlAṣma'ī and Abù Ḥātim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣrīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣrī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Baṣrī Grammarian and Lexicologist Ibn Ḳutaiba, who, after his retirement from the Judgeship of AdDīnawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣrī AlMubarrad, who died in 285, and the Kūfī Tha'lab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

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he was himself a pupil of that School, having, as he informs us, received the *Nawādir* of Abù 'Amr ashShaibānī by oral transmission from the author, as is shown in the following grammatical pedigree:—

(K) Abù 'Amr ashShaibānī (*d.* 206)
|
(K) 'Amr Ibn Abì 'Amr (*d.* 231)
|
(K) Tha'lab (*b.* 200, *d.* 291)
|
(Bd) Abù 'Umar azZāhid (*b.* 261, *d.* 345)
|
(Bd) Abu-ṭṬayyib (*k.* 351).

pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-ṭṬayyib to the pupils of AlMubarrad, whom he describes as "Abù Isḥāḳ AzZajjāj, Abù Bakr Ibn AsSarrāj, Mab-"ramān, and the oldest of the Masters that we have "met," a phrase that may include AlAkhfash AlAṣghar, Ibn Kaisān, Nifṭawaih, Ibn Durustawaih, and AṣṢūlī; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School,[1] and the latter because he is classed with his great-grandfather Abù Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century;[2] and learning, says Abu-ṭṬayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlManṣūr,[3] who, after the arbitrary fashion of Eastern potentates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much alacrity in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of *Abu-dDawānīḳ* (Father of Sixpences) by his strictness in calling the Secretaries and Governors

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[1] BW.

[2] Ibn AlKhashshāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhsharī and Ibn Hishām speak of themselves as belonging to the Baṣrī School (*vol.* I, *p.* 131, and *vol.* II, *p.* 484): but "Baṣrī" in such cases must be taken to mean "Baṣrī by birth or residence or predilection".

[3] The Khalīfa Abù Ja'far 'Abd Allāh ALMANṢŪR Ibn Muḥammad alḲurashī alHāshimī (*b.* 95, *a.* 136, *d.* 158).

to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashīd,[1] the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghdād. The School of AlBaṣra was represented there by Khalaf AlAḥmar,[2] Abù 'Ubaida, AlAṣma'ī, Abù Muḥammad alYāzīdī, and Sībawaih; and that of AlKūfa by AlMufaḍḍal aḍDabbī,[3] AlKisāi, and his pupils AlAḥmar and AlFarrá. The poet Abù Nuwās,[4] being told that Abù 'Ubaida and AlAṣma'ī had been presented to ArRashīd, shrewdly observed "As for Abù 'Ubaida, if "the courtiers give him an opportunity, he will recite "to them the tales of the ancients and moderns; but, "as for AlAṣma'ī, he is a nightingale that will thrill "them with his melodies".[5] The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisā'ī and Sībawaih,[6] which was held, as some say, at the court of ArRashīd, but, as others say, in the assembly of his minister Yaḥyà Ibn Khālid alBarmakī;[7] and which resulted in the discomfiture of the great Baṣrī through the unjust verdict of a venal Arab.[8] And similar disputes are recorded as

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[1] The Khalīfa Abù Ja'far Hārūn ArRashīd, son of the Khalīfa Muḥammad AlMahdī, alHāshimī al'Abbāsī alBaghdādī (*b.* 148, *a.* 170, *d.* 193).

[2] ML. I. 129.

[3] Tr. III. 759, Mr. II. 101.

[4] See the Note on *vol.* I, *p.* 82, *l.* 4.

[5] AlAṣma'ī was a great reciter of poetry.

[6] See *vol.* I, *p.* 763, *ll.* 9—18 for the subject of the dispute.

[7] Abù 'Alī Yaḥyà Ibn Khālid alBarmakī was appointed minister by Hārūn ArRashīd upon his accession in 170, was disgraced and imprisoned by the Khalīfa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.

[8] H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.

having taken place at the court between AlKisā'ī and AlAṣma'ī,[1] and between AlKisā'ī and AlYazīdī.[2] The struggle for ascendancy between the two Schools ended in favour of the Kūfīs, who, as Abu-ṭTayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of Al-Kisā'ī. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisā'ī and Muḥammad Ibn AlḤasan, the Ḥanafī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.[3] AlKisā'ī was now appointed to superintend the education of ArRashīd's sons, the 2 Crown-Princes AlAmīn and AlMa'mūn,[4] with the assistance of his pupil AlAḥmar as tutor to AlAmīn,[5] and of AlYazīdī as tutor to Al-Ma'mūn.[6] The last Grammarian indeed was a Baṣrī: but, having been tutor to the children of Yazīd Ibn Manṣūr alḤimyarī,[7] grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd's father, the Khalīfa AlMahdī.[8] AlYazīdī also, notwithstanding his long rivalry with AlKisā'ī, which

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[1] ML. I. 64 (about the case of رِثَمَانِ in the verses cited at *vol.* II, *p.* 511) and Mr. I. 278.

[2] D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.

[3] Mr. II. 211.

[4] HH. I. 86, ITB. I. 534.

[5] MDh. VI. 321.

[6] IKhn. No. 809.

[7] This noble was brother of Arwà, the consort of the Khalīfa Al-Manṣūr. He was appointed in 152 Governor of AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.

[8] The Khalīfa Abù 'Abd Allāh Muḥammad ALMAHDĪ, son of the Khalīfa Abù Ja'far 'Abd Allāh ALMANṢŪR, alHāshimī al'Abbāsī (*b.* 127, *a.* 158, *d.* 169).

dated from the time of AlMahdī,[1] must have known how to forget his scholastic differences with the powerful Kūfī; for Ibn Khallikān relates that in the days of ArRashīd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKisā'ī's pupil AlFarrá was entrusted by AlMa'mūn[2] with the instruction of his 2 sons in grammar; and AlFarrá's pupil Ibn AsSikkīt, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil.[3] The Kūfī Tha'lab shared with his Baṣrī rival AlMubarrad the office of tutor to the poet-prince 'Abd Allāh[4] son of AlMu'tazz;[5] and Tha'lab's pupil Muḥammad alYazīdī, great-grandson of the original Yazīdī, was tutor to the children of AlMuḳtadir.[6] Notwithstanding the presence of so many generations of Grammarians, however, Baghdād was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalīfas and their followers: Abù Ḥātim says "The people of Baghdād are the rabble of the "Khalīfa's army: it does not contain any trustworthy "authority on the speech of the Arabs, nor any ap-"proved reporter; and, if any of them makes an asser-

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[1] IKhn. 697.

[2] The Khalīfa Abu-l'Abbās, and Abù Ja'far, 'Abd Allāh ALMA'MŪN, son of the Khalīfa Hārūn ARRASHĪD, alHāshimī al'Abbāsī alBaghdādī (*b.* 170, *a.* 198, *d.* 218).

[3] The Khalīfa Abu-lFaḍl Ja'far ALMUTAWAKKIL 'ala-llāh, son of the Khalīfa Muḥammad ALMU'TAṢIM bi-llāh, alHāshimī al'Abbāsī alBaghdādī (*b.* 205 or 207, *a.* 232, *k.* 247). This ferocious tyrant caused Ibn AsSikkīt to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu'tazz and AlMu'ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, AlḤasan and AlḤusain, sons of 'Alī.

[4] See the Note on *vol.* I, *p.* 82, *l.* 4.

[5] The Khalīfa Abù 'Abd Allāh Muḥammad, or, as is said, AzZubair, ALMU'TAZZ bi-llāh, son of the Khalīfa Ja'far ALMUTAWAKKIL 'ala-llāh, alHāshimī al'Abbāsī alBaghdādī (*b.* 232, *a.* 252, *k.* 255).

[6] The Khalīfa Abu-lFaḍl Ja'far ALMUḲTADIR bi-llāh, son of the Khalīfa Aḥmad ALMU'TAḌID bi-llāh, alHāshimī Al'Abbāsī AlBaghdādī (*b.* 282, *a.* 295, *k.* 320).

"tion, you will see him confused, full of prolixity, "verbosity, and arrogance": and Abu-ṭṬayyib adds "The case in this our time is double as bad as Abù Ḥā-"tim makes known". Abu-ṭṬayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdād; but either includes its members among the Baṣrīs,[1] or refuses to recognize them as authorities. Thus he speaks of AlAkhfash al-Aṣghar as "The Akhfash of yesterday," and describes AlAmbārī and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraid, who was a survivor of the Baṣrī School,[2] the successors of AlMubarrad and Tha'lab should be called Baghdādīs, because they not only resided and lectured at Baghdād, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyūṭī being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdād. I need only add that the other modern Schools, such as those of Egypt, the West,[3] and Spain, were branches of the Baghdādī School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

[1] See *p.* XII above.

[2] He was born and educated in AlBaṣra; and did not come to Baghdād till 308, when he was 85 years old.

[3] Properly Africa west of Egypt, i. e. North-Western Africa, but sometimes made to include Spain, as in the DM. I. 233, where Ibn AlBādhish and Ibn 'Usfūr are called Grammarians of the West.

as text-books by the productions of later writers. Among the crowd of modern authors, Four Masters, whose lives extend over a period of nearly 300 years,[1] AzZamakhsharī, Ibn AlḤājib, Ibn Mālik, and Ibn Hishām, stand pre-eminent. Time has been unable to shake the authority, or lessen the popularity, of their teaching;[2] and the rule of AzZamakhsharī's grammar, overheard by Shaikh Sa'dī[3] more than 600 years ago from the lips of the school-boy at Kāshghar, is being repeated by Muslim lads to-day in the schools and colleges of the East.

AzZamakhsharī, "the Pride of Khuwārazm,"[4] was born in 467 at Zamakhshar, a town of that province; and studied grammar under Abù Muḍar Maḥmūd[5] al-Iṣbahānī, a celebrated Grammarian and Lexicologist, who introduced the *Mu'tazilā* heresy into Khuwārazm, where it was embraced by numerous converts, including his illustrious pupil. AzZamakhsharī was a universal genius, being equally distinguished as a Grammarian, Lexicologist, Commentator, Traditionist, Geographer, Moralist, and Rhetorician. He was also somewhat of a poet, and had a fancy for illustrating his comments in the *Kashshāf* by his own verses. Whenever, says Muḥibb adDīn Effendī, he cites a verse as by "one of them," he means himself.[6] He perfected his knowledge of the Arabic language by extensive travels in Arabia; and resided so long at the Holy City of Makka that he was

[1] 467—761.

[2] Their peculiar merit, according to Ibn Khaldūn, consists in their abridgment of the controversies, and excision of the repetitions, found in the works of the ancients (IKhld. *vol.* I, part III, *p.* 282).

[3] The Shaikh Musliḥ adDīn Sa'dī Ibn 'Abd Allāh ashShīrāzī was born in 571 or 580; composed the *Gulistān*, from the 5th Chapter of which this incident is taken, in 656; and died in 690 or 691.

[4] BW.

[5] Maḥmūd (BW): Manṣūr (IKhn. No. 721, MAB. III. 17).

[6] N. 215.

honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufaṣṣal* in 513—515,[1] and his great commentary the *Kashshāf* in 526—528.[2] He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādī masters, Ibn Ash-Shajarī, AlJawālīḳī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhsharī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīḳī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjānīya, the capital of his native province Khuwārazm.

His great commentator and critic, Ibn AlḤājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnà or Isná, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawī, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawī," and AlḲāsim ashShāṭibi, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge"[3] in 580. Having completed his studies at Cairo, Ibn AlḤājib removed to Damascus,

[1] 513—515 (IKhn. No. 721): 513—514 (HKh. VI. 36).

[2] K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AdDamīrī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.

[3] The Wazīr Muḥyi-dDīn, or Mujīr adDīn, Abù 'Alī 'Abd ArRaḥīm Ibn Bahá adDīn Abi-lMajd 'Alī alLakhmī alBaisānī al'Asḳalānī by birth, alMiṣrī by abode, known as ALḲĀḌĪ ALFĀḌIL (The learned Judge), the Philologist (*b.* 529, *d.* 596).

where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarian, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the *Mufaṣṣal*, and 2 original treatises, which still form the standard text-books in India, the *Kāfiya* upon syntax and the *Shāfiya* upon etymology. In 639 he returned to Cairo,[1] where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān,[2] who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervention of one condition upon another in the much-debated formula of divorce explained at *vol.* II, *p.* 85, of this work; and Ibn AlḤājib's solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jayyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days[3] attended the class of the celebrated AshShalaubīnī at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya'īsh and his

[1] In 639 (ISb. Class VI, article *'Abd Al'Azīz Ibn 'Abd AsSalām*; Syt. II. 98): in 638 (MAB. III. 177). The FW (*vol.* I, *p.* 366) in the Life of 'Abd Al'Azīz neither gives the date, nor mentions IH.

[2] Ibn Khallikān was a Shāfi'ī.

[3] About 13 days (BW): about 3 days (Mkr).

pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city; and then returned to Damascus, where he became the Head of the *'Ādilīya* Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches; and composed his numerous works, among which may be mentioned the large metrical treatise called *AlKāfiya ashShāfiya* with a commentary, its abridgment called the *Khulāṣa* or *Alfīya*, which, says Ḥājjī Khalīfa, is as celebrated in the countries of the Arabs[1] as the *Kāfiya* of Ibn AlḤājib is elsewhere,[2] the *Lāmīyat alAf'āl*, and the *Tashīl al-Fawā'id* with a commentary. He was so highly respected for his learning that, when he performed divine service at the *'Ādilīya* Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,[3] used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn Al-Ḥājib had taken his grammar from the Author of the *Mufaṣṣal*, and that the grammar of the Author of the *Mufaṣṣal* was "very small things". He was profoundly versed in the *Ḳur'ān* and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

[1] Arabia, Syria, Egypt, etc, wherever Arabic is spoken.
[2] Persia, India, etc.
[3] Ibn Khallikān held this appointmen from 659 to 669, and again, after Ibn Mālik's death, from 677 to 680.

by a text from the *Ḳur'ān*; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālik, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya'īsh and Ibn 'Amrūn, and at Damascus under AlAndalusī, Ibn Mālik, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abù Ḥayyān, "the Master of the world in syntax and etymology",[1] was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRabī', Ibn Aḍ-Ḍā'i', and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Ḥijāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRaḍī ashShā-

[1] FW. II. 352.

ṭibī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Ḥājib at Cairo and Ibn 'Amrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlḤājib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the "Pride of Egypt." Abù Ḥayyān eventually succeeded his master Ibn AnNaḥḥās in the chair of exegesis and tradition at the *Ṭūlūnī* Cathedral and the *Manṣūrīya* Dome; and he lectured on reading at the *Aḳmar* Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, Al'Irāḳ, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawaih, as similarly transmitted by an unbroken succession of Grammarians[1] beginning with the great Author himself.

[1] See the accompanying Table.

GRAMMATICAL PEDIGREE OF ABŪ ḤAYYĀN.

(B) Sībawaih (*d.* 180)

[See the Table at *p.* VII]

(B) AlAkhfash alAusaṭ (*d.* 211)

- (B) AlJarmī (*d.* 225)
  - AlMubarrad
- (B) AlMāzini (*d.* 249)
  - (B) AlMubarrad (*b.* 210, *d.* 285)
  - (B) Ibn AsSarrāj (*d.* 316)
  - (Bd) ArRummānī (*b.* 296, *d.* 384)
  - (Bd) ArRaḳīḳī (*b.* 345, *d.* 415)
  - (Bd) Ibn Barhān (*d.* 456)
  - (Bd) Ibn AdDabbās (*b.* 431, *d.* 500)
  - (Bd) Sibṭ AlKhayyāṭ (*b.* 464, *d.* 541)
  - (Bd) Tāj adDīn alKindī (*b.* 520, *d.* 613)
  - (A) AlAndalusī (*b.* 575, *d.* 661)
  - (M) Ibn AnNaḥḥās (*b.* 627, *d.* 698)
  - (M) Abū Ḥayyān (*b.* 654, *d.* 745)

He had but a poor opinion of Ibn AlḤājib, whose *Kāfiya*, he declared, was "the grammar of lawyers", meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sībawaih or the *Tashīl* of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aḳīl to continue the development of Ibn Mālik's system of grammar. Ibn 'Aḳīl was born in 698, and studied for 12 years under Abù Ḥayyān, who was one day heard to say "There is not beneath the ex-"panse of heaven a better Grammarian than Ibn 'Aḳīl". He succeeded his master as Professor of Exegesis at the *Ṭūlūnī* Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the *Bāb alFutūḥ*, or Gate of Victories, and of *Miṣr al'Atīḳa*, or Old Cairo,[1] he was elevated for a short period[2] to the supreme dignity of Chief Justice.[3] He died at Cairo in 769.

His contemporary Ibn Hishām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilafī at the College erected in his honor at Alexan-

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[1] BW, DM. II. 199.
[2] 80 days (BW, Syt. II. 103).
[3] In 749 (ISb. Class VII, article *'Abd Al'Azīz Ibn Muḥammad*): in 759 (Syt. II. 103).

dria in 546, and who was then Professor of this subject at the *Azhar* Cathedral in Cairo. He heard Abù Ḥayyān lecture upon the *Dīwān* of Zuhair Ibn Abì Sulmà; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrīzī, a foreign Encyclopædist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the *Ishāra fi-nNaḥw*, except the last leaf, with its learned author Tāj adDīn AlFākihānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤājib shortly before his death in 646. But his favorite master was AshShihāb 'Abd AlLaṭīf[1] Ibn AlMuraḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abù Ḥayyān and others, "attributing the name in his time to Abù Ḥayyān, but "the profit to Ibn AlMuraḥḥil."[2] He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism, and superabundant information. A characteristic specimen of his style is presented by his Commentary on the *Bānat Su'ād*, which, according to Ḥājjī Khalīfa, was finished by him on the 28 Rajab 756. In DhulKa'da of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the *Mughni-lLabīb*, which he completed in Rajab, apparently of the following year.[3] This work raised him to the highest pinnacle

[1] 'Abd AlLaṭīf (BW, Syt. I. 247): Aḥmad (MAB. IV. 143).
[2] BW.
[3] ML. I. 4, II. 420.

of fame as a Grammarian: Ibn Khaldūn says "We "ceased not, when we were in the West, to hear that "in Egypt had appeared a Professor of Arabic called "Ibn Hishām, a greater Grammarian than Sībawaih". He died in 761, after having augmented the science of grammar by one third.[1]

This work is mainly compiled from the grammars of these Four Masters, namely the *Mufaṣṣal* of AzZamakhsharī, the *Kāfiya* and *Shāfiya* of Ibn AlḤājib, the *Lāmīyat alAf'āl* and *Alfīya* of Ibn Mālik, and the *Shudhūr adhDhahab*, *Ḳaṭr anNadà*, and *Mughnī-lLabīb* of Ibn Hishām. The *Mufaṣṣal*, which contains both syntax and etymology, is admirably arranged and generally intelligible. The *Kāfiya* and *Shāfiya* are apparently intended to form a revised and abridged edition of the *Mufaṣṣal*. Their author separates syntax and etymology, treating of the former in the *Kāfiya*, and of the latter in the *Shāfiya*: but in other respects he adheres in the main to the arrangement of the *Mufaṣṣal*; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The *Lāmīyat alAf'āl* like the *Shāfiya*, is restricted to etymology; but the *Alfīya*, like the *Mufaṣṣal*, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The *Shudhūr adhDhahab*, *Ḳaṭr anNadà*, and *MughnilLabīb* deal only with syntax: the first two are mere epitomes; but the last is a large work, the first half of which consists of a valuable alphabetical glossary of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

[1] MAd. I. 7.

of instruction in the East was essentially oral. It originally consisted in dictation:[1]—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the *Durrat alGhawwāṣ*, intended to revive obsolete classical expressions, or correct vulgar colloquial errors; while his lessons were taken down in writing by his pupils,[2] who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJarmī, at the commencement of his lectures in Baghdād, successfully retaliated upon his old master AlAṣma'ī a malicious attempt to draw away his class by posing him with an insidious catch-question;[3] and the Kūfī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist AlLiḥyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the *Kāfiya* and the jingling rhymes of the *Alfīya* were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

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[1] The last Professor that practised this method of instruction was AzZajjājī, who died in 339. AsSuyūṭī made an attempt to revive the practice in 872; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

[2] Under the heading مَجْلِس أَمْلَاهُ شَيْخُنَا فُلَانٌ بِجَامِعِ كَذَا فِي يَوْمِ كَذَا *Lesson dictated by our Professor——at the Cathedral of ——on the day of*——(Mr. II. 162).

[3] D. 101.

of his teacher. To the reader, however, some w
exposition was felt to be indispensable; and accor
the grammars of the Four Masters became the su
of numerous commentaries, many of which were w
by the authors of the originals. The principal con
taries employed in this work are those of Ibn
upon the *Mufaṣṣal*, of ArRaḍī alAstarābādī anc
Maulà AlJāmī (commonly known in India as
Jāmī) upon the *Kāfiya*, of ArRaḍī alAstarābādī
the *Shāfiya*, of Badr adDīn upon the *Lāmīyat alA*
of Ibn 'Aḳīl and AlUshmūnī upon *the Alfīya*, of
Hishām (the author of the original) upon the *Shu*
adhDhahab, of Ibn Hishām (the author of the ori
again) and AlFākihī upon the *Ḳaṭr anNadà*, an
the Shaikh AdDasūḳī upon the *Mughni-lLabīb*.[1]
is probable that these commentaries were origin
reproductions of the lectures delivered by their auth
indeed ArRaḍī, in the preface to his commentary u
the *Kāfiya*, expressly states that his work is an enla
edition of the notes supplied by him to a favo
pupil, who had been reading the original under
instruction.

(Bd) Ar
(b. 345,
(Bd) Ibn
(d.
(Bd) Ar
(b. 421,
(M) As

The earlier Commentators were not merely expound
—their personal position made them harmonists. T
Four Masters produced 3 characteristic systems of gra
mar, that of AzZamakhsharī, which was followed by I
AlḤājib; that of Ibn Mālik; and that of Ibn Hishā
But Ibn Ya'īsh, the Commentator of AzZamakhsha
was the principal tutor of Ibn Mālik; while ArRaḍī, t
Commentator of Ibn AlḤājib, was a junior contemp
rary of Ibn Mālik, whom he sometimes quotes;[2] and Ib

[1] Some of these commentaries were not received until the printi
of this work had made considerable progress; but the deficienci
caused by this delay have been supplied in the Notes.

[2] See the Note on *vol.* I, *p.* 267, *l.* 19.

ENTATORS.

(Bd) ArR
(*b.* 345, *d*

(Bd) Ibn
(*d.* 4

(Bd) AtT
(*b.* 421, *d*

(M) AsS
(*b.* 478, *d*

'Aḳīl, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlḤājib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.[1]

Ibn Ya'īsh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlAmbārī; but, being met on the way by the news of this master's death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Tāj adDīn alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajarī, AlJawālīḳī, and Ibn AlKhashshāb, and had met the great master AzZamakhsharī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Ya'īsh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the *Mufaṣṣal* as a monument of his learning: "in the whole body of commentaries," says his admiring pupil Ibn Khallikān, "there is none like it"; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRaḍī's life are unfortunately wanting[2]. He finished his great commentary upon the *Kāfiya* in 683

[1] See the accompanying Table.
[2] I am not acquainted even with his name (BW).

according to the concurrent statements of AsSuyūṭī, Hājjī Khalīfa,[1] and the author of the *Amal alĀmil fī 'Ulamá Jabal 'Āmil*;[2] but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the *Shāfiya*, as appears from its preface, was composed in the interval between the completion of his commentary upon the *Kāfiya* and his death, which took place in 686.[3] He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the *Kāfiya* is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmī, composed, as the author says in his preface, for the use of his "precious child Ḍiyá adDīn Yūsuf", and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī's work, to which it stands in the same position as the commentary of AlBaiḍāwī upon the *Ḳur'ān* to its great prototype the *Kashshāf* of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane's Arabic Dictionary;[4] but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭibī.[5]

Badr adDīn, a son of Ibn Mālik, was born, probably at Damascus, after his father had left Spain and settled

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[1] HKh. V. 7.

[2] As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Husain, the Mujtahid of Lucknow.

[3] This date is given in the BW and *Amal alĀmil*. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.

[4] E. g. جُمْر and رُبّ.

[5] See Lane's Chronological List of Authorities.

in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the *Lāmīyat alAf'āl*, and another upon the *Alfīya*. The latter commentary, which he finished in 676, is said to be equal to ArRaḍī's work upon the *Kāfiya*.[1] I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr adDīn died in 686 before,[2] or when,[3] he had reached the age of ٣٥ (35 to 50).

The biography of Ibn 'Aḳīl has been already sketched:[4] and it only remains to add that his commentary upon the *Alfīya* is essentially a student's manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRaḍī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnī, for instance, pads his commentary upon the *Alfīya* with whole articles extracted bodily from the *Mughni-lLabīb*.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the *Faṣīḥ* of Tha'lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the *Talḳīb alḲawāfī* of Ibn Kaisān, the *Mu'arrab* of Al-Jawālīḳī, and the *I'rāb 'an Ḳawā'id alI'rāb* of Ibn Hishām; or mere supra-commentaries, like the Glosses of

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[1] Mkr. I. 616.
[2] Mkr. I. 616.
[3] ISb. class VI.
[4] P. xxiv. above.

AlKhiḍrī, AṣṢabbān, Al'Adawī, and Yā-Sīn upon the Commentaries of Ibn 'Aḳīl, AlUshmūnī, Ibn Hishām, and AlFākihī; or not directly connected with grammar, like the *Kāmil* of AlMubarrad, the *Maḳāmāt* and *Durrat alGhawwāṣ* of AlḤarīrī, the *Ḳāmūs* of AlFīrūzābādī, and the *Kashshāf Iṣṭilāḥāt alFunūn* of the Shaikh Muḥammad 'Alī; or not completely procurable, like the Book of Sībawaih, the *Mulḥat alI'rāb* of AlḤarīrī, the *Anmūdhaj* of AzZamakhsharī with the commentary of AlArdabīlī, the *Inṣāf* of AlKamāl Ibn AlAmbārī, and the *Miṣbāḥ* of AlMuṭarrizī.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the *Ḳur'ān*, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the *Ḳur'ān* and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus 'Īsà Ibn 'Umar confessed his inability to understand the verse of Umayya Ibn AbiṣṢalt cited in the Note on *vol.* II, *p.* 574, *l.* 12, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnī broke down in parsing the verse of Abù Nuwàs cited at *vol.* I, *p.* 82, being embarrassed by an unusual construction; while even Ibn Hishām was compelled to reserve his opinion upon the

verse of Ḥassān Ibn Thābit cited at *vol.* II, *p.* 447, until he should come across the preceding verses. The difficulty experienced by European scholars[1] in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like أَرْسَلَهَا أَعْرَاكَ, which form a fragment of a verse by Labīd cited at *vol.* II, *p.* 257. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns[2] and the position of the proposition in the sentence[3] are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how *a wild he-ass let* his troop of *she-asses go* down to the water *in a crowd.* And not only must an example be understood, but its degree of authority must be determined. A text from the *Ḳur'ān,* as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypercritical purists affect to consider the Companions as liable to the suspicion of solecism.[4] A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,

[1] See the Notes on *vol.* II, *p.* 332, *l.* 7 and *p.* 681, *l.* 1.
[2] See *vol.* I, *pp.* 506—509.
[3] See *vol.* I, *pp.* V—XXI.
[4] See *p.* II above.

a saying transmitted by Ibn Hishām,[1] for instance, not being nearly so authoritative as one transmitted by Al-Akhfash alAkbar.[2] And, when the example is a reading of a text from the *Ḳur'ān* or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.[3] Thus for the full appreciation of an example in verse the following accessories are requisite:—the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:[4] and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of AzZamakhsharī and AlBaiḍāwī upon the *Ḳur'ān*; the *Itḳān* of AsSuyūṭī upon the Exegesis of the Sacred Text; the Commentaries of Shu'la and 'Alī AlḲāri upon the *Ḥirz alAmānī*, a metrical treatise upon Reading; the *Ṣaḥīḥs* of AlBukhārī and Muslim, the latter with the Commen-

[1] See the Note on *vol.* II, *p.* 12, *l.* 3.
[2] See *vol.* I, *p.* 158.
[3] See the Notes on *vol.* II, *p.* 562, *l.* 19 and *vol.* I, *p.* 82, *l.* 4, for the classification of the Readers and Poets.
[4] See the Preface to the SM, *pp.* 2—3.

*t*ary of AnNawawī, upon Tradition; the Collection of Proverbs by AlMaidānī; the *Fawā'id* of Al'Ainī, the *Jāmi' ashShawāhid* of Mullà Muḥammad Bāḳir, and the Glosses of 'Abd Al'Azīz alKāshī, Muḥibb adDīn Effendī, AlJarjāwī, AsSuyūṭī, Fakhr adDīn alKhuwārazmī, and the Maulavī 'Abd ArRaḥīm upon the evidentiary verses cited in the *Mufaṣṣal*, the *Kashshāf*, the Commentary of Ibn 'Aḳīl, the *Mughni-lLabīb*, the *Īḍāḥ fi-lMa'āni*, and the Commentary of AlJāmī; the *Kitāb AlAghanī*, or Book of Songs, by AlIṣbahānī; the *Dīwāns* of the 6 Ancient Poets, of Ḥātim aṭṬā'ī, of AnNābigha adhDhubyānī, of 'Alḳama, of Imra alḲais, of Labīd, of 'Alī, of AlFarazdaḳ, and of Abù Nuwās; the Exposition of the *Mu'allaḳāt*; the Commentaries of AtTabrīzī upon the *Ḥamāsa*, of AsSukkarī upon the *Dīwān* of the Hudhalīs, of Ibn Hishām upon the *Bānat Su'ād*, and of the Wazīr Abù Bakr, AlYazīdī, Ibn AsSikkīt, AsSukkarī, and AlWāḥidī upon the *Dīwāns* of AnNābigha adh Dhubyānī, AlḤādira, 'Urwa Ibn AlWard, Ṭahmān, and AlMutanabbī; the Histories of Ibn Ḳutaiba, AtṬabarī AlMas'ūdī, Ibn AlAthīr, Abu-lFidá, Ibn Khaldūn, Ibn Taghrī Bardī, AsSuyūṭī, AdDiyārbakrī, and AlMaḳḳarī; the Commentary of Ibn Badrūn upon the Historical Poem of Ibn 'Abdūn; the Book of Religious and Philosophical Sects by AshShahrastānī; the Biographies of the Prophet by Ibn Hishām and Abu-lFidá, of the Companions by Ibn AlAthīr and Ibn Ḥajar, of Eminent Personages by Ibn Khāḳān, AnNawawī, Ibn Khallikān, and Fakhr adDīn alḤalabī, of the Traditionists by Ibn Ḥajar, of the Shāfi'īs by Ibn AsSubkī, of the Rememberers of the *Ḳur'ān* by AdhDhahabī, of the Commentators by AsSuyūṭī, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḥabīb, Ibn Duraid, Ibn AlḲaisa-

rānī, AdhDhahabī, and AsSuyūṭī; the Travels of Ibn Jubair; the *Ḥayāt alḤayawān*, or Animal Life, of Ad-Damīrī; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yāḳūt, and Ṣafī adDīn; the *Muzhir* of As-Suyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another; [1] and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

[1] See *vol* II, *p.* 305.

the missing words, and ascribe the whole example to the citer of the fragment;

(4) When an author's arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author's sense;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as رَفْع by "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the *Mufaṣṣal*, representing each قِسْم of the original by a Part, each صِنْف by a Chapter, and each فَصْل by a Section; and therefore consists of an Introduction and 4 Parts.[1] The Introductory section of the *Mufaṣṣal* describes the simple parts of speech and their combination into the sentence and proposition; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence,[2] and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar; but its utility will, I hope, be recognized.

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[1] Part II on the Verb and Part III on the Particle were published in 1880.

[2] The knowledge of these rules is the key to Arabic syntax.

The arrangement adopted in the *Mufaṣṣal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufaṣṣal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakhsharī, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullà Jāmī upon the *Kāfiya* of Ibn AlḤājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as "M" for "the *Mufaṣṣal* of AzZamakhsharī": (2) technical terms as "*p.*" for "particle", in which case the

abbreviations are printed in Italics in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as " e. g. " for "*exempli gratiâ*": (4) examples elsewhere cited in full, in which case the example, if a text from the *Ḳur'ān*, is indicated merely by the numerals showing the numbers of the chapter and verse, as " LVI. 74-76 " (*vol.* I, *p.* XXXI) for the text previously cited (*vol.* I, *p.* XIII.) ; and if anything else, is indicated by the first 2 or 3 words, as "أَلَا هَلْ الخ" (*vol.* I, *p.* XXXI) for the verse subsequently cited (*vol.* II, *p.* 332). Rectangular brackets are used to enclose (1) references to sections of this work, as "[503]" (*vol.* I, *p.* XXXI) : (2) interpolations of my own, as " the instrument [of comparison] " (*vol.* I, *p.* XXXIV) : (3) interpolations from some commentary or gloss upon the passage cited, as "this is allowed [only (DM)] by Abu-lḤasan (ML)" (*vol.* I, *p.* 106) ; or from another passage of the same work, as " *lit.* proper names, [which have the predicament.....*indet.* (R on the proper name)]; so that.....*quals.* (R) " (*vol.* I, *p.* 699) ; or from some extraneous work, as "castrated him [in the presence of that king (Md)], and سَكَابِ for a mare (R) " (*vol.* I, *p.* 697) : (4) interpolations peculiar to some of the authorities cited at the end of the passage, as "The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML) " (*vol.* I, *p.* 114). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as " the reading [of {'Āṣim (MAd)} alJaḥdarī and {'Aun (IY)} al'Uḳailī (IY, Sh) " (*vol.* I, *p.* 730). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as "[أُرْطُمَانِ], and .....converted from the ي (727), since the ، does not

occur as a final when 4th (or upwards) (IY)]" (*vol.* I, *p.* 849) : (3) references to authorities, as "(Sh)" (*vol.* I., *p.* I) : (4) translations of Arabic words supplied, as "*And (many) a desert*" (*vol.* I, *p.* XXXV) : (5) parentheses, as "*Thy* (an address to the poet's self) *night*" (*vol.* I, *p.* XXXII).

When several references are cited for the same passage, the order is chronological, as "(M, IH, IA, Sh)" (*vol.* I, *p.* 320), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence ;[1] but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation و and ى, as صَدَقُوا and فِى (*vol.* I, *p.* XI), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

[1] See the ACADEMY of December 17, 1881, *p.* 458.

at Lucknow, to whose suggestions I am indebted for the solution of many difficulties; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahánpur, who has lightened my labor by copying much manuscript for the Press; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

SHÁHJAHÁNPUR, N.-W. P., INDIA:
3rd February, 1883.

M. S. HOWELL.

NOTICE.

THE present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

The 5th March, 1883.

ADDITIONS AND CORRECTIONS.

Introduction, *p.* xix, *l.* 8. Read أُ نُجْرُهُ.

" *p.* xli, *l. l.* By AlA'shà (Mb).

Notes, *p.* 24A, *l.* 10. Read "Ibn AlMulawwiḥ [or Ibn Mu'ādh al'Āmirī".

" *p.* 29A, *l. l.* Read "{194 (HH) or} 195".

" *p.* 33A, *l.* 8. Read "*Dele*".

" *p.* 49A, *l.* 7. The Author of the Basīṭ is Ḍiyá adDīn Ibn Al'Ijl. He is much quoted by AH and his followers; but I have not met with any life of him (BW in the Index, article ب).

Abbreviations of References.

The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlAstarābādhī (MI, *p.* 58) or AlIstirābādhī (Nw, *p.* 682, IKhn, *p.* 477, LL, *p.* 12) for AlAstarābādī, and AtTibrīzī (MI, *p.* 197, Dh, *p.* 68, LL, *p.* 51) for AtTabrīzī, are commonly omitted.

B. means born, *c.* composed, *d.* died, *k.* killed; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon *vol.* I, *p.* 82, *l.* 4 or *vol.* II, *p.* 562, *l.* 19.

When Abù 'Ubaid uses ABU 'AMR alone he means AASh; but, when the GG use it, they mean IAl: when the BB use ABU-L'ABBĀS alone, they mean Mb; but, when the KK use it, they mean Th: and, when ALAKHFASH is used alone in grammars, it is AlAusaṭ (Mr. II. 229). Wherever ALḤASAN occurs unrestrictedly in the MF, it is HB (Nw. 210). It is said that, wherever the words "And the Kūfī says" occur in the Book of S, he means AJR (Mr. II. 201). Whenever AL AḤMAR is mentioned without restriction in the *Jam' alJawāmi'*, [a grammar by Syt (HKh),] it is Ahmr (BW).

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*A. The Commentary of Nūr adDīn Abu-lḤasan 'Alī Ibn Muḥammad ALUSHMŪNĪ ashShāfi'ī (*d.* about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, and latterly from the edition printed in Egypt with the Gloss of Sn.

*AA. The Commentary of Jamāl adDīn Muḥammad Ibn Shams adDīn 'Abd AlGhanī ALARDABĪLĪ upon the Z, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

AAA. ABŪ AḤMAD AlḤasan Ibn 'Abd Allāh AL'ASKARĪ, of 'Askar Mukram, the Lexicologist and Philologist (*b.* 293, *d.* 382 or 387).

AAD. The Follower ABU-LASWAD Ẓālim Ibn 'Amr, or 'Amr Ibn Sufyān, ADDĪLĪ or ADDU'ALĪ alBaṣrī, Ḳāḍī of AlBaṣra, the Companion and Pupil of the Khalīfa 'Alī (*k.* 40), and the Father of the Grammarians (*d.* 69 or 101).

AAGh. Abū 'Abd Allāh Muḥammad Ibn 'Alī Ibn 'Umar alGhassānī, known as IBN AL'ARABĪ, the Grammarian and Reader (*b.* 682, *d.* 748).

*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lḤasan 'ALĪ Ibn Sulṭān Muḥammad, known as ALḲĀRI, alMakkī alHarawī (*d.* 1010 or 1016), upon the *Ḥirz alAmānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. ABU-L'ALÁ Aḥmad Ibn 'Abd Allāh atTanūkhī ALMA'ARRĪ, the Lexicologist, Grammarian, and Poet (*b.* 363 or 366, *d.* 449).

AAS. ABU-L'ALÁ ṢĀ'ID Ibn AlḤasan arRaba'ī alBaghdādī, originally of AlMauṣil, the Lexicologist (*d.* near 410 or in 417).

AASh. ABŪ 'AMR Isḥāḳ Ibn Mirār ASHSHAIBĀNĪ, a freedman, the Kūfī Grammarian and Lexicologist (*d.* 205 or 206 or 210 or 213).

*AAz. The Glosses (*c.* 729) of 'ABD AL'AZĪZ Ibn Abi-lGhanā'im AL-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb adDīn ABU-LBAḲÁ 'Abd Allāh Ibn Abī 'Abd Allāh alḤusain al'Ukbarī by origin, alBaghdādī by birth and abode, the Grammarian (*b.* 538, *d.* 616).

Abd. Abū Ṭālib Aḥmad Ibn Bakr AL'ABDĪ, the Grammarian and Lexicologist (*d.* 406), author of a Commentary upon the *Īḍāḥ* of F.

ABHlw. ABŪ BAKR Aḥmad Ibn Muḥammad ALḤULWĀNĪ, the Grammarian, contemporary with Skr and Rm.

ABIS. Abū Bakr Muḥammad Ibn 'Abd alMalik ashShantamarī, known as ABŪ BAKR IBN ASSARRĀJ, the Grammarian (*d.* 545 or 549 or 550).

*ABk. The *Dīwān* of AnNābigha adhDhubyānī with the Commentary of the Wazīr ABŪ BAKR 'Āṣim Ibn Ayyūb alBaṭalyausī, the Grammarian (*d.* 174 or 194 or 794), printed in the FDw.

ABUdf. Abū Bakr Muḥammad Ibn 'Alī alMiṣrī alUdfuwī, the Reader, Grammarian, and Commentator (*b.* 303 or 304 or 305, *d.* 388).

ABZ. The Ḳāḍī Abū Bakr Muḥammad Ibn AlḤasan azZubaidī al-Andalusī alIshbīlī, the Lexicologist and Grammarian (*d.* 379 or near 380).

*AF. The Ancient History extracted from the MAB of 'Imād ad-Dīn Abu-lFidá Ismā'īl Ibn 'Alī alAyyūbī (*b.* 672, *d.* 732), edited by Fleischer.

AFI. Abu-lFaraj 'Alī Ibn AlḤusain alḲurashī alUmawī alIṣbahānī by origin, alBaghdādī by education (*b.* 284, *d.* 356 or 357), author of the KA.

AFR. Abu-lFaḍl Al'Abbās Ibn AlFaraj arRiyāshī, the Baṣrī Grammarian and Lexicologist (*b.* 257 or 265), called ArRīyāshi because his father was a slave of Riyāsh a man of Judhām.

*AGh. The *Asad alGhāba fī ma'rifat aṣṢaḥāba* by IAth, printed in Egypt.

AH. The Shaikh Athīr adDīn Abū Ḥayyān Muḥammad Ibn Yūsuf alAndalusī alGharnāṭī anNafzī, the Miṣrī Grammarian, Lexicologist, and Reader (*b.* 654, *d.* 743 or 745).

AHA. Abū Hilāl alḤasan Ibn 'Abd Allāh al'Askarī, of 'Askar Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (*d.* 395 or after 400).

AHf. The Imām Abū Ḥanīfa AnNu'mān Ibn Thābit alKūfī, freedman of the Banū Taim Allāh Ibn Tha'laba in Rabī'a, the Jurist (*b.* 61 or 70 or 80, *d.* 150 or 151 or 153).

AHK. The Ḥāfiẓ Abu-lḤasan 'Alī Ibn Ibrāhīm alḲazwīnī, known as AlḲaṭṭān, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (*b.* 254, *d.* 345).

*Ahl. The *Dīwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubyānī, 'Antara, Ṭarafa, Zuhair, 'Alḳama, and Imra alḲais, edited by Ahlwardt.

AHm. Abū Ḥātim Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (*d.* 248 or 250 or 254 or 255).

Ahmr. Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as AlAḥmar, the Kūfī Grammarian (*d.* 186 or 194 or 208).

AHS. 'Alam adDīn Abu-lḤasan 'Alī Ibn Muḥammad alHamdānī alMiṣrī asSakhāwī, the Grammarian, Lexicologist, Commentator, and Reader (*b.* 558, *d.* 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.

AIAA. 'Amr Ibn Abì 'Amr Isḥāḳ ashShaibānī (son of AASh), the Kūfī Grammarian (*d.* 231).

AIH. The Imām Abù 'Abd Allāh Aḥmad Ibn Muḥammad Ibn Ḥambal ashShaibānī alMarwazī alBaghdādī, the Jurist and Traditionist (*b.* 164, *d.* 241).

AIM. The Imām Abu-lḤasan 'Alī Ibn 'Abd Allāh asSa'dī, of the Banù Sa'd Ibn Bakr, their freedman, alMadīnī, originally of AlMadīna, alBaṣrī, known as 'Alī Ibn AlMadīnī, the Traditionist (*b.* 161, *d.* 234 or 235).

*Aj. The Grammatical Primer known as AlMuḳaddama alÂjurrūmīya by the Shaikh Abù 'Abd Allāh Muḥammad Ibn Muḥammad Ibn Dā'ūd aṣṢinhājī, of the people of Fās, known as Ibn Ājurrūm, the Grammarian and Reader (*b.* 682, *d.* 723), edited by Perowne.

AJR. Abù Ja'far Muḥammad Ibn AlḤasan arRawwāsī, so called because he had a big head, anNīlī, so called because he used to reside at AnNīl, a town between AlKūfa and Baghdād, the Kūfī Grammarian, the first of the KK who composed a book on grammar.

AK. Abu-lḲāsim AlFaḍl Ibn Muḥammad alḲasabānī alBaṣrī, the Grammarian (*d.* 444 or 474).

Akh. One of 3 Grammarians distinguished in the Index of Proper Names, vid.

(1) Abu-lKhaṭṭāb 'Abd AlḤamīd Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as AlAkhfash alAkbar, the Baṣrī Grammarian (*d.* 177).

(2) Abu-lḤasan Sa'īd Ibn Mas'ada alMujāshi'ī by enfranchisement, alBalkhī, known as AlAkhfash alAusaṭ, one of the GG of AlBaṣra (*d.* 210 or 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as AlAkhfash alAsghar (*d.* 315 or 316).

*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

AKhzm. Ḍiyá adDīn Abu-lMu'ayyad AlMuwaffaḳ Ibn Aḥmad alMakkī, known as Akhṭab Khuwārazm, the Preacher, Jurist, and Philologist (*b.* 484, *d.* 568).

Am. The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān alAndalusī ashShantamarī, known as AlA'lam, the Grammarian (*b.* 410, *d.* 476).

Amb. Abù Muḥammad AlḲāsim Ibn Muḥammad AlAmbārī alBaghdādī, the Grammarian (*d.* 304 or 305).

AMdr. The Shaikh Abù Muḍar Maḥmūd, or Manṣūr, Ibn Jarīr aḍḌabbī alIṣbahānī, the Grammarian and Lexicologist (*d.* 507).

AMIS. 'Abd AlMun'im Ibn Ṣāliḥ alKurashī atTaimī alIskandarī, the Grammarian (*b.* 547, *d.* 633).

AMYd. Abù Muḥammad Yaḥyà Ibn AlMubārak al'Adawī atTaimī, freedman of the Banù 'Adī Ibn 'Abd Manāt, known as alYazīdī, al-Baṣrī, the Grammarian, Lexicologist, and Reader (*d.* 202), called Al-Yazīdī because he was the Companion, and Tutor to the children, of Yazīd Ibn Manṣūr alḤimyārī (*d.* 165), governor of AlBaṣra and Al-Yaman, and maternal uncle of the Khalīfa AlMahdī (*b.* 127, *d.* 169).

An. 'Alam adDīn Abù Muḥammad AlKāsim, or Abu-lKāsim Muḥammad, Ibn Aḥmad alAndalusī alMursī alLūraḳī, the Grammarian and Reader (*b.* 575, *d.* 661), author of a Commentary upon the M.

ANB. Abù Naṣr Aḥmad Ibn Ḥātim alBāhilī, the Baṣrī Grammarian (*d.* 220 or 231).

*AR. The Analysis (*c.* after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavī 'Abd ArRaḥīm Ibn 'Abd AlKarīm, printed at Calcutta in 1236.

As. Abù Sa'īd 'Abd AlMalik Ibn Abì Bakr 'Āṣim Ḳuraib, known as AlAṣma'ī, alBāhilī alBaṣrī, the Lexicologist and Grammarian (*b.* 122 or 123, *d.* 210 or 214 or 215 or 216 or 217).

ASAmb. Abù Sa'īd Muḥammad Ibn AlḤasan, or AlḤusain, al-Ambārī, the Grammarian.

ASB. Abù Aḥmad 'Abd AsSalam Ibn AlḤasan alBaṣrī alKirmīsīnī, the Lexicologist and Philologist (*b.* 329, *d.* 405).

ASh. Shihāb adDīn Abu-lKāsim 'Abd ArRaḥmān Ibn Ismā'īl, known as Abù Shāma, alMaḳdisī adDimashḳī, the Reader and Grammarian (*b.* 596 or 599, *d.* 665).

AT. Abu-ṭṬayyib 'Abd AlWāḥid Ibn 'Alī alḤalabī, originally of 'Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (*d.* in, or after, 350 or *k.* 351), author of the *Marātib anNaḥwīyīn* or *anNuḥāt*, a Treatise on the Grades of the Grammarians.

Ath. Abu-lḤasan 'Alī Ibn AlMughīra alBaghdādī, known as al-Athram, the Baṣrī Grammarian and Lexicologist (*d.* 230 or 232).

AU. Abù 'Ubaida Ma'mar Ibn AlMuthannà atTaimī, of the Taim of Ḳuraish, their freedman, alBaṣrī, the Lexicologist and Grammarian (*b.* 108 or 109 or 110 or 111 or 112 or 114, *d.* 207 or 208 or 209 or 210 or 211 or 213).

AUd. The Ḳāḍī Abū 'Ubaid AlḲāsim Ibn Sallām alBaghdādī, the Kūfī Grammarian and Shāfi'ī Jurist (*b.* 150 or 154, *d.* 222 or 223 or 224 or 230), freedman of the Azd of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

AUZ. Abū 'Umar Muḥammad Ibn 'Abd AlWāḥid alBāwardī, known as AlMuṭarriz azZāhid, the Baghdādī Lexicologist (*b.* 261, *d.* 335 or 344 or 345).

AW. 'Abd AlWārith.

AY. The Ḳāḍī Abū Yūsuf Ya'ḳūb Ibn Ibrāhīm alBajalī alAnṣārī alKūfī, the Ḥanafī Jurist (*b.* 113, *d.* 182 or 192), descendant of the Companion Sa'd Ibn Ḥabta, the confederate of the Banū 'Amr Ibn 'Auf alAnṣārī.

AZ. Abū Zaid Sa'īd Ibn Aus alAnṣārī alBaṣrī, the Grammarian and Lexicologist (*d.* 214 or 115 or 216).

Az. Abū Manṣūr Muḥammad Ibn Aḥmad alAzhabī alHarawī, the Baghdādī Lexicologist (*b.* 282, *d.* 370 or 371), author of the *Tahdhīb*.

*B. The Commentary of the Ḳāḍī Nāṣir adDīn Abu-lKhair, or Abū Sa'īd, 'Abd Allāh Ibn 'Umar alBaiḍāwī ashShāfi'ī (*d.* 685 or 691 or 692) upon the Ḳur, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. The Shaikh Badr adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad aṭṬā'ī adDimashḳī ashShāfi'ī, the Grammarian (*d.* 686), son of IM.

Bdd. Baghdādī Grammarians.

Bhk. Abū Bakr Aḥmad Ibn AlḤusain alBaihaḳī anNaisabūrī alKhusraujirdī, the Shāfi'ī Lawyer (*b.* 384, *d.* 458).

*Bk. The *Mu'jam ma-sta'jam* by the Wazīr Abū 'Ubaid 'Abd Allāh Ibn 'Abd Al'Azīz alBakrī alAndalusī, the Lexicologist and Geographer (*d.* 487), edited by Wüstenfeld.

Bn. The Treatise entitled *AlBurhān fī Uṣūl alFiḳh*, on the Principles of Jurisprudence, by Jn.

*BS. The Commentary (*c.* 756) of IHsh upon the poem of Ka'b Ibn Zuhair commencing بَانَتْ سُعَادُ الخ, edited by Guidi.

*BW. The *Bughyat alWu'āt fī Ṭabaḳāt alLughawīyīn wa-nNuḥāt* (*c.* 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.

Bz. Abu-lḤasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn Al-Ḳāsim Ibn Nāfi' Ibn Abì Bazza alMakkī, known as ALBAZZĪ (*b.* 170, *d.* 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

*C. The Commentary (*c.* 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale and collated by me with the MS of the Asiatic Society of Bengal.

*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his Anthologie Grammaticale.

*CD. The Commentary of Maulānà the Ḳāḍī Shihāb adDīn Aḥmad Ibn Muḥammad ALKHAFĀJĪ alMiṣrī, the Philologist (*d.* 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called *AlKāfiya ashShāfiya.*

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the *Tashīl al-Fawā'id.*

*D. The *Durrat alGhawwāṣ* by H, edited by Thorbecke.

*DA. The *Dīwān* of our lord 'Alī Ibn Abì Ṭālib, printed at Bombay in 1293.

*DH. The *Dīwān* of the Hudhalīs with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

*Dh. The *Mushtabih fì Asmá arRijāl* (*c.* 723) by the Ḥāfiẓ Shams adDīn Abù 'Abd Allāh Muḥammad Ibn Aḥmad atTurkumānī adDimashḳī ADHDHAHABĪ, the Historian and Traditionist (*b.* 673, *d.* 748), edited by De Jong.

*DM. The Gloss (*c.* 1233) of the Shaikh Muṣṭafà Muḥammad 'Urfa ADDASŪḲĪ upon the ML.

*Dm. The Commentary of the Shaikh Badr adDīn, or Shams adDīn, Muḥammad Ibn Abì Bakr alḲurashī alMakhzūmī alIskandarānī alMālikī, known as ADDAMĀMĪNĪ or IBN ADDAMĀMĪNĪ, the Grammarian and Philologist (*b.* 763, *d.* 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the *Tashīl alFawā'id etc.* of IM, cited from extracts quoted in the Sn.

Dmt. The Ḥāfiẓ Sharaf adDīn Abù Muḥammad 'Abd AlMu'min

Ibn Khalaf atTūnī ADDIMYĀṬĪ ashShāfi'ī, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (*b.* 613, *d.* 705).

*Dw. The *Dīwān* of Imra alKais, edited by De Slane; of AlFarazdaḳ, edited by Boucher; of AnNābigha adhDhubyānī, edited by Derenbourg; of Labīd, edited by Yūsuf Ḍiyá adDīn alKhālidī alMaḳdisī; and of Abù Nuwās, edited by Ahlwardt.

*EM. The Exposition of the *Mu'allaḳāt*, edited by Arnold.

F. ABÙ 'ALĪ AlḤasan Ibn Aḥmad Ibn 'Abd AlGhaffār ALFĀRISĪ, also called ALFASAWĪ, the Baghdādī Grammarian (*b.* 288, *d.* 376 or 377), author of the *Īḍāḥ* and other works.

*FA. The *Fawā'id alKalā'id fī Mukhtaṣar Sharḥ ashShawāhid* by the Ḳāḍī Badr adDīn Abù Muḥammad Maḥmūd Ibn Aḥmad asSarūjī alḤanafī, known as AL'AINĪ, born at 'Ain Tāb, the Jurist and Grammarian (*b.* 762, *d.* 855), cited from a MS.

*FD. The Commentary of Maulānà FAKHR ADDĪN alKhuwārazmī upon the verses of the *Īḍāḥ fi-lMa'āni wa-lBayān* by the Ḳāḍī Jalāl adDīn Abu-lMa'ālī Muḥammad Ibn 'Abd arRaḥmān alḲazwīnī ash-Shāfi'ī, known as KHAṬĪB DIMASHḲ, the Jurist and Rhetorician (*b.* 666, *d.* 737 or 739), cited from the MS of the Asiatic Society of Bengal.

*FDw. The Five *Dīwāns*, printed in Egypt, comprising the *Dīwān* of AnNābigha adhDhubyānī with the Commentary of ABk; the *Dīwān* of 'Urwa Ibn AlWard al'Absī with the Commentary of ISk; the *Dīwān* of Ḥātim of Ṭayyi, transmitted by IKlb; the *Dīwān* of 'Alḳama; and the *Dīwān* of AlFarazdaḳ.

*Fk. The Commentary named *Mujīb anNidá* (*c.* 924) by AshShihāb Aḥmad Ibn AlJamāl 'Abd Allāh ALFĀKIHĪ upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abù Zakarīyá Yaḥyà Ibn Ziyād alAslamī, known as ALFARRÁ, adDailamī alKūfī, freedman of the Banù Asad or Banù Minḳar, the Lexicologist and Grammarian (*b.* 144, *d.* 207).

*FW. The *Fawāt alWafayāt* (*c.* 754), a supplement to the *Wafayāt alA'yān* or Biographical Dictionary of IKhn, by Fakhr adDīn Muḥammad Ibn Shākir alḤalabī, the Bibliopolist (*d.* 764 or 766), edited by N, and printed at Būlāk in 1283.

GG. Grammarians.

Ghz. Shihāb adDīn Abu-lFaḍl Muḥammad Ibn Yūsuf ALGHAZNAWĪ alḤanafī, resident of Cairo, the Jurist, Reader, and Grammarian (*b.* 522, *d.* 599).

*H. The *Maḳāmāt* of the Shaikh Abù Muḥammad ÂlḲāsim Ibn 'Alī ALḤARĪRĪ alBaṣrī alḤarāmī (*b.* 446, *d.* 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abù Sa'īd ALḤASAN Ibn Abi-lḤasan Yasār AL-BAṢRĪ, or ALBIṢRĪ, alÂnṣārī, their freedman, the Reader (*b.* 21, *d.* 110).

Hf. The Shaikh Abu-lḤasan 'Alī Ibn Ibrāhīm alMiṣrī ALḤAUFĪ, the Grammarian and Commentator (*d.* 430).

*HH. The great *Ḥayāt alḤayawān* (*c.* 773), or Animal Life, by the Shaikh KAMĀL ADDĪN Muḥammad Ibn Mūsà Ibn 'Īsà ADDAMĪRĪ, the Shāfi'ī Jurist (*d.* 808), printed in Egypt in 1292.

HIDn. Abù Muḥammad ALḤASAN Ibn Muḥammad Ibn 'Alī Ibn Rajá, known as IBN ADDAHHĀN, the Lexicologist (*d.* 447).

HIM. Abu-lḤasan HILĀL IBN ALMUḤSIN asSābi alḤarrānī, the Philologist (*b.* 359, *d.* 448).

*HKh. The Bibliographical Lexicon of Muṣṭafà Ibn 'Abd Allāh, known as ḤĀJJĪ KHALĪFA (*d.* 1068), edited by Fluegel.

Hlw. Abù 'Abd Allāh Salmān Ibn Abì Ṭālib 'Abd Allāh anNahrawānī, resident of Iṣbahān, known as ALḤULWĀNĪ, the Grammarian, Lexicologist, and Commentator (*d.* 493 or 494).

*HM. The *Mulḥat alI'rāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

HR. Abu-lḲāsim ḤAMMĀD Ibn Abì Lailà Hurmuz, or Sābūr, or Maisara, adDailamī alKūfī, the Rhapsodist (*b.* 95, *d.* 155 or 156), freedman of the Banù Bakr Ibn Wā'il, or of the Companion Muknif Ibn Zaid alKhail aṭṬā'ī.

Hr. Abù 'Ubaid Aḥmad Ibn Muḥammad al'Abdī ALHARAWĪ al-Fāshānī, the Philologist (*d.* 401).

HRs. Jamāl adDīn Abù 'Abd Allāh Muḥammad Ibn Muḥyi-dDīn Abì Muḥammad 'Abd Allāh azZanātī atTilimsānī alIskandarānī, known as ḤĀFIẒ RA'SIHI, the Grammarian of Alexandria (*b.* 606, *d.* 680 or 691 or 693).

Hsh. Abù 'Abd Allāh HISHĀM Ibn Mu'āwiya alKūfī, the Grammarian (*d.* 209).

*I. The *I'rāb 'an Ḳawā'id alI'rāb* by IHsh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of the Ḳāḍī Bahá adDīn Abù Muḥammad

'Abd Allāh Ibn 'Abd ArRaḥmān alKurashī alHāshimī al'Aḳīlī, a descendant of 'Aḳīl Ibn Abì Ṭālib, alHamadhānī by origin, alBālisī alMiṣrī ashShāfi'ī, known as Ibn 'Aḳīl, the Grammarian (*b.* 697 or 698, *d.* 769), upon the IM, edited by Dieterici.

IAAs. Abù Muḥammad, or Abu-lḤasan, 'Abd ArRaḥmān Ibn 'Abd Allāh Ibn Abì Bakr 'Āṣim Ḳuraib, known as Ibn Akhi-lAṣma'ī (nephew of AlAṣma'ī), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAI. Abù Baḥr 'Abd Allāh Ibn Abì Isḥāḳ Yazīd alḤadramī, their freedman, the Grammarian and Reader (*d.* 127).

IAKh. Muḥammad Ibn Abi-lKhaṭṭāb, author of the *Jamhara Ash'ār al'Arab.*

IAl. Abù 'Amr Zabbān Ibn Al'Alá Ibn 'Ammār atTamīmī alMāzinī alBaṣrī, one of the Seven Readers and a Grammarian (*b.* 65 or 68 or 70, *d.* 154 or 156 or 157 or 159).

IAmb. Abù Bakr Muḥammad Ibn Abì Muḥammad AlḲāsim, known as Ibn AlAmbārī (son of Amb), the Grammarian and Lexicologist (*b.* 271, *d.* 318 or 327 or 328).

IAmr. The Shaikh Jamāl adDīn Abù 'Abd Allāh Muḥammad Ibn Muḥammad alḤalabī, known as Ibn 'Amrūn, the Grammarian (*b.* 596, *d.* 649).

IAR. Abu-lḤusain 'Ubaid Allāh, or 'Abd Allāh, Ibn Aḥmad, known as Ibn Abi-rRabī', alḲurashī alUmawī al'Uthmānī alAndalusī alIshbīlī, the Grammarian (*b.* 599, *d.* 688), author of a Commentary on the Book of S.

IAr. Abù 'Abd Allāh Muḥammad Ibn Ziyād, the freedman of the Banù Hāshim, alKūfī, known as Ibn AlA'rābī, the Lexicologist (*b.* 150, *d.* 230 or 231 or 232 or 233.)

IArb. The Ḳāḍī Abù Bakr Muḥammad Ibn 'Abd Allāh alMa'āfirī alAndalusī alIshbīlī, known as Ibn Al'Arabī, the Commentator, Philologist, and Grammarian (*b.* 468 or 469, *d.* 543).

IAt. The Ḳāḍī Abù Muḥammad 'Abd AlḤaḳḳ Ibn Abì Bakr Ghālib alAndalusī alGharnāṭī, known as Ibn 'Aṭīya, the Grammarian, Lexicologist, and Commentator (*b.* 480 or 481, *d.* 541 or 546 or 560).

*IAth. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn AbulḤasan 'Alī Ibn Muḥammad ashShaibānī, known as Ibn AlAthīr al-Jazarī (*b.* 555, *d.* 630), edited by Tornberg.

IB. Abu-lKāsim 'Abd AlWāḥid Ibn 'Alī alAsadī al'Ukbarī, known as Ibn Barhān, the Grammarian (*d.* 456).

*IBd. The Commentary of Abù Marwān, or Abu-lKāsim, or Abu-lḤusain, 'Abd AlMalik Ibn 'Abd Allāh alḤaḍramī ashShilbī, known as Ibn Badrūn, the Philologist, upon the Historical Poem of the Wazīr Abù Muḥammad 'Abd AlMajīd Ibn 'Abd Allāh alFihrī alYāburī, known as Ibn 'Abdūn (*d.* 520 or 529), edited by Dozy.

IBdh. The Shaikh Abu-lḤasan Ṭāhir Ibn Aḥmad Ibn Bābshādh, or Bābashādh, alMiṣrī alJauharī, said to have been originally of Ad-Dailam, the Grammarian (*d.* 454 or 469).

IBr. Abù Muḥammad 'Abd Allāh Ibn Barrī alMaḳdisī by origin, alMiṣrī, resident of Cairo, the Grammarian and Lexicologist (*b.* 499, *d.* 582).

IBsh. The Shaikh Abu-lḤasan, or Abù 'Abd Allāh, 'Alī Ibn Aḥmad alAnṣārī alGharnāṭī, known as Ibn ALBādhish, the Grammarian (*b.* 444, *d.* 528), called in the KF and DM one of the Westerns.

IBt. Abù 'Abd Allāh Muḥammad Ibn Barakāt asSa'dī alMiṣrī, the Grammarian and Lexicologist (*b.* 420, *d.* 520).

*ID. The *Kitāb alIshtiḳāḳ* by Abù Bakr Muḥammad Ibn AlḤasan Ibn Duraid alAzdī, the Baṣrī Lexicologist and Grammarian (*b.* 223, *d.* 321), edited by Wüstenfeld.

IDa. The Shaikh Abu-lḤasan 'Alī Ibn Muḥammad alKutāmī al-Andalusī alIshbīlī, known as Ibn AḍḌā'i', the Grammarian (*d.* 680), author of a Commentary upon the *Jumal* of Zji.

IDh. Abù Muḥammad 'Abd Allāh Ibn Ja'far Ibn Durustawaih alFārisī alFasawī, the Grammarian (*b.* 258, *d.* 347).

IDn. Nāsiḥ adDīn Abù Muḥammad Sa'īd Ibn AlMubārak alAnṣārī, known as Ibn AdDahhān, the Baghdādī Grammarian (*b.* 493 or 494, *d.* 566 or 569).

IDs. Abu-lKaram AlMubārak Ibn AlFākhir, known as AdDabbās or Ibn AdDabbās, the Grammarian and Lexicologist (*b.* 431 or 448, *d.* 500).

IDst. The Ḥākim Abù Sa'īd 'Abd ArRaḥmān Ibn Muḥammad, known as Ibn Dūst, the Grammarian and Philologist (*d.* 431), one of the leading Professors of Arabic in Khurāsān.

IF. Abu-lḤusain Aḥmad Ibn Fāris alḲazwīnī, originally of Ḳazwīn, arRāzī, the Lexicologist and Grammarian (*d.* 369 or 375 or 390 or 395), author of the *Mujmal.*

Ifl. Abu-lQāsim Ibrāhīm Ibn Muḥammad alQurashī azZuhrī al-Andalusī alQurṭubī, known as ALIFLĪLĪ or IBN ALIFLĪLĪ, the Grammarian and Lexicologist (*b.* 352, *d.* 441).

*IH. The *Kāfiya fi-nNaḥw* by the Shaikh Jamāl adDīn Abù 'Amr 'Uthmān Ibn 'Umar alKurdī by origin, alMiṣrī alAsnā'ī by birth, al-Mālikī, known as IBN ALḤĀJIB, the Jurist, Reader, and Grammarian (*b.* 570, *d.* 646), lithographed at Cawnpore.

*IHb. The *Mukhtalif alQabā'il wa Mu'talifhà* by Abù Ja'far MUḤAMMAD IBN ḤABĪB alHāshimī, the freedman of the Banù Hāshim, alBaghdādī, the Genealogist, Historian, Grammarian, and Lexicologist (*d.* 245), edited by Wüstenfeld.

*IHjr. The *Taqrīb atTahdhīb*, a Biographical Dictionary of Traditionists, by the Qāḍī Shihāb adDīn Abu-lFaḍl Aḥmad Ibn 'Alī alKinānī al'Asqalānī alMiṣrī, known as IBN ḤAJAR, the Traditionist (*b.* 773, *d.* 852 or 853), lithographed at Delhi.

IHKh. Abù 'Abd Allāh Muḥammad Ibn Yaḥyà alAnṣārī alKhazrajī alAndalusī, known as IBN HISHĀM ALKHAḌRĀWĪ, the Grammarian (*b.* 575, *d.* 646), author of a Commentary on the *Iḍāḥ* of F.

IHL. Abù 'Abd Allāh Muḥammad Ibn Aḥmad asSabtī, known as IBN HISHĀM ALLAKHMĪ, the Lexicologist and Grammarian (*d.* 570).

IHsh. The Shaikh Jamāl adDīn Abù Muḥammad 'Abd Allāh Ibn Yūsuf, known as IBN HISHĀM ALANṢĀRĪ, alMiṣrī ashShāfi'ī, afterwards alHambalī, the Grammarian (*b.* 708, *d.* 761 or 762).

IIM. 'ĪSÀ IBN MAUHAB.

IIU. 'Abù 'Umar 'ĪSÀ IBN 'UMAR athThaqafī, the Baṣrī Grammarian and Reader (*d.* 149 or 150), said to have been the freedman of the Companion Khālid Ibn AlWalīd alQurashī alMakhzūmī, the Sword of God (*d.* 21).

IJ. ABU-LFATḤ 'Uthmān IBN JINNĪ alMauṣilī, the Baghdādī Grammarian (*b.* 302 or before 330, *d.* 392 or 393), son of a Greek slave belonging to the Wazīr Abu-lQāsim Sulaimān Ibn Fahd alAzdī alMauṣilī (*k.* 411).

IJmz. Bahá adDīn Abu-lḤasan 'Alī Ibn Hibat Allāh alLakhmī ashShāfi'ī, known as IBN ALJUMMAIZĪ or IBN BINT ALJUMHAIZĪ, the Jurist, Reader, and Traditionist (*b.* 559, *d.* 649).

*IJr. The Travels of Abu-lḤusain Muḥammad Ibn Aḥmad IBN JUBAIR alKinānī alAndalusī alBalansī (*b.* 539 or 540, *d.* 614), edited by Wright.

*IK. The *Talḳīb alḲawāfī*, a Treatise on Prosody, by Abu-lḤasan Muḥammad Ibn Aḥmad, known as Ibn Kaisān, the Grammarian and Lexicologist (*d.* 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his Opuscula Arabica.

*IKb. The *Kitāb AlMa'ārif* by the Ḳāḍī Abù Muḥammad 'Abd Allāh Ibn Muslim adDīnawarī, so called because he was Ḳāḍī of Ad-Dīnawar, and also called alMarwazī, known as Ibn Ḳutaiba, and also called AlḲutabī and less correctly AlḲutaibī, the Baṣrī Grammarian, Lexicologist, and Historian (*b.* 213, *d.* 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-lḤasan 'Alī Ibn Muḥammad alḤaḍramī alAndalusī al-Ishbīlī, known as Ibn Kharūf, the Grammarian (*d.* 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumal* of Zji.

IKhb. Abù Muḥammad 'Abd Allāh Ibn Aḥmad, known as Ibn Al-Khashshāb, alBaghdādī, the Philologist, Grammarian, and Commentator (*b.* 492, *d.* 567).

IKhl. Abù 'Abd Allāh AlḤusain Ibn Aḥmad, known as Ibn Khālawaih, the Grammarian and Lexicologist (*d.* 370), originally from Hamadhān, but educated at Baghdād.

*IKhld. The *Kitāb al'Ibar etc* (*c.* 779—783), a great History in an Introduction and Three Books, by the Ḳāḍī Walī adDīn Abù Zaid 'Abd ArRaḥmān Ibn Muḥammad alIshbīlī alḤaḍramī alMālikī, known as Ibn Khaldūn, the Historian (*b.* 732 or 733, *d.* 808), the Introduction cited from the edition (Prolégomènes d'Ebn Khaldoun) published by Quatremère, and the rest of the work from the edition printed at Būlāḳ in 1284.

*IKhn. The *Wafayāt alA'yān etc* (*c.* 654—672), a Biographical Dictionary, by the Ḳāḍī Shams adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad, known as Ibn Khallikān, alBarmakī alIrbilī ashShāfi'ī (*b.* 608, *d.* 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

IKhz. The Shaikh Shams adDīn Abu-l'Abbās Aḥmad Ibn Al-Ḥusain alIrbilī alMauṣilī, known as Ibn AlKhabbāz, the Grammarian (*d.* 637), author of a Commentary on the *Alfīya* of IMt, and of the *Nihāya fi-nNaḥw*.

IKlb. Abu-lMundhir, or Abù Muḥammad, Hishām Ibn Abi-nNaḍr Muḥammad alKalbī, known as Ibn AlKalbī, the Kūfī Genealogist (*d.* 204 or 206).

*IKn. The *Itḳān fi 'Ulūm alḲur'ān* (*c.* 878) by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-lḲāsim 'Alī Ibn Ja'far asSa'dī, one of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm, aṣṢaḳallī by birth, alMiṣrī by abode and death, known as Ibn AlḲaṭṭā', the Lexicologist (*b.* 433, *d.* 515).

*IM. The *Khulāṣa*, commonly called the *Alfīya, fi-nNaḥw* by the Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh aṭ-Ṭā'ī alAndalusī alJayyānī, alMālikī when he was in the West, ash-Shāfi'ī when he migrated to the East, resident of Damascus, known as Ibn Mālik, the Grammarian (*b.* 598 or 600 or 601, *d.* 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Badī' fi-nNaḥw* a work much quoted by AH.

IMn. Abū Isḥāḳ Ibrāhīm Ibn Muḥammad alIshbīlī, known as Ibn Mulkūn, the Grammarian (*d.* 584), author of Annotations upon the *Tabṣira* of Sm.

IMnr. The Ḳāḍī Nāṣir adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad alJudhāmī alIskandarī alMālikī, known as Ibn AlMunayyir, the Grammarian, Philologist, and Commentator (*b.* 620, *d.* 683).

IMrhl. The Shaikh Shihāb adDīn Abu-lFaraj 'Abd AlLaṭīf Ibn 'Abd Al'Azīz alḤarrānī by origin, alMiṣrī by abode and death, known as Ibn AlMuraḥḥil because his father used to sell *saddles for camels*, the Grammarian, Lexicologist, and Reader (*d.* 744).

IMt. Zain adDīn Abu-lḤusain Yaḥyà Ibn Mu'ṭī, or Ibn 'Abd Al-Mu'ṭī, azZawāwī, the Grammarian (*b.* 564, *d.* 628), author of the *Alfīya* of Ibn Mu'ṭī.

INs. Bahá adDīn Abū 'Abd Allāh Muḥammad Ibn Ibrāhīm alḤalabī by origin, known as Ibn AnNaḥḥās, the Grammarian (*b.* 627, *d.* 698).

IR. Abū 'Alī AlḤasan Ibn Rashīḳ alIfrīḳī, known as alḲairawānī, the Grammarian, Lexicologist, Prosodian, and Philologist (*b.* 390, *d.* 456 or 463), author of the *'Umda fi Ṣinā'at ashShi'r.*

Ir. The *Irtishāf aḍDarab min Lisān al'Arab*, a Grammar by AH.

IRj. Rashīd adDīn Abū Muḥammad 'Abd AlWahhāb Ibn Ẓāfir alIskandarānī alMālikī, known as Ibn Rawwāj, the Jurist and Traditionist (*b.* 554, *d.* 648).

IS. The Shaikh Shams adDīn Abū Bakr Muḥammad Ibn AsSarī

alBaghdādī, known as Ibn AsSarrāj, the Grammarian (*d.* 310 or 315 or 316).

*Is. The *Iṣāba fī Tamyīz aṣṢaḥāba* by lHjr, printed at Calcutta.

ISB. Abù Muḥammad 'Abd Allāh Ibn Muḥammad, known as Ibn AsSīd alBaṭalyausī, the Grammarian and Lexicologist (*b.* 444, *d.* 521).

*ISb. The great *Ṭabaḳāt ashShāfi'īya* by the Ḳāḍī Tāj adDīn AbunNaṣr 'Abd AlWahhāb Ibn 'Alī, known as Ibn AsSubkī (son of Sb), ashShāfi'ī (*b.* 729, *d.* 771), cited from a MS.

ISd. Abu-lḤasan 'Alī Ibn Aḥmad, or Ibn Ismā'īl, alAndalusī al-Mursī, known as Ibn Sīda, the Lexicologist and Grammarian (*d.* 448 or 458), author of the *Muḥkam.*

ISf. Abù Muḥammad Yūsuf Ibn Abì Sa'īd AlḤasan, known as Ibn AsSīrāfī (son of Sf), the Grammarian and Lexicologist (*b.* 330, *d.* 385).

ISfr. The Shaikh Jamāl adDīn Abu-lḲāsim 'Abd ArRaḥmān Ibn Ibn Abi-lFaḍl 'Abd AlMajīd alMiṣrī alIskandarānī alMālikī, known as Ibn AṣṢafrāwī, the Jurist and Reader (*b.* 544, *d.* 636).

ISgh. The Shaikh Shams adDīn Muḥammad Ibn 'Abd ArRaḥmān azZumurrudhī alḤanafī, known as Ibn AṣṢā'igh, the Jurist and Grammarian (*b.* before 720, *d.* 776 or 777).

ISh. The Sharīf Abu-sSa'ādāt Hibat Allāh Ibn 'Alī al'Alawī al-Ḥasanī, known as Ibn AshShajarī, alBaghdādī, the Grammarian of Al'Irāḳ (*b.* 450, *d.* 542).

*ISk. The *Dīwān* of 'Urwa Ibn AlWard al'Absī with the Commentary of Abù Yūsuf Ya'ḳūb Ibn Isḥāḳ, known as Ibn AsSikkīt, al-Khūzī of Daurak, the Kūfī Lexicologist and Grammarian (*b.* 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMiṣrī, known as Ibn AsSarrāj, the Reader (*b.* after 670, *d.* 747).

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī alMālaḳī, known as Ibn AṭṬarāwa, the Grammarian (*d.* 528).

*ITB. The Annals called *AnNujūm azZāhira fī Mulūk Miṣr wa-lḲāhira* by the Amīr Jamāl adDīn Abu-lMaḥāsin Yūsuf Ibn Taghrī Bardī alAtābakī alḲāhirī (*d.* 874), edited by Juynboll and Matthes.

ITr. Abù Bakr Muḥammad Ibn Aḥmad Ibn Ṭāhir alAnṣārī alAndalusī alIshbīlī, known as AlKhidabb, the Grammarian (*d.* 580).

IU. Abu-lḤasan 'Alī Ibn Mu'min alḤaḍramī alIshbīlī, known as Ibn 'Uṣfūr, the Grammarian (*b.* 597, *d.* 663 or 669), called in the DM one of the Westerns.

IUF. Abu-lḤusain Muḥammad Ibn AlḤusain alFārisī alFasawī, known as Ibn Ukht AlFārisī (son of the sister of F), the Grammarian (*d.* 421).

IUK. The Shaikh Shams adDīn, or Badr adDīn, AlḤasan Ibn Al-Ḳāsim alMurādī alMiṣrī, known as Ibn Umm Ḳāsim, the Grammarian and Lexicologist (*d.* 749), author of a Commentary on the IM.

*IY. The Commentary of the Shaikh Muwaffaḳ adDīn Abu-lBaḳá Ya'īsh Ibn 'Alī alAsadī alMauṣilī by origin, alḤalabī by birth and education, known as Ibn Ya'īsh, the Grammarian (*b.* 553, *d.* 643), upon the M, edited by Jahn.

IYn. Abu-lḤajjāj Yūsuf Ibn Yabḳà atTujībī asSāḥilī, known as Ibn Yas'ūn, the Grammarian and Lexicologist (*d.* about 540).

*J. The Commentary (*c.* 1271) of the Shaikh 'Abd AlMun'im al-Jarjāwī upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abù Naṣr Ismā'īl Ibn Ḥammād alJauharī atTurkī alFārābī, the Lexicologist (*d.* 393 or 398 or about 400), author of the *Ṣiḥāḥ*.

Jj. The Shaikh Abù Bakr 'Abd AlḲāhir Ibn 'Abd ArRaḥmān al-Jurjānī, the Grammarian (*d.* 471 or 474).

*Jk. The *Mu'arrab* of Abù Manṣūr Mauhūb Ibn Abì Ṭāhir Aḥmad alJawālīḳī alBaghdādī, the Philologist, Grammarian, and Lexicologist (*b.* 465 or 466, *d.* 539 or 540), edited by Sachau.

*Jm. The Commentary (*c.* 897) of Maulānà Nūr adDīn 'Abd Ar-Raḥmān Ibn Aḥmad alJāmī (*d.* 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jn. The Imām alḤaramain Ḍiyá adDīn Abu-lMa'ālī 'Abd AlMalik Ibn AshShaikh Abì Muḥammad 'Abd Allāh alJu'ainī, the Shāfi'ī Jurist (*b.* 410 or 417 or 419, *d.* 478).

Jr. Abù 'Umar Ṣāliḥ Ibn Isḥāḳ alJarmī, freedman of Jarm Ibn Rabbān, a clan of Ḳuḍā'a in AlYaman, alBaṣrī, the Grammarian (*d.* 225).

*Jsh. The *Jāmi' ashShawāhid* by Mullà Muḥammad Bāḳir, lithographed at Teherān in 1275 and 1293.

Jz. Abù Mūsà 'Īsà Ibn 'Abd Al'Azīz alJuzūlī alYazdaktanī, the Grammarian (*d.* 606 or 607 or 610).

*K. The *Kashshāf 'an Haḳā'iḳ atTanzīl* (*c.* 526—528) by Z, edited by Lees.

*KA. The *Kitāb alAghānī*, or Book of Songs, by AFI, cited from

the part edited by Kosegarten, and from extracts printed in the ISk and elsewhere.

*KAb. The *Kitāb alAnsāb etc.* by the Shaikh Shams adDīn AbulFaḍl Muḥammad Ibn Ṭāhir ashShaibānī alMaḳdisī, known as Ibn AlKaisarānī (*b.* 448, *d.* 507 or 508), with the additions of his pupil the Shaikh Abū Mūsà Muḥammad Ibn Abī Bakr 'Umar alMadīnī alIṣbahānī (*b.* 501, *d.* 581), edited by De Jong.

*KF. The *Ḳāmūs* of the Ḳāḍī Majd adDīn Abū Ṭāhir Muḥammad Ibn Ya'ḳūb alFīrūzābādī ashShīrāzī (*b.* 729, *d.* 816 or 817), lithographed at Lucknow.

*Kh. The Commentary of the Shaikh Khālid Ibn 'Abd Allāh alAzhari, the Grammarian (*d.* 905), upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

KhA. Abū Muḥammad, and Abū Muḥriz, Khalaf alAḥmar Ibn Ḥayyān alBaṣrī, the Rhapsodist (*d.* about 180), freedman of Abū Burda 'Āmir Ibn Abī Mūsà 'Abd Allāh alAsh'arī, the Ḳāḍī of AlKūfa (*d.* 103 or 104 or 106 or 107).

Khf. Abū Bakr Ibn Yaḥyà alJudhāmī alMālaḳī, known as AlKhaffāf, the Grammarian (*d.* 657), author of a Commentary upon the Book of S.

Khl. Abū 'Abd ArRaḥmān AlKhalīl Ibn Aḥmad alFarāhīdī, or alFurhūdī, alAzdī alYaḥmadī alBaṣrī, the Grammarian (*b.* 100, *d.* 160 or 163 or 170 or 174 or 175).

*KIAmb. Five Questions from the *Inṣāf fī Masā'il alKhilāf etc.* by Kamāl adDīn Abu-lBarakāt 'Abd ArRaḥmān Ibn Abi-lWafà Muḥammad alAmbārī, known as AlKamāl Ibn AlAmbārī (descendant of ASAmb), the Grammarian (*b.* 513, *d.* 577), edited by Kosut.

*KIF. The *Kashshāf Iṣṭilāḥāt alFunūn* by the Shaikh Muḥammad 'Alī atTihānawī, edited by Sprenger.

*KIn. The *Ḳalā'id al'Iḳyān wa Maḥāsin alA'yān*, a Biographical Dictionary of Celebrities, by Abū Naṣr AlFatḥ Ibn Muḥammad alḲaisī alIshbīlī, known as Ibn Khāḳān (*b.* 529 or 535), printed in Egypt in 1284.

KK. Kūfī Grammarians.

Kl. Abū 'Alī Ismā'īl Ibn AlḲāsim alBaghdādī, known as alḲālī, the Lexicologist and Grammarian (*b.* 280 or 288, *d.* 356).

*KM. The *Kanz alMa'ānī*, a Commentary by the Shaikh Kamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad alMauṣilī alHambalī,

known as SHU'LA (*d.* 656), upon the Ode called the *Ḥirz alAmānī etc.* by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The *Kaṭr anNadà wa Ball aṣṢadà* by IHsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the Epistola Critica edited by Mehren.

Kn. Abù Mūsà 'Īsà Ibn Mīnà alMadanī, known as ḲĀLŪN (*d.* 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alAsadī by enfranchisement, al-Kūfī, known as ALKISĀ'Ī, one of the Seven Readers and a Grammarian and Lexicologist (*d.* 182 or 183 or 189 or 192).

KSh. *The Kitāb ashShi'r*, also called *AlKitāb ashShi'rī*, by F.

Ktb. Abù 'Alī Muḥammad Ibn AlMustanīr alBaṣrī, known as ḲUṬRUB, the Grammarian and Lexicologist (*d.* 206), freedman of Sālim Ibn Ziyād Ibn Abīhi, Governor of Khurāsān (*d.* 73).

Ḳur. The *Ḳur'ān.*

*L. The Commentary of BD on the *Lāmīyat alAf'āl* by IM, edited by Volck.

Lh. Abu-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMubārak, ALLIḤYĀNĪ, of the Banù Liḥyān Ibn Hudhail, or called "alLiḥyānī" on account of the bigness of his beard, the Kūfī Grammarian, contemporary with Ks and ISk.

*LL. The *Lubb alLubāb fì taḥrīr alAnsāb* (*c.* 873) by Syt, edited by Veth.

*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.

*M. The *Mufaṣṣal fi-nNaḥw* (*c.* 513—515) by Z, edited by Broch.

*MA. The Marginal Annotation upon the Persian edition of the ML.

*MAB. The *Mukhtaṣar fì Akhbār alBashar* by AF, printed at Constantinople.

*MAd. The Gloss of the Shaikh MUḤAMMAD Ibn 'Ubàda AL'ADAWĪ upon the Sh, printed in Egypt in 1292.

*MAIH. The Marginal Annotation upon the IH.

*MAJm. The Marginal Annotation upon the Lucknow edition of the Jm.

*MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAr. 'Abd Allāh Ibn Manṣūr alMiṣrī alIskandarānī, known as ALMAKĪN ALASMAR, the Reader (*d.* 692).

*MASH. The Marginal Annotation upon the SH.

*Mb. The *Kāmil* by ABU-L'ABBĀS Muḥammad Ibn Yazīd athThumālī alAzdī alBaṣrī, known as ALMUBARRAD, the Grammarian (*b.* 206 or 207 or 210, *d.* 282 or 285 or 286), edited by Wright.

Mbn. Abù Bakr Muḥammad Ibn 'Alī alAskarī, known as MABRAMĀN, the Grammarian (*d.* 345).

MD. Abu-l'Abbās, or Abù 'Abd ArRaḥmān, or Abù Muḥammad, ALMUFAḌḌAL Ibn Muḥammad aḍḌABBĪ, the Kūfī Rhapsodist (*d.* 168 or 171).

*Md. The *Majma' alAmthal*, or Collection of Proverbs, by AbulFaḍl Aḥmad Ibn Muḥammad anNaisābūrī, known as ALMAIDĀNĪ, the Philologist, Grammarian, and Lexicologist (*d.* 518), printed at Būlāḳ.

*MDh. The *Murūj adhDhahab wa Ma'ādin alJauhar* by Abu-lḤasan 'Alī Ibn AlḤusain ALMAS'ŪDĪ, a descendant of the Companion 'Abd Allāh Ibn Mas'ūd, originally of Baghdād, but long resident in Egypt, the Historian (*d.* 345 or 346), edited by De Meynard.

MF. The Treatise (*c.* 455—469) entitled *AlMuhadhdhab fi-lFurū'* by the Shaikh Abù Isḥāḳ Ibrāhīm Ibn 'Alī ASHSHĪRĀZĪ alFīrūzābādī, the Shāfi'ī Jurist (*b.* 393, *d.* 476).

*MI. The *Marāṣid alIṭṭilā' 'alà Asmá alAmkina wa-lBiḳā'*, probably by Abù Faḍa'il ṢAFĪ ADDĪN 'Abd AlMu'min Ibn 'Abd AlḤaḳḳ alBaghdādī (*b.* 650, *d.* 739), edited by Juynboll.

MIA. Abù Faid MU'ARRIJ Ibn 'Amr ASSADŪSĪ alBaṣrī, the Grammarian (*d.* 174 or 195 or after 200).

MIAn. The Imām Abù 'Abd Allāh MĀLIK IBN ANAS alAṣbaḥī alMadanī, a Follower of the Followers, the Jurist (*b.* 90 or 91 or 93 or 94 or 95 or 97, *d.* 178 or 179).

MIH. The Ḳāḍī Abù 'Abd Allāh MUḤAMMAD IBN ALḤASAN ashShaibānī, their freedman, alKūfī, the Ḥanafī Jurist (*b.* 131 or 132 or 135, *d.* 189).

MIM. Abù Muslim MU'ĀDH Ibn Muslim ALHARRÁ alKūfī, the Grammarian and Reader (*d.* 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b alḲuraẓī (*d.* 108 or 117 or 118 or 120).

MTS. Abù 'Abd Allāh Muḥammad Ibn Sallām alJumaḥī alBaṣrī (*d.* 231), author of the TSh.

MISh. The Shaikh Abu-lKhair Muṣaddiḳ Ibn Shabīb alWāsiṭī aṣ-Ṣilḥī, the Grammarian (*b.* 535, *d.* 605).

MK. ALMĀLIKĪ.

*Mk. The *Mushtarik* by Shihāb adDīn Abù 'Abd Allāh Yāḳūt Ibn 'Abd Allāh arRūmī alḤamawī alBaghdādī (*b.* 574 or 575, *d.* 626), edited by Wüstenfeld.

*MKh. The Gloss (*c.* 1250) of the Shaikh Muḥammad alKhiḍrī ad-Dimyāṭī ashShāfi'ī upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abù Muḥammad MAKKĪ Ibn Abì Ṭālib Ḥammūsh alḲaisī alḲurṭubī, originally of AlḲairawān, the Reader, Commentator, and Grammarian (*b.* 354 or 355, *d.* 437).

*Mkr. The *Kitāb Nafḥ aṭṬīb etc.* by the Shaikh Abu-l'Abbās Aḥmad Ibn Muḥammad alMaḳḳarī atTilimsānī, the Philologist (*d.* 1041), edited by Dozy, Dugat, Krehl, and Wright.

*ML. The *Mughni-lLabīb* (*c.* 756—757) by IHsh, printed at Būlāḳ, and lithographed at Teherān.

Mlk. Zain adDīn Abù Zakarīyá Yaḥyà Ibn 'Alī alḤaḍramī alAndalusī ALMĀLAḲĪ, the Grammarian and Philologist (*b.* 577 or 578, *d.* 640).

*MM. The *Miṣbāḥ fi-nNaḥw* by Majd adDīn Abu-lFatḥ Nāṣir Ibn Abi-lMakārim 'Abd AsSayyid alKhuwarazmī alḤanafī, known as AL-MAJD ALMUṬARRIZI, the Jurist, Grammarian, and Philologist (*b.* 538, *d.* 606 or 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*Mr. The *Muzhir fi-lLughat*, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

*MSh. The *Mu'jam ashShu'arā* by Abù 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ alKhurāsānī by origin, alBaghdādī by birth (*b.* 296 or 297, *d.* 378 or 384), cited from an extract given in the Notes to the ID, *p.* 153.

MSS. Manuscripts.

*MYd. The Commentary of the Shaikh Abù 'Abd Allāh MUḤAMMAD Ibn Al'Abbās al'Adawī ALYAZĪDĪ (descendant of AMYd), the Grammarian and Philologist (*d.* 310 or 313), upon the *Dīwān* of the heathen

Poet Ḳuṭba Ibn Aus adhDhubyānī, known as ALḤĀDIRA and ALḤUWAIDIRA, edited by Engelmann.

Mz. Abù 'Uthmān Bakr Ibn Muḥammad ALMĀZINĪ, of the Māzin of Shaibān, alBaṣrī, the Grammarian and Lexicologist (*d.* 230 or 236 or 247 or 248 or 249).

*N. The Commentary of MUḤIBB ADDĪN EFFENDĪ upon the evidentiary verses of the K, edited by Abu-lWafá NAṢR ALHŪRĪNĪ, and printed at Būlāḳ in 1281.

Nf. Abù 'Abd Allāh Ibrāhīm Ibn Muḥammad alAzdī al'Atakī alWāsiṭī, known as NIFṬAWAIH or NAFṬAWAIH, the Grammarian (*b.* 240 or 244 or 250, *d.* 323 or 324).

Nr. Abu-lḤasan ANNAḌR IBN SHUMAIL alMāzinī alBaṣrī, the Grammarian and Lexicologist (*b.* 122 or 123, *d.* 203 or 204).

*NS. The Commentary of Nw upon the *Ṣaḥīḥ* of the Imām Abu-lḤusain MUSLIM Ibn AlḤajjāj alḲushairī anNaisābūrī, the Traditionist (*b.* 206, *d.* 261), lithographed at Delhi.

Ns. Abù Ja'far Aḥmad Ibn Muḥammad alMurādī alMiṣrī, known as ANNAḤḤĀS, the Grammarian (*d.* 337 or 338).

*Nw. The *Tahdhīb alAsmá*, a Biographical Dictionary, by MuḥyidDīn Abù Zakarīyá Yaḥyà Ibn Sharaf alḤizāmī alḤaurānī ANNAWAWĪ adDimashḳī (*b.* 631, *d.* 676), edited by Wüstenfeld.

*P. Arabum Proverbia, edited by Freytag.

*R. The Commentary (*c.* 683 or 686) of the Shaikh Raḍī adDīn Muḥammad Ibn AlḤasan alAstarābādī, known as ARRAḌĪ, the Grammarian (*d.* 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

*Also the Commentary of the same Author upon the SH, lithographed at Delhi.

Rb. Abu-lḤasan 'Alī Ibn 'Īsà ARRABA'Ī alBaghdādī by abode, ashShīrāzī by origin, the Grammarian (*b.* 328, *d.* 420).

RDA. The Sayyid RUKN ADDĪN Abù Muḥammad, or Abu-lFaḍā'il, AlḤasan Ibn Muḥammad Ibn Sharafshāh al'Alawī alḤasanī ALASTARĀBĀDĪ ashShāfi'ī, the Jurist and Grammarian (*d.* 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.

Rk. The Shaikh ABU-LḲĀSIM 'Ubaid Allāh Ibn 'Alī ARRAḲḲĪ, resident of Baghdād, the Grammarian, Lexicologist, and Philologist (*d.* 450).

Rkk. Abu-lKāsim 'Alī Ibn 'Ubaid Allāh AdDaḳḳāḳ ARRAḳĪḳĪ, the Grammarian (*b.* 345, *d.* 415).

Rm. Abu-lḤasan 'Alī Ibn 'Īsà ARRUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammarian (*b.* 276 or 296, *d.* 382 or 384).

Rsh. Abù Muḥammad 'Abd Allāh Ibn 'Alī alLakhmī alAndalusī alMarrī, known as ARRUSHĀṬĪ, the Traditionist and Genealogist (*b.* 466, *k.* 542).

RSht. Raḍī adDīn Abù 'Abd Allāh Muḥammad Ibn 'Alī alAnṣārī ashShāṭibī by origin, alBalansī by birth, known as ARRAḌĪ ASHSHĀṬIBĪ, the Lexicologist (*b.* 601, *d.* 684).

Rz. Fakhr adDīn Abù 'Abd Allāh Muḥammad Ibn 'Umar alḲurashī atTaimī alBakrī, of the descendants of Abù Bakr aṣṢiddīḳ, aṭṬabaristānī, known as ALFAKHR ARRĀZĪ, the Commentator and Grammarian (*b.* 543 or 544, *d.* 606), author of a Commentary on the M.

*S. The Book of Abù Bishr, or Abu-lḤasan, 'Amr Ibn 'Uthmān alḤārithī, known as SĪBAWAIH, the Baṣrī Grammarian (*d.* 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-lḤārith Ibn Ka'b, and moreover, as is said, of the family of ArRabī' Ibn Ziyād alḤārithī, Governor of Khurāsān (*d.* 53), cited from an extract printed by De Sacy in his Anthologie Grammaticale, and latterly from the edition printed by Derenbourg.

*SB. The *Ṣaḥīḥ* of the Imām Abù 'Abd Allāh Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, ALBUKHĀRĪ, the Traditionist (*b.* 194, *d.* 256), edited by Krehl.

Sb. The Ḳāḍī Taḳī adDīn Abu-lḤasan 'Alī Ibn 'Abd AlKāfī alAnṣārī alKhazrajī alMiṣrī ashShāfi'ī, known as ASSUBKĪ, the Grammarian and Lexicologist (*b.* 683, *d.* 750 or 755 or 756).

Sd. The Shaikh Sa'd adDīn Mas'ūd Ibn 'Umar, known as ASSA'D ATTAFTĀZĀNĪ, ashShāfi'ī, the Grammarian (*b.* 712, *d.* 791 or 792), author of a Gloss (*c.* 789) upon the K.

Sf. The Ḳāḍī ABÙ SA'ĪD AlḤasan Ibn 'Abd Allāh ASSĪRĀFĪ, Ḳāḍī of Baghdād, the Grammarian (*d.* 368), learned in the grammar of the BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abu-lFaḍā'il AlḤasan Ibn Muḥammad alḲurashī al'Adawī al'Umarī AṢṢĀGHĀNĪ, or AṢṢAGHĀNĪ, alḤanafī, the Lexicologist and Grammarian (*b.* 577, *d.* 650 or 660 or 665).

*SH. The *Shāfiya fi-t-Taṣrīf* by IH, lithographed at Cawnpore.

*Sh. The *Shudhūr adhDhahab* by IHsh, with a Commentary by the Author, printed at Būlāḳ.

Shb. Abù 'Alī SHIHĀB Ibn 'Alī ALMUḤSINĪ, the Traditionist (*d.* 708).

Shf. The Imām Abù 'Abd Allāh Muḥammad Ibn Idrīs alḲurashī al-Muṭṭalibī ASHSHĀFI'Ī alḤijāzī alMakkī, the Jurist (*b.* 150, *d.* 204), pupil of MIAn.

Shl. ABÙ 'ALĪ 'Umar Ibn Muḥammad alAzdī, known as ASHSHALAUBĪNĪ or ASHSHALAUBĪN, alAndalusī alIshbīlī, the Grammarian (*b.* 562, *d.* 645).

Shm. The Shaikh Taḳī adDīn Abu-l'Abbās Aḥmad Ibn Kamāl ad-Dīn Muḥammad atTamīmī adDārī, known as ASHSHUMUNNĪ, alḲusṭanṭīnī alḤanafī, the Jurist, Commentator, and Grammarian (*b.* 801, *d.* 872), author of a Commentary on the ML.

*Shr. The *Kitāb alMilal wa-nNiḥal* by Abu-lFatḥ Muḥammad Ibn Abi-lḲāsim 'Abd AlKarīm ASHSHAHRASTĀNĪ, the Theologian (*b.* 467 or 479, *d.* 548 or 549), edited by Cureton.

Sht. The Shaikh Abù Muḥammad, and Abu-lḲāsim, AlḲāsim Ibn Fīrru arRu'aini alAndalusī ASHSHĀṬIBĪ, the Reader and Grammarian (*b.* 538, *d.* 590), author of the *Ḥirz alAmānī etc*, a Metrical Treatise on Reading.

Shtn. The Shaikh Shams adDīn Muḥammad Ibn Ibrāhīm, or Ibn Abì Bakr, ASHSHAṬṬANAUFĪ, the Grammarian (*b.* after 750, *d.* 832).

SIA. Abù Muḥammad SALAMA IBN 'ĀṢIM aḍḌabbī, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirāj adDīn Abù Ya'ḳūb Yūsuf Ibn Abì Bakr Muḥammad ASSAKKĀKĪ alKhuwārazmī, the Encyclopædist (*b.* 555, *d.* 626), author of the *Miftāḥ al'Ulūm.*

SKht. The Shaikh Abù Muḥammad 'Abd Allāh Ibn 'Alī alBaghdādī, known as SIBṬ ALKHAYYĀṬ, the Reader, Grammarian, and Traditionist (*b.* 464, *d.* 541).

*Skr. The Commentary of Abù Sa'īd AlḤasan Ibn AlḤusain al-'Atakī, known as ASSUKKARĪ, the Grammarian and Lexicologist (*b.* 212, *d.* 270 or 275 or 290), upon the *Dīwān* of Ṭahmān Ibn 'Amr alKilābī, edited by Wright in his Opuscula Arabica.

*SL. The *Kitāb Ṣifat asSarj wa-lLijām* by ID, edited by Wright in his Opuscula Arabica.

Slf. The Ḥāfiẓ Ṣadr adDīn, or 'Imād adDīn, Abu-ṭṭāhir Aḥmad Ibn Abì Aḥmad Muḥammad asSilafī alIṣbahānī alJurwā'ānī, the Traditionist (*b.* 472 or 475 or 478, *d.* 576 or 578).

*SM. The Commentary called *AlFatḥ alKarīb*, by Syt, upon the evidentiary verses of the ML, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teherān in 1271.

Sm. The Shaikh Abù Muḥammad 'Abd Allāh Ibn 'Alī aṣṢaimarī, the Grammarian, author of the *Tabṣira fi-nNaḥu*, a work much quoted by AH.

SN. The Great *Sunan* of the Ḳāḍī Abù 'Abd ArRaḥmān Aḥmad Ibn 'Alī Ibn Shu'aib anNasa'ī, the Traditionist (*b.* 214 or 215 or 225, *d.* 303).

*Sn. The Gloss (*c.* 1193) of Muḥammad Ibn 'Alī aṣṢabbān upon the A, printed in Egypt.

*SR. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abù Muḥammad 'Abd AlMalik Ibn Hishām alHimyarī alMa'āfirī alBaṣrī, originally of AlBaṣra, alMiṣrī, resident of Egypt, the Grammarian and Genealogist (*d.* 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Ḳāsim Ibn 'Alī alAnṣārī alBaṭalyausī, known as AṣṢaffār (*d.* after 630 or 680), author of a Commentary on the Book of S.

*SS. The *Kitāb Ṣifat asSaḥāb wa-lGhaith etc* by ID, edited by Wright in his Opuscula Arabica.

Suh. The Shaikh Abu-lḲāsim, and Abù Zaid, 'Abd ArRaḥmān Ibn Abì Muḥammad 'Abd Allāh alKhath'amī alAndalusī alMālaḳī asSuhailī, the Grammarian and Lexicologist (*b.* 508, *d.* 581 or 583).

Sul. Abù Bakr Muḥammad Ibn Yaḥyà, known as AṣṢūlī, ashShiṭranjī, the Philologist (*d.* 335 or 336).

*Syt. The *Ḥusn AlMuḥādara fi Akhbār Miṣr wa-lḲāhira*, a History of Egypt, by the Shaikh Jalāl adDīn Abu-lFaḍl 'Abd ArRaḥmān Ibn Kamāl adDīn Abì Bakr Muḥammad alKhuḍairī asSuyūṭī, or alUsyūṭī, the Grammarian, Lexicologist, Commentator, and Historian (*b.* 849, *d.* 911), printed at Būlāḳ.

*T. The Commentary of the Shaikh Abù Zakarīyā Yaḥyà Ibn 'Alī ashShaibānī, known as alKhaṭīb atTabrīzī, the Lexicologist, Grammarian, and Philologist (*b.* 421, *d.* 502), on the *Ḥamāsa* of Abù Tam-

MĀM ḤABĪB Ibn Aus aṭṬā'ī (*b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232), edited by Freytag.

TDFk. The Shaikh Tāj adDīn Abù Ḥafṣ 'Umar Ibn 'Alī Ibn Sālim alLakhmī alIskandarī alMālikī, known as TĀJ ADDĪN ALFĀKIHĀNĪ or ALFĀKIHĪ, the Jurist and Grammarian (*b.* 654, *d.* 731 or 734), author of the *Ishāra fi-nNaḥw* and its Commentary.

TDK. The Shaikh TĀJ ADDĪN Abu-lYumn Zaid Ibn AlḤasan AL-KINDĪ alBaghdādī by birth and education, adDimashḳī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (*b.* 520, *d.* 613).

TDT. The Shaikh Tāj adDīn Abu-lḤasan 'Alī Ibn 'Abd Allāh al-Ardabīlī, known as TĀJ ADDĪN ATTABRĪZĪ, resident of Cairo, the Grammarian and Encyclopædist (*d.* 746).

*TH. The *Ṭabaḳat alḤuffāẓ* by Dh, with additions by Syt, edited by Wüstenfeld.

*Th. The *Faṣīḥ* of ABU-L'ABBĀS Aḥmad Ibn Yaḥyā ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as THA'LAB (*b.* 200 or 201 or 204, *d.* 291 or 292), edited by Barth.

Thi. Abù Isḥāḳ Aḥmad Ibn Muḥammad anNaisābūrī ATHTHA'LABĪ, or athTha'ālibī, the Commentator (*d.* 427 or 437).

Thm. Abu-lḲāsim 'Umar Ibn Thābit ATHTHAMĀMĪNĪ, the Grammarian (*d.* 442).

*TKh. The *Tārīkh alKhamīs fī Aḥwāl Anfas Nafīs* (*c.* 940), a History, by the Ḳāḍī AlḤusain Ibn Muḥammad ADDIYĀRBAKRĪ alMālikī (*d.* 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177; but the book ends with the accession of the Sulṭān Murād Khān in 982.]

*TM. The *Ṭabaḳāt alMufassirīn* by Syt, edited by Meursinge.

*Tr. The *Tārīkh alMulūk etc.* by Abù Ja'far Muḥammad Ibn Jarīr AṬṬABARĪ (*b.* 224 or 225, *d.* 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The *Ṭabaḳāt ashShu'arā*, or Classes of the Poets, by MIS and UISh and IKb.

UISh. Abù Zaid 'UMAR IBN Zaid SHABBA anNumairī, their freedman, alBaṣrī, the Grammarian and Historian (*b.* 173, *d.* 262 or 263), author of the TSh.

*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad ALWĀḤIDĪ anNaisābūrī (*d.* 468) upon the *Dīwān* of ABU-ṬṬAYYIB Aḥmad Ibn Al-Ḥusain alJu'fī alKandī alKūfī, known as ALMUTANABBI, the poet (*b.* 303, *k.* 354), edited by Dieterici.

*WN. The *Wasīṭ anNaḥw*, cited from extracts given in the Notes to the Epistola Critica edited by Mehren.

Wst. AlJamāl Abū Muḥammad AlKāsim Ibn AlKāsim ALWĀSIṬĪ, the Philologist, Grammarian, and Lexicologist (*b.* 550, *d.* 626), author of a Commentary upon the *Luma' fi-nNaḥw* by IJ, and of another upon the *Maḳamāt* of H.

Y. Abū 'Abd ArRaḥmān YŪNUS Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Laith Ibn 'Abd Manāt Ibn Kināna, or of Hilāl Ibn Harmī of the Banū Ḍubai'a Ibn Bajāla, the Grammarian (*b.* 80 or 90, *d.* 182 or 183 or 184 or 185).

YIY. The Follower Abū Sulaimān, or Abū Sa'īd, YAḤYÀ IBN YA'MAR al'Adwānī alWashḳī, the confederate of the Banū Laith, the Baṣrī Grammarian and Reader, afterward Ḳāḍī of Marv (*d.* before 100 or in 129).

*YS. The Gloss of the Shaikh YĀ-SĪN Ibn Zain adDīn al'Ulaimī alḤimsī (*d.* 1061) upon the Fk, printed in Egypt.

*Z. The *Anmūdhaj fi-nNaḥw* by JĀR ALLĀH Abu-lḲāsim Maḥmūd Ibn 'Umar alKhuwarazmī AZZAMAKHSHARĪ, the Grammarian, Lexicologist, Commentator, and Geographer (*b.* 467, *d.* 538) cited from an extract printed by De Sacy in his Anthologie Grammaticale.

Zd. Abū Isḥāḳ Ibrāhīm Ibn Sufyān AZZIYĀDĪ alBaṣrī, the Grammarian (*d.* 249), author of a Commentary on the Book of S.

*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abū Isḥāḳ Ibrāhīm Ibn Muḥammad Ibn AsSarī, known as AZZAJJĀJ, the Baṣrī Grammarian (*d.* 310 or 311 or 316).

Zjl. Abu-lḲāsim 'Abd ArRaḥmān Ibn Isḥāḳ, known as AZZAJJĀJĪ from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (*d.* 337 or 339 or 340), author of the *Jumal*.

*ZN. The Commentary of Z upon his own work called *AlKalim anNawābigh*, edited by Schultens.

Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

This list is compiled from the 44th and 48th Chapters of the Mr, supplemented from the IKb, IAth, Nw, IKhn, FW, ISb, BW, Mkr, and similar works.

The letters A, B, Bd, D, H, K, Khzm, M, W, and Wst in the 2nd column indicate the Schools of AlAndalus (Spain), AlBaṣra, Baghdād, Damascus, Ḥalab (Aleppo), AlKūfa, Khuwārazm, Miṣr (Egypt), the West (AlMaghrib), and Wāsiṭ (in 'Irāḳ), respectively.

The names of the authorities whose books have been used as materials for the present work are distinguished by an asterisk.

The figures in the last column represent the year of the Muḥammadan era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38; (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17: (3) inferred (*a*) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (*b*) from relationship, as in Nos. 7 and 9; or (*c*) from seniority of Masters, as in Nos. 34—36: (4) conjectured, as in No. 208.

Serial No.	School.	Name, etc.	Date.
1		The Khalīfa 'Alī, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years	40
2	B	AAD, pupil of the Khalīfa 'Alī (1), lived 85 years	69
3	B	YIY, pupil of AAD (2)	129
4	B	IAI, pupil of YIY (3), lived 88 years ...	127
5	B	IAl, pupil of YIY (3), lived 84 years ..	70—154
6	B	IIU, pupil of IAI (4) and IAl (5) ...	149
7	K	MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwān[1] (*r.* 65—86), or of Yazīd Ibn 'Abd AlMalik (*r.* 101—105).	187
8	B	Akh (AlAkbar), pupil of IAl (5) ...	177
9	K	AJR, pupil of IAl (5) and IIU (6), and nephew of MIM (7)	...
10	B	Y, pupil of IAl (5) and Akh (8) ...	90—182
11	K	HR	95—155
12	K	MD	171
13	K	AASh, lived 110 or 118 years	206
14	B	Khl, pupil of IIU (6), lived 74 years ...	100—175
15	B	KhA, pupil of IAl (5), IIU (6), and HR (11)	180
16	B	AU, pupil of IAl (5), IIU (6), Akh (8), and Y (10), lived 99 years	110—209
17	K	Ks, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years ...	189
18	K	Ahmr, pupil of Ks (17)	194
19	B	MIA, pupil of IAl (5) and Khl (14) ...	195
20	B	AZ, pupil of IAl (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years	215
21	B	Nr, pupil of Khl (14) and MIA (19), lived 82 years	122—204
22	B	As, pupil of IAl (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KhA (15), lived more than 90 years	123—216
23	B	AMYd, pupil of IAl (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years ...	202
24	K	Hsh, pupil of Ks (17)	209
25	B	*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years	180
26	B	Ktb, pupil of Y (10) and S (25) ..	206
27	B	Akh (AlAusat), older than, but pupil of, S (25)	211
28	B	*SR (Author of the)	218

[1] He was tutor to the children of this Khalīfa (BW).

Serial No.	School.	Name, etc.	Date.
29	K	Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years ...	144—207
30	K	Lh,[1] pupil of AASh (13), AU (16), Ks (17), AZ (20), and As (22)	...
31	B	Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27)	225
32	K	IAr, step-son and pupil of MD (12), and pupil of Ks (17)	150—231
33	K	AUd, pupil of AASh (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAr (32), lived 67 years ...	154—222
34	B	MIS, pupil of Y (10) and KhA (15) ...	231
35	K	AIAA, son and pupil of AASh (13) ...	231
36	B	ANB, pupil of AASh (13), AU (16), AZ (20), and As (22)	231
37	B	Ath,[2] pupil of AU (16) and As (22) ...	232
38	B	IAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36) ...	...
39	B	AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years ...	250
40	K	*IHb, pupil of AU (16) and IAr (32) ...	245
41	B	Zd, pupil of AU (16), AZ (20), As (22), S (25), and Akh (27)	249
42	B	Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31)...	249
43	B	UISh, pupil of AU (16) and AZ (20) ...	173—262
44	K	*ISk, pupil of AASh (13), Fr (29), Lh (30), IAr (32), ANB (36), and Ath (37), lived 58 years	244
45	B	AFR, pupil of AU (16), AZ (20), As (22), Akh (27), and Mz (42)	257
46	K	SIA, pupil of Fr (29)	...
47	K	*Th, pupil of IAr (32), MIS (34), AIAA (35), ANB (36), Ath (37), AFR (45), and SIA (46)	200—291
48	B	*Mb, pupil of Jr (31), AHm (39), Mz (42), and AFR (45)	210—285
49	K	*Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45)	212—275
50	B	*IKb, pupil of IAAs (38), AHm (39), Zd (41), and AFR (45)	213—276
51	B	*ID, pupil of IAAs (38), AHm (39), and AFR (45), lived 98 years	223—321

[1] A Baṣrī, as in the *Ham'* (Sn. III. 400); but evidently considered a Kūfī by Abu-ṭṬayyib (Mr. II. 207, 208).

[2] A Kūfī (BW on ISk): but see his masters.

Serial No.	School.	Name, etc.	Date.
52	Bd	Amb, pupil of SIA (46)	304
53	B	*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years	310
54	B	Zj, pupil of Th (47) and Mb (48), lived nearly 80 years	311
55	Bd	*Akh (AlAsghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years	315
56	B	*IK, pupil of Th (47) and Mb (48) ...	320
57	Bd	Nf, pupil of Th (47) and Mb (48) ...	244—323
58	...	AHK, pupil of Th (47), lived 91 years ...	254—345
59	Bd	ABHlw, pupil of Skr (49)	...
60	Bd	IDh, pupil of Mb (48), Skr (49), and IKb (50),	258—347
61	Bd	Sul, pupil of Th (47) and Mb (48) ...	335
62	Bd	AUZ, pupil of Th (47)	261—345
63	B	Mbn, pupil of Mb (48) and Zj (54) ...	345
64	Bd	IAmb, pupil of Th (47) and Amb (52), lived 57 years	271—328
65	M	Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAmb (64)	338
66	B	IS, the youngest pupil of Mb (48), died young (before his 36th year)	316
67	Bd	Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAmb (64), and IS (66)	339
68	Bd	AT, pupil of Sul (61) and AUZ (62) ...	351
69	Bd	Az, pupil of ID (51), Zj (54), Nf (57), IAmb (64), and IS (66)	282—370
70	Bd	*AFI, pupil of ID (51)	284—356
71	Bd	Kl, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAmb (64), and IS (66) ...	288—356
72	Bd	Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years	368
73	Bd	F, pupil of Zj (54), Mbn (63), and IS (66) ..	288—377
74	Bd	AAA, pupil ID (51), Nf (57), and IAmb (64)	293—382
75	Bd	IKhl, pupil of ID (51), Nf (57), AUZ (62), IAmb (64), and Sf (72) ...	370
76	Bd	*Rm, pupil of ID (51), Zj (54), ABHlw (59), and IS (66)	296—384
77	Bd	IJ, pupil of F (73)	302—392
78	M	ABUdf, pupil of Ns (65)	304—388
79	A	ABZ, pupil of Kl (71), lived 68 years ...	379
80		IF, pupil of AHK (58)	395
81		AHA, nephew (sister's son) and pupil of AAA (74)	395
82		Jh, pupil of Sf (72) and F (73) ...	398
83		Hr, pupil of Az (69)	401

Serial No.	School	Name, etc.	Date.
84	Bd	ASB, pupil Sf (72), F (73), and IJ (77) ...	329—405 [1]
85	Bd	Abd, pupil of AUZ (62), Sf (72), F (73), and Rm (76)	406
86	Bd	Rb, pupil of Sf (72) and F (73)	328—420
87	Bd	ISf, son and pupil of Sf (72), lived 55 years	330—385
88	Bd	AAS, pupil of Sf (72) and F (73) ...	417
89	Bd	Rkk, pupil of Sf (72), F 73), and Rm (76) ...	345—415
90	Bd	IUF, nephew (sister's son) and pupil of F (73)	421
91		Thi	427
92	A	Ifl, pupil of ABZ (79)	352—441
93	M	Hf, pupil of ABUdf (78)	430
94		IDst, pupil of Jh (82)	431
95	A	Mkk	355—437
96	Bd	HIM, pupil of F (73) and Rm (76) ...	359—448
97	Bd	AAMr, pupil of ASB (84), lived 86 years ...	363—449
98	Bd	Thm, pupil of IJ (77)	442
99	Bd	HIDn, pupil of Rm (76), Rb (86), and ISf (87)	447
100	Bd	Rk, pupil of Rb (86) and AAMr (97) ...	450
101	Bd	IB, pupil of Rkk (89), lived more than 80 years	456
102	W	IR	390—456
103		*W, pupil of Thi (91) and IDst (94) ...	468
104	M	IBdh, pupil of the Baghdādīs [3] ...	469
105		Jj, pupil of IUF (90)	471
106	A	ISd, pupil of AAS (88), lived 60 years ...	458
107		AK	474 [2]
108	A	Am, pupil of Ifl (92)	410—476
109	Bd	Hlw, pupil of Thm (98), HIDn (99), and IB (101)	493
110	M	IBt, pupil of IBdh (104), lived 100 years,	420—520
111	Bd	*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107)	421—502
112	Bd	IDs, pupil of IB (101)	531—500
113	Khsm	AMdr	507

[1] *D.* 329 (BW) : *d.* 405 (IAth).

[2] A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.

[3] He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "Al'Irāḳ" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.

Serial No.	School	Name, etc.	Date.
114	M	IKtt, lived more than 80 years ...	433—515
115		Md, pupil of W (103)	518
116	A	ISB	444—521
117	A	IBsh	444—528
118		*H, pupil of AK (107)	446—516
119	Bd	ISh, pupil of T (111)	450—542
120	A	IT, pupil of Am (108), lived to a great age	528
121	A	IYn	540
122	Bd	SKht, pupil of IDs (112)	464—541
123	Bd	*Jk, pupil of HIM (96) and T (111) ...	465—540
124	Khzm	*Z, pupil of AMdr (113) and Jk (123), lived 71 years	467—538
125	A	IArb, pupil of T (111)	468—543
126	M	ABIS [1]	550
127	M	Slf, pupil of Hlw (109), IBt (110), and T (111)	478—576
128	A	IAt	480—541
129	Khzm	AKhzm, pupil of Z (124)	484—568
130	Bd	IKhb, pupil of Jk (123)	492—567
131	Bd	IDn	494—569
132	W	IHL	570
133	A	ITr	580
134	M	IBr, pupil of IBt (110), IKtt (114), and ABIS (126)	499—582
135	A	Suh, pupil of IT (120) and IArb (125) ...	508—581
136	A	IMn	584
137	Bd	*KIAmb, pupil of ISh (119) and Jk (123) ...	513—577
138	Bd	TDK, pupil of ISh (119), SKht 122), Jk (123), and IKhb (130)	520—613
139	M	Ghz, pupil of SKht (122)	522—599
140	A	IKh, pupil of ITr (133) and IMn (136), lived 85 years	609
141	W	Jz, pupil of IBr (134)	607
142	Wst	MISh, pupil of IKhb (130) and KIAmb (137)	535—605
143	M	Sht, pupil of Slf (127) and IBr (134) ..	538—590
144	Khzm	MM, pupil of AKhzm (129)	538—610
145	Bd	AB, pupil of IKhb (130)	538—616
146		Rz	544—606
147	M	ISfr, pupil of Slf (127)	544—636
148	M	AMIS, pupil of IBr (134)	547—633
149	Wst	Wst, pupil of MISh (142)	550—626
150	H	*IY, pupil of TDK (138)	553—643
151	M	IRj, pupil of Slf (127)	554—648

[1] ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Slf during the latter's visit to that capital in 517.

Serial No.	School.	Name, etc.	Date.
152	Khzm	Sk	555—626
153	M	AHS, pupil of Slf (127), TDK (138), Ghz (139), and Sht (143)	558—643
154	M	IJmz, pupil of Slf (127), IBr (134), and Sht (143), lived 90 years	559—649
155		IKhz	637
156	A	Shl, pupil of Suh (135), IMn (136), and Jz (141)	562—645
157	M	IMt, pupil of Jz (141)	564—628
158	M	*IH, pupil of Ghz (139) and Sht (143) ...	570—646
159	A	IHKh, pupil of IKh (140) and Shl (156) ...	575—646
160	A	An, pupil of TDK (138), Jz (141), and AB (145)	575—661
161	A	Mlk, pupil of TDK (138)	577—640
162	Bd	Sgh	577—650
163	A	Khf, pupil of Shl (156)	657
164	H	IAmr, pupil of IY (150)	596—649
165	A	IU, pupil of Shl (156)	597—669
166	D	ASh, pupil of AHS (153)	599—665
167	A	IAR, pupil of Shl (156)	599—688
168	D	*IM, pupil of IY (150), AHS (153), Shl (156), and IAmr (164)	600—672
169	M	RSht, pupil of IJmz (154)	601—684
170	A	Sr, pupil of Shl (156) and IU (165) ...	680 [1]
171	M	HRs, pupil of ISfr (147) and AMIS (148) ...	606—693
172		*B	685
173	A	IDa, pupil of Shl (156), lived nearly 70 years	680
174		*R	686
175	M	MAr, pupil of ISfr (147), lived more than 80 years	692
176	M	Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAmr (164)	613—705
177	M	IMnr, pupil of IH (158)	620—683
178	M	INs, pupil of IY (150), An (160), IAmr (164), and IM (168)	627—698
179	M	Shb, pupil of IRj (151), lived 80 years ...	708
180	D	*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years	631—676
181		RDA, lived 70, or more than 70 years ...	715
182	D	*BD, son and pupil of IM (168), died young, before his 36th year	686
183	M	TDFk, pupil of HRs (172) and IMnr (177)	654—734
184	M	AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178)	654—745

[1] *D.* after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.

Serial No.	School.	Name, etc.	Date.
185	M	IMrhl, pupil of Shb (179)	744
186	M	TDT, pupil of RDA (181)	746
187	M	ISM, pupil of MAr (175)	670—747
188	D	*Dh, pupil of Dmt (176), INs (178), and AH (184)	673—748
189	M	IUK, pupil of AH (184)	749
190	W	*Aj (Author of the)	682—723
191	A	AAGh, pupil of the Author of the Aj (190) ..	682—748
192	M	Sb, pupil of Dmt (176) and AH (184) ...	683—756
193	M	*IA, pupil of AH (184)	698—769
194	M	*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years	708—761
195		Sd	712—791
196		ABk	794 [2]
197	M	ISgh, pupil of AH (184) and IMrhl (185) ...	720—776
198	M	*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192)	729—771
199		*KF (Author of the), pupil of Sb (192),	729—816
200	M	Shtn	750—832
201	M	*FA (Author of the)	762—855
202	M	*Dm	763—827
203	M	Shm, pupil of Shtn (200)	801—872
204		*Jm	898
205	M	*A	900
206	M	*Kh	905
207	M	*Syt, pupil of Shm (203)	849—911
208		*Fk, Composed his Commentary upon the KN in 924	...

[1] *B.* 682, *d.* 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).

[2] *D.* 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (*p.* 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—698) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.

Abbreviations of Technical Terms.

As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

Acc., Accusative.
Act., Active.
Adv., Adverb.
Ag., Agent.
Af., Affirmative.
All., Alliterative.
All. seq., Alliterative Sequent.
Ant., Antecedent.
Aor., Aorist.
Apoc., Apocopate.
Apod., Apodosis.
App., Appropinquation.
Appos., Appositive.
Art., Article.
Att., Attributive.
Aug., Augmentative.
Bil., Biliteral.
Cat., Category.
Comp., Compound.
Con., Conjunction.
Cond., Conditional.
Conj., Conjunctive.
Conjug., Conjugation.
Cop., Copula.
Correl., Correlative.
Corrob., Corroborative.
Curt., Curtailed (diminutive).
Decl., Declinable.
Dem., Demonstrative.
Deriv., Derivative.
Det., Determinate.
Dial., Dialect.
Dial. var., Dialectic variant.
Dim., Diminutive.
Disj., Disjunctive.
D. s., Denotative of State.
Du., Dual.
E. g., Exempli gratiâ, *For the sake of example.*
Ej., Ejaculation.
Enunc., Enunciative.
Ep., Epithet.
Etc., Et cetera, *And the rest.*
Ex., Example.
Exc., Exception.
Expl., Explicative.
Expos., Expository.
Fem., Feminine.
Gen., Genitive.
G.t., General term.
Hyst.-prot., Hysteron-proteron.
Id., Ideal.
I.e., Id est, *That is.*
Imp., Imperative.
Inch., Inchoative.
Ind., Indicative.
Indecl., Indeclinable.
Indet., Indeterminate.
Inf., Infinitive.
Infl., Inflected.
Inop., Inoperative.
Interrog., Interrogative.
Intrans., Intransitive.
I.q., Idem quod, *The same as*, often used as meaning *In the sense of.*
Lit., Literal.
Masc., Masculine.
Met., Metonym.
N., Noun.
Neg., Negative.
Nom., Nominative.
Non-att., Non-attributive.

Non-deriv., Non-derivative.
Non-dim, Non-diminutive.
Non-inf., Non-infinitive.
Non-red., Non-redundant.
Non-repl., Non-replicative.
Non-voc., Non-vocative.
Num., Numeral.
Obj., Object.
O. f., Original form.
Op., Operative.
Opp., Opposite.
Opt., Optative.
Orig., Originally.
P., Particle.
Par., Parenthesis.
Part., Participle.
Pass., Passive.
Perf., Perfect (plural).
Pers., Person.
Pl., Plural.
Post, Postfixed.
Postpos., Postpositive.
Pre., Prefixed.
Pred., Predicate.
Prep., Preposition.
Prepos., Prepositive.
Pret., Preterite.
Prim., Primitive.
Pro-ag., Pro-agent.
Prohib., Prohibitive.
Pron, Pronoun.
Prop., Proposition.
Prot., Protasis.
Prov., Proverb.

Quad., Quadriliteral.
Qual., Qualificative.
Quasi-act., Quasi active.
Quasi-ep., Quasi-epithet.
Quasi-pass., Quasi-passive.
Quasi-pl., Quasi-plural.
Quasi-pre., Quasi-prefixed.
Quin., Quinqueliteral.
Rad., Radical.
Red., Redundant.
Reg., Regimen.
Rel., Relative.
Repl., Replicative.
Seq., Sequent.
Sex., Sexiliteral.
Sing., Singular.
Sp., Specificative.
S.s., Subject of State.
Sub., Subject.
Subj., Subjunctive.
Subst., Substitute.
Syn., Synonym.
Syn. with, Synonymous with.
Synd., Syndetic.
Trans., Transitive.
Tril., Triliteral
Unaug., Unaugmentative.
Unil., Uniliteral.
Uninfl, Uninflected.
V., Verb.
Var., Variant.
Vid., Videlicet, *namely.*
Voc., Vocative.

Glossary of Technical Terms.

Transliterated terms, like Tanwīn and Mīmī, are omitted.

A.

Abandoned (original form), مَرْفُوض.

Abbreviated, مَقْصُور and مَنْقُوص.

Abbreviation, نَصْر and إِيجَاز and تَخْفِيف.

Abridgment, إِخْتِصَار and تَخْفِيف.

Abstract noun or substantive, اِسْم مَعْنًى and مَعْنًى.

Abstraction, تَجْرِيد.

Abstractive, تَجْرِيدِيّ.

Accident, حَدَث and عَرَض.

Accidental (opposed to permanent), عَارِض.

Accompaniment (و of), مُصَاحَبَة.

Accusative (case), نَصْب.

" (noun in the), مَنْصُوب.

Active participle, اِسْم فَاعِل.

" (verb), مَبْنِيّ لِلْفَاعِل or عَلَى طَرِيقَة فَعَلَ.

Actually (opposed to potentially), بِالْفِعْل.

Address, خِطَاب.

Adjuration, قَسَم سُؤَال.

Admirative, تَعَجُّبِيّ.

Adventitious (opposed to original), عَارِض.

Adverb, ظَرْف.

Adverbial, ظَرْفِيّ.

Adverbial object, مَفْعُول فِيه.

Affinity, مُنَاسَبَة.

Affirmation, إِثْبَات and إِيجَاب.

Affixes, لَوَاحِق.

Affixion, إِلْحَاق and دُخُول.

Afterthought (substitute of), بَدَل.

Agency, فَاعِلِيَّة.

Agent, فَاعِل.

Agreement, مُطَابَقَة.

Alleviation, تَخْفِيفٌ

Alliteration, اِتْبَاعٌ.

Alliterative sequent, اِتْبَاعٌ.

Allocution, خِطَابٌ.

Allusion, لَمْحٌ.

Amplification, تَنْفِيسٌ.

Anacoluthon, قَطْعٌ.

Analogy, قِيَاسٌ.

Anarthrous, مُجَرَّدٌ عَنِ اللَّامِ.

Ancient (grammarian or poet), قَدِيمٌ or مُتَقَدِّمٌ.

Annexed to, مِنْ حَيِّزِ كَذَا.

Annexure, مَا فِي حَيِّزِ كَذَا.

Annuller, نَاسِخٌ.

Anomalous, شَاذٌّ.

Anomaly, شُذُوذٌ.

Antecedent, سَابِقٌ and مَتْبُوعٌ and أَوَّلٌ and مَعْطُوفٌ عَلَيْهِ and مُبْدَلٌ مِنْهُ.

Aorist, مُضَارِعٌ.

Aoristic, مُضَارِعِيٌّ.

Aoristic letter, حَرْفُ مُضَارَعَةٍ.

Aplastic, جَامِدٌ.

Aplasticity, جُمُودٌ and عَدَمُ تَصَرُّفٍ.

Apocopate (mood), جَزْمٌ.

„ (verb in the), مَجْزُومٌ.

Apocopative, جَازِمٌ.

Apodosis, جَزَاءٌ.

Application, وَضْعٌ.

Apposition, تَبَعٌ and تَبَعِيَّةٌ.

Appositive, تَابِعٌ.

Apprehension, تَصَوُّرٌ.

Appropinquation, مُقَارَبَةٌ.

Aprothetic, مُفْرَدٌ.

Arbitrarily, اِعْتِبَاطًا.

Article (the), اَلْأَلِفُ وَاللَّامُ and اَللَّامُ and لَامُ التَّعْرِيفِ.

Assimilate (epithet), مُشَبَّهَةٌ and مُشَبِّهَةٌ.

Assignable, يَصِحُّ جَعْلُهُ لِكَذَا.

Assumption, تَقْدِيرٌ.

„ (of a pronoun), تَحَمُّلٌ and اِحْتِمَالٌ.

Attached (pronoun), مُتَّصِلٌ.

Attribute, مُسْنَدٌ and خَبَرٌ.

Attribution, إِسْنَادٌ.

Attributive, إِسْنَادِيٌّ.

„ compound, مُرَكَّبٌ تَرْكِيبَ إِسْنَادٍ.

„ (verb or adverb), تَامٌّ.

Augment, زِيَادَةٌ.

Augmentative, زَائِدٌ.

Author, صَاحِبٌ.

Axioms, ضَرُورِيَّاتٌ.

B.

Belonging, مُتَعَلِّقٌ.

Betwixt and between, بَيْنَ بَيْنَ.

Biform (proposition), ذَاتُ وَجْهَيْنِ.

Biliteral, ثُنَائِيٌّ and عَلَى حَرْفَيْنِ.

Blame (verb or accusative of), ذَمٌّ.

Blunder (substitute of), غَلَطٌ.

Bound (rhyme), مُقَيَّدٌ.

Broken (plural), مُكَسَّرٌ.

C.

Call for help, إِسْتِغَاثَةٌ.

Canon, ضَابِطٌ.

Case, وَجْهٌ.

„ (pronoun of), شَأْنٌ.

Catachresis (abuse), إِجْحَافٌ.

Category, بَابٌ.

Causality, عِلِّيَّةٌ.

Causation, تَعْلِيلٌ.

Causative, تَعْلِيلِيٌّ.

„ object, مَفْعُولٌ لَهُ.

„ particle, حَرْفُ تَعْلِيلٍ.

Cautioning, تَحْذِيرٌ.

Champion (poet), فَحْلٌ.

Chapter, بَابٌ and صِنْفٌ and نَوْعٌ.

Chaste (language), فَصِيحٌ.

Chronometrical, تَوْقِيتِيٌّ.

Circumscribed, مَحْصُورٌ and مُنْحَصِرٌ.

Circumstance, قَرِينَةٌ.

Circumstantial, حَالِيٌّ and وَاقِعٌ حَالًا.

„ evidence, قَرِينَةٌ.

Citation (quotation), حِكَايَةٌ.

Class, طَبَقَةٌ.

Classical language, لُغَةٌ.

Codex, مُصْحَفٌ.

Cognomen, لَقَبٌ.

Coherence, اِلْتِئَامٌ.

Coined, مُرْتَجَلٌ.

Commensurability, مُوَازَنَةٌ.

Commensurable, مُوَازِنٌ.

Commentary, شَرْحٌ and تَفْسِيرٌ.

Commiseration (accusative of), تَرَحُّمٌ.

Common, مُشْتَرَكٌ.

Common consent, اِتِّفَاقٌ and اِجْمَاعٌ and قَوْلٌ وَاحِدٌ.

Common gender (of), مَا يَسْتَوِي فِيهِ الْمُذَكَّرُ وَالْمُؤَنَّثُ.

Common (name), شَائِعٌ.

Comparatival (مِنْ), تَفْضِيلِيٌّ.

Comparative, تَشْبِيهِيٌّ.

Comparison (assimilation), تَشْبِيهٌ.

„ (proportion), مُقَايَسَةٌ.

Compensation, عِوَضٌ.

Complement, فَضْلَةٌ.

Complete declension, تَمْكِينٌ.

Complete sense, فَائِدَةٌ.

Composition, تَرْكِيبٌ.

Compound, مُرَكَّبٌ.

Concomitate object, مَفْعُولٌ مَعَهُ.

Concord, مُطَابَقَةٌ and حَمْلٌ.

Concrete noun or substantive, ذَاتٌ and اِسْمُ ذَاتٍ and اِسْمُ عَيْنٍ and عَيْنٌ and جَوْهَرٌ and جُثَّةٌ and اِسْمٌ.

Condition, شَرْطٌ and مُجَازَاةٌ.

Condition of exposition, or of being expounded, شَرِيطَةُ التَّفْسِيرِ.

Conditional, شَرْطِيٌّ and جَزَائِيٌّ and وَاقِعٌ لِلْجَزَاءِ.

Conditionality, شَرْطِيَّةٌ.

Confederate, حَلِيفٌ.

Conformity, تَنَاسُبٌ and إِزْدِوَاجٌ and مُشَاكَلَةٌ.

Conjugability, تَصَرُّفٌ.

Conjugation (process), تَصْرِيفٌ.

" (class), بَابٌ.

Conjunct, مَوْصُولٌ.

Conjunction, حَرْفُ عَطْفٍ and حَرْفٌ عَاطِفٌ.

Conjunctive (of a conjunct noun or particle), صِلَةٌ.

" (exception), مُتَّصِلٌ.

" (أَمْ), مُتَّصِلٌ.

" Hamza, هَمْزَةُ وَصْلٍ.

" (affix to a final short vowel), وَصْلٌ or صِلَةٌ.

Conjunctness, مَوْصُولِيَّةٌ.

Connected, مَا هُوَ مِنْ سَبَبِ كَذَا and سَبَبِيٌّ. Here سَبَبٌ means إِتِّصَالٌ *connection* (IY. 375). سَبَبِيٌّ is a relative noun to the سَبَبٌ *connective*, which is the pronoun, because it *connects* the conjunctive and the like (DM. II. 130). It is used as a substantive (*vol.* I, *p.* 415, *l.* 20 and *vol.* II, *p.* 200, *l. l.*), meaning *noun syntactically connected with the pronoun of the preceding noun*; and as an adjective (*vol.* I, *p.* 265, *l.* 20 and *p.* 416, *l.* 5), meaning *belonging to the noun so connected.*

Connective, وَصْلَةٌ and تَوَصُّلٌ.

" particle, حَرْفُ صِلَةٍ.

Consonant, حَرْفٌ.

Constitution, وَضْعٌ.

Construction, عَقْدٌ and تَرْكِيبٌ and وَجْهٌ.

Constructively, تَقْدِيرًا and مَحَلًّا.

Contest, تَنَازُعٌ.

Context, قَرِينَةٌ and مَقَامٌ.

Contingency, تَعَلُّقٌ.

Continuous (time), مُسْتَمِرٌّ.

Contracted, مُخَفَّفٌ and خَفِيفٌ.

Contradiction, تَنَاقُضٌ.

Contravention, مُخَالَفَةٌ.

Conventional term or language, إِصْطِلَاح and مُصْطَلَح.

Conventionally, فِي ٱلْإِصْطِلَاح.

Convert or converted (poet), مُخَضْرَم or مُحَضْرَم.

Co-ordination, إِلْحَاق.

Copula, رَابِط and رَابِطَة.

Copulative, عَاطِف and لِلْعَطْف.

Correlative (of a condition, oath, etc), جَوَاب.

" of an oath, مُقْسَم عَلَيْه.

Correspondence (Tanwin of), مُقَابَلَة.

Corroborative, تَوْكِيد and تَاكِد.

Counterpart, نَظِير.

Coupled, مَعْطُوف and مَنْسُوق.

Coupling, عَطْف.

Covert (pronoun), مُسْتَكِنّ.

Cream (of a discussion), زُبْدَة.

Critic, مُحَقِّق.

Critical judge, مُحَقِّق and حَاذِق.

Crude-form, مَادَّة.

Curtailed, مَحْذُوف.

Curtailment, تَرْخِيم.

D.

Decimal number, عَقْد and عَشَرَة.

Declension (process), تَصْرِيف and إِجْرَاء.

" (formation), وَجْه.

Declinability, تَمَكُّن.

Declinable, مُتَمَكِّن.

Deduction (ف of), تَفْرِيع.

Defective, مَنْقُوص and نَاقِص.

Definite, مُعَيَّن.

Definition, حَدّ and ضَابِط.

Denominate, مُسَمًّى.

Denotative of state, حَال.

Dependence (particle of), تَعْلِيق.

Dependent, مُتَعَلِّق.

Deprecation, دُعَاء.

Derivative, مُشْتَقّ.

Designation, نَصّ.

Detached (pronoun), مُنْفَصِلٌ.

Determinate, مَعْرِفَةٌ and مُعَرَّفٌ.

Determinateness, تَعَرُّفٌ.

Determination, تَعْرِيفٌ.

Determinative, مُعَرِّفٌ and لِلتَّعْرِيفِ.

Deviation, عُدُلٌ.

Dialect, لُغَةٌ.

Dialectic variant, لُغَةٌ.

Digression (substitute of), إِضْرَابٌ.

Dimension, مِسَاحَةٌ.

Diminutive, مُصَغَّرٌ and مُحَقَّرٌ.

Diptote, غَيْرُ مُنْصَرِفٍ and غَيْرُ مَصْرُوفٍ and مَمْنُوعٌ مِنَ الصَّرْفِ.

" declension, تَرْكُ الصَّرْفِ and مَنْعُ الصَّرْفِ and عَدَمُ الصَّرْفِ and تَرْكُ الْإِجْرَاءِ.

Direct object, مَفْعُولٌ بِهِ.

Disapprobatory, إِنْكَارِيٌّ.

Disapproval, إِنْكَارٌ.

Discarded (form), مَرْفُوضٌ.

Discourse, كَلَامٌ.

Discussion, كَلَامٌ and بَحْثٌ.

Disjunctive (exception), مُنْقَطِعٌ.

" (أَمْ), مُنْقَطِعٌ.

" Hamza, هَمْزَةُ قَطْعٍ.

Dispute, خِلَافٌ.

Dissent, خِلَافٌ.

Dissolution, فَكٌّ.

Distinct (substitute), مُبَايِنٌ.

Distinctive (ل), فَارِقٌ.

Distinctive pronoun, ضَمِيرُ فَصْلٍ.

Distributive, تَفْصِيلِيٌّ.

Diversion (و of), صَرْفٌ.

Dotted, مُعْجَمٌ.

Double, ثَقِيلٌ.

Drift, سِيَاقٌ.

Dual, مُثَنًّى.

E.

Ejaculation, صَوْتٌ.

Elegant, فَصِيحٌ.

Elision, حَذْفٌ.

Ellipse, إِسْقَاط.

Eloquent, بَلِيغ.

Emphatic, بَلِيغ.

Enallage, إِلْتِفَات.

Enfranchisement, وَلَاء.

Enunciation, خَبَر and إِخْبَار.

Enunciative (as a substantive), خَبَر.

" (as an adjective), وَاقِع خَبَرًا and مُخْبَر بِهِ.

Enunciativity, خَبَرِيَّة.

Enunciatory, خَبَرِيّ and إِخْبَارِيّ.

Epithet, نَعْت and صِفَة and وَصْف.

Epithetic, مَنْعُوت بِهِ and مَوْصُوف بِهِ and هُوَ صِفَة.

Epithetically, عَلَى سَبِيلِ الْوَصْفِيَّة.

Equivalent (أَمْ), مُعَادِل.

Equivocal, مُحْتَمِل.

Essential (of attribution), رُكْن and عُمْدَة.

" (opposite of redundant), أَصْلِيّ.

Et cetera, وَغَيْرُ كَذَا and وَأَخَوَاتُ كَذَا.

Etymology, تَصْرِيف.

Etymological, تَصْرِيفِيّ.

Evolution, إِنْتِزَاع.

Evolved, مُنْتَزَع.

Examination, إِمْتِحَان.

Example, مَثَل.

Exception, إِسْتِثْنَاء.

Exceptive proposition, جُمْلَة الْاِسْتِثْنَاء.

Excitation, تَحْضِيض.

Exemption (لَا of), تَبْرِئَة.

Exercise, تَدْرِيب and تَمْرِين.

Exigence or exigency (metric), ضَرُورَة.

Expectation, تَوَقُّع.

Explanation, بَيَان and تَبْيِين.

Explicative, بَيَانِيّ.

Explicit (noun, opposed to pronoun), ظَاهِر and مُظْهَر.

Exponent, تَفْسِير.

Exposition, تَفْسِيرٌ.

Expository, مُفَسِّرٌ and تَفْسِيرِيٌّ.

" particle, حَرْفُ تَفْسِيرٍ.

Expression (utterance), لَفْظٌ.

" (opposite of suppression), إِثْبَاتٌ and ظُهُورٌ and تَصْرِيحٌ.

" (term), عِبَارَةٌ.

Extension, تَوَسُّعٌ and اِتِّسَاعٌ and سَعَةٌ.

Extraneous, أَجْنَبِيٌّ.

Extraordinary, نَادِرٌ.

F.

Fact (pronoun of), قِصَّةٌ.

Factitive verb, فِعْلُ تَصْيِيرٍ.

Faint (letter), خَفِيٌّ.

Feminine, مُؤَنَّثٌ.

Figuratively, تَنْزِيلًا.

Final (adverb), غَايَةً.

Final (letter), آخِرٌ and طَرَفٌ and عَجُزٌ.

Follower (Successor of the Companions), تَابِعٌ and تَابِعِيٌّ.

Forgetfulness (substitute of), نِسْيَانٌ.

Form (opposed to sense), لَفْظٌ.

Formal, لَفْظِيٌّ and صُورِيٌّ.

Formation, بِنَاءٌ.

Freedman, مَوْلًى.

Future, مُسْتَقْبَلٌ.

G.

Gender, وَجْهٌ and تَذْكِيرٌ وَتَانِيثٌ.

General, عَامٌّ.

General rule, أَصْلٌ.

General term, مُسْتَثْنًى مِنْهُ.

Generic, جِنْسِيٌّ.

" noun or substantive, اِسْمُ جِنْسٍ and جِنْسٌ.

Genitival operative, خَافِضٌ.

Genitive (case), جَرٌّ and خَفْضٌ.

" (noun in the), مَجْرُورٌ and مَخْفُوضٌ.

Genus, جِنْسٌ.

Gist, حَاصِلٌ.

Gloss, حَاشِيَةٌ.

Grammar, نَحْوٌ.

Grammarian, نَحْوِيٌّ.

Guttural letter, حَرْفُ حَلْقٍ.

H.

Hearsay (as a substantive), سَمَاعٌ.

" (as an adjective), سَمَاعِيٌّ.

Heathen, جَاهِلِيٌّ.

Heathenism, جَاهِلِيَّةٌ.

Hemistich, نِصْفٌ and مِصْرَاعٌ.

Heteromorphous, مِنْ غَيْرِ لَفْظِ كَذَا.

Hiatus, إِخْلَالٌ.

Historic present, حِكَايَةُ حَالٍ مَاضِيَةٍ.

Historical (denotative of state), مَحْكِيٌّ.

Hollow, أَجْوَفُ.

Homogeneous with, مِنْ جِنْسِ كَذَا and مُتَجَانِسٌ.

Homonym, مُشْتَرَكٌ.

Homonymy, إِشْتِرَاكٌ.

Hyperbole, مُبَالَغَةٌ.

Hyperbolic, بَلِيغٌ.

Hypercatalectic, غَالٍ.

Hypothesis, تَقْدِيرٌ.

Hysteron-proteron, تَقْدِيمٌ وَتَأْخِيرٌ.

I.

Idea, مَعْنًى.

Ideal, مَعْنَوِيٌّ.

Ideally, فِي الْمَعْنَى.

Ideal object, مَعْنًى.

Idiom, لُغَةٌ.

Illative, سَبَبِيٌّ.

Imagination, تَوَهُّمٌ.

Imitation, حِكَايَةٌ.

Imperative, أَمْرٌ.

Imperative (as an adjective), أَمْرِيٌّ.

Imperfectly declinable, غَيْرُ مُتَمَكِّنٍ أَمْكَنَ.

Impletion, إِشْبَاعٌ.

Implication (substitute of), إِشْتِمَالٌ.

" (of a sense), تَضَمُّنٌ.

Import, فَائِدَةٌ.

Improbable, بَعِيدٌ.

Improper, غَيْرُ حَقِيقِيٍّ.

Inadvertence, سَهْوٌ.

Inception, إِبْتِدَاءٌ and إِسْتِئْنَافٌ and إِسْتِفْتَاحٌ.

Inceptive, مُسْتَأْنَفٌ and إِبْتِدَائِيٌّ.

Inchoation, إِبْتِدَاءٌ.

Inchoatival, إِبْتِدَائِيٌّ.

Inchoative, مُبْتَدَأٌ and مُخْبَرٌ عَنْهُ.

Incoherence, عَدَمُ الْتِئَامٍ.

Incorporation, إِدْغَامٌ or إِدَّغَامٌ.

Indeclinable, غَيْرُ مُتَمَكِّنٍ.

Indeterminate, نَكِرَةٌ.

Indicative (mood), رَفْعٌ.

" (verb in the), مَرْفُوعٌ.

Indicator, دَالٌّ.

Indispensable, غَيْرُ مُسْتَغْنًى عَنْهُ.

Individual, فَرْدٌ.

Inelegant, غَيْرُ فَصِيحٍ and قَبِيحٌ.

Infinitival, مَصْدَرِيٌّ.

Infinitive noun, مَصْدَرٌ.

Infinitivity, مَصْدَرِيَّةٌ.

Inflection, إِعْرَابٌ.

Inflectional, إِعْرَابِيٌّ.

Inflectionist, مُعْرِبٌ.

Initial, أَوَّلٌ and صَدْرٌ.

Inoperative, مُهْمَلٌ and لَغْوٌ.

Instigation, إِغْرَاءٌ.

Instrument (noun or particle), أَدَاةٌ, erroneously stated by Lane (*p.* 38, *col.* 1) not to include the adverbial noun (see IA, *pp.* 300—301).

Intelligibility, مَعْقُولِيَّةٌ.

Intensive paradigm, مِثَالُ مُبَالَغَةٍ.

Intermixture, تَدَاخُلٌ.

Interpolation, إِقْحَامٌ.

Interpretation (a name for the substitute), تَرْجَمَةٌ.

Intervention, تَوَسُّط.

Interrogation, إِسْتِفْهَام and إِسْتِعْلَام.

Intransitive, غَيْرُ مُتَعَدٍّ and لَازِم and قَاصِر.

Intuitive, بَدِيهِيٌّ.

Inversion, قَلْب and عَكْس.

Invocation, دُعَاء.

Involving, مُنْتَزِعٌ مِنْهُ.

Irony, تَهَكُّم.

Irrational, غَيْرُ عَاقِلٍ.

J.

Jurative (used in swearing), قَسَمِيٌّ.

" particle, حَرْفُ قَسَمٍ.

Juratory (confirmed by an oath), قَسَمِيٌّ.

Jurisprudence, فِقْه.

Jurist, فَقِيه.

L.

Labial, شَفَوِيٌّ.

Lamentation, نُدْبَة.

Land-measure, مِسَاحَةٌ مِنَ الْأَرْضِ.

Language, كَلَام.

Latent (pronoun), مُسْتَتِر.

Latitude, اِتِّسَاع.

Letter, حَرْف.

" (opposed to meaning), لَفْظ.

" of prolongation, مَدَّة and حَرْفُ مَدٍّ.

Lexicologist, لُغَوِيٌّ.

Lexicology, لُغَة.

License (poetic), ضَرُورَة.

Literal, لَفْظِيٌّ.

Local, مَكَانِيٌّ.

Logical, مَعْنَوِيٌّ and فِي الْمَعْنَى.

Loose wording, تَسَامُح.

Looseness, إِطْلَاق.

M.

Manuscript, نُسْخَة.

Masculine, مُذَكَّر.

Master, إِمَام and أُسْتَاذ.

Match, طِبْق.

Material sense, فَائِدَة.

Meaning, مَعْنًى.

Measure, وَزْن.

Medial, حَشْو.

Medium, وَاسِطَة.

Member (of a compound), شَطْر and جُزْء.

First ,, ,, صَدْر.

Last ,, ,, عَجُز.

Mental verb, فِعْل قَلْب.

Mention (pronoun), ذِكْر.

Metaphor, إِسْتِعَارَة.

Metonym, كِنَايَة.

Metonymical, بِطَرِيق الْكِنَايَة.

Metonymy, كِنَايَة.

Metre, وَزْن.

Metre, بَحْر.

Minor (poet), مُقِلّ.

Mobile, مُتَحَرِّك.

Mobilization, تَحْرِيك.

Modal, نَوْعِيّ.

Mode, نَوْع.

Modern (grammarian or poet), مُتَأَخِّر and مُحْدَث and حَدِيث.

Modification, تَنْوِيع.

Mood, وَجْه and صِيغَة.

Multiple, مُتَعَدِّد.

Multiplicity, تَعَدُّد.

Multitude (plural of), كَثْرَة.

N.

Nasal, أَغَنّ.

Natural order, رُتْبَة.

Negation, نَفْي and سَلْب.

Neutralization, إِلْغَاء.

Nickname, لَقَب.

Nominal, إِسْمِيّ.

Nominality, إِسْمِيَّة.

Nominative (case), رَفْع.

,, (noun in the), مَرْفُوع.

Non-attributive (verb or adverb), نَاقِص and غَيْر مُسْتَقِرّ.

Non-copulative, لِغَيْر الْعَطْف.

Non-derivative, غَيْرُ مُشْتَقٍّ.

Non-diminutive, مُكَبَّرٌ.

Non-epithetic, غَيْرُ صِفَةٍ.

Non-essential (adverb), لَغْوٌ. See Predicative.

Non-infinitive (noun), غَيْرُ مَصْدَرٍ.

Non-redundant, غَيْرُ زَائِدٍ.

Non-replicative, غَيْرُ جَوَابِيٍّ.

Non-subjunctival, غَيْرُ نَاصِبٍ.

Non-vocative, غَيْرُ نِدَاءٍ.

Non-void, غَيْرُ مُفَرَّغٍ.

Notifying (ل), مُؤْذِنٌ.

Noun, إِسْمٌ.

Novelty, تَجَدُّدٌ.

Number (quantity), عَدَدٌ.

„ (numerical form), إِفْرَادٌ وتَثْنِيَةٌ وجَمْعٌ.

Numbered, مَعْدُودٌ.

Numeral, إِسْمُ عَدَدٍ and عَدَدٌ.

O.

Oath, قَسَمٌ.

Object (thing), حَقِيقَةٌ.

„ (regimen), مَفْعُولٌ.

Objective, مَفْعُولِيٌّ and وَاقِعٌ مَفْعُولًا.

Objectivity, مَفْعُولِيَّةٌ.

Obscurity, تَعَسُّفٌ.

Onomatopœia, حِكَايَةُ صَوْتٍ.

Operative, عَامِلٌ and مُتَعَلِّقٌ.

Opposite, نَقِيضٌ.

Optative, لِلتَّمَنِّي.

Oral, مَقَالِيٌّ.

Origin, أَصْلٌ and وَضْعٌ.

Original (opposed to substitute), مُبْدَلٌ مِنْهُ and مُعَوَّضٌ مِنْهُ.

„ form, أَصْلٌ.

Originality, أَبْدِيعٌ.

Origination, حُدُوثٌ.

Originative, إِنْشَائِيٌّ.

„ sentence, إِنْشَاءٌ.

Orthographer, ضَابِطٌ.

Orthography, خَطٌّ and كِتَابَةٌ.

Otiose, لَغْوٌ.

Outlet (of a letter), مَخْرَجٌ.

P.

Paradigm, مِثَالٌ.

Paragraph, فَصْلٌ.

Paraphrase, تَأْوِيلٌ.

Parenthesis, إِعْتِرَاضٌ.

Parsing, إِعْرَابٌ.

Part (of speech or of this work), قِسْمٌ.

„ (of a proposition), جُزْءٌ.

Partiality (opposed to totality), جُزْئِيَّةٌ.

Participial, جَارٍ عَلَى ٱلْفِعْلِ.

Particle, حَرْفٌ.

Particular (opposed to general), خَاصٌّ.

„ (opposed to vague), مُعَيَّنٌ and مُخْتَصٌّ.

Particularization, تَخْصِيصٌ.

„ (accusative of), إِخْتِصَاصٌ.

This is originally the *inf. n.* of إِخْتَصَصْتُهُ بِكَذَا *I particularized him by such a thing*, i. e. خَصَصْتُهُ بِهِ (MAd. II. 52).

Particularized, مَخْصُوصٌ and مُخْتَصٌّ and مُتَخَصِّصٌ.

Partitive (مِنْ), تَبْعِيضِيٌّ.

Passive participle, إِسْمُ مَفْعُولٍ.

„ (verb), مَبْنِيٌّ لِلْمَفْعُولِ and عَلَى طَرِيقَةِ فُعِلَ.

Past, مَاضٍ.

Patron (former master of freedman), مَوْلًى.

Paucity (plural of), قِلَّةٌ.

Pause, وَقْفٌ.

Penultimate, مَا قَبْلَ ٱلْآخِرِ.

Perfect, سَالِمٌ.

„ declinability, إِمْكَانِيَّةٌ.

Perfectly declinable, مُتَمَكِّنٌ أَمْكَنُ.

Permissive, مُسَوِّغٌ.

Person, ذَاتٌ and شَخْصٌ.

1st „ مُتَكَلِّمٌ.

2nd „ مُخَاطَبٌ.

3rd „ غَائِبٌ.

Personal (proper name), شَخْصِيٌّ.

This is applied to rational or irrational beings, and to inanimate objects (*vol.* I, *p.* 696), being opposed to generic.

Philologist, أديب.

Philology, أدب.

Phrase, عبارة and قول.

Place (in inflection), محل and موضع.

Plastic, متصرف.

Plasticity, تصرف.

Plural (number), جمع.

„ (multiple), متعدد.

Plurality (quality of plural), جمعية.

„ (multiplicity), تعدد.

Poetry, نظم and شعر.

Point, نكتة.

Position (in inflection), موضع.

Post-classical, مولد and محدث.

Postfixed, مضاف إليه.

Postpositive, مؤخر.

Potentially, بالقوة.

Praise, مدح.

Prayer, دعاء.

Precatory, دعائي.

Precise, موقت.

Predicament, حكم.

Predicate, خبر.

Predication, إخبار.

Predicative (adverb), مستقر. The مستقر adverb is the one whose operative is *general being*, which is necessarily suppressed because it is general; and this adverb is named مستقر because the pronoun *resides* in it after the suppression of the operative; or, as some say, because the meaning of the general operative *resides* in it, so as to be intuitively understood when the adverb is heard: while the لغو adverb is the one whose operative is *particular*, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and this adverb is called لغو because it is *disqualified* from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DM. II. 126, 130). *Cf.* what is said in § 177 about the atributive

adverb. Thus the مُسْتَقَرّ is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R. I. 236.

Prefixed, مُضَافٌ.

Prefixion, دُخُولٌ and إِضَافَةٌ.

Premonition, تَنْبِيهٌ.

Preparatory (مَا), مُهَيِّئٌ.

Preposition, حَرْفُ إِضَافَةٍ and حَرْفٌ صِفَةٍ and حَرْفُ جَرٍّ and حَرْفٌ خَفْضٍ and جَارٌّ and خَافِضٌ. The KK mean by حُرُوفُ الصِّفَاتِ the حُرُوفُ الصَّدْرِ (IY. 533).

Prepositive, مُقَدَّمٌ.

Prescriptive sign, نَصٌّ.

Present (time), حَالٌ and حَاضِرٌ.

Presumptive (denotative of state), مُقَدَّرٌ.

Preterite, مَاضٍ.

Prevalence of application, غَلَبَةٌ.

Prevalent (epithet), غَالِبٌ. This means so *prevalently applied* to a particular substantive that the latter need not be mentioned, its place being supplied by the epithet, which is therefore treated like a substantive. See *vol.* I, *pp.* 459 and 693; and *cf.* IY. 383 and BS. 29.

Preventive, مَانِعٌ.

" (denotative of *prevention*), اِمْتِنَاعِيٌّ.

Primitive, جَامِدٌ and غَيْرُ مُشْتَقٍّ

Principal, أَصْلٌ.

Pro-agent, نَائِبُ فَاعِلٍ or نَائِبٌ عَنْ فَاعِلٍ.

Process, بَابٌ.

Professors, أَهْلٌ.

Prohibition, نَهْيٌ.

Prolongation, مَدٌّ.

" letter of, حَرْفُ مَدٍّ and مَدَّةٌ.

Prominent (pronoun), بَارِزٌ.

Pronoun, ضَمِيرٌ and مُضْمَرٌ.

Proper, حَقِيقِيٌّ.

Proposition, جُمْلَةٌ.

Prose, نَثْرٌ and كَلَامٌ and اِخْتِيَارٌ.

Prosodian, عَرُوضِيٌّ.

Prosody, عَرُوض.

Protasis, شَرْط.

Protection (ن of), وِقَايَة.

Prothesis, إِضَافَة.

Prothetic, مُضِيف and مُضَاف and إِضَافِيّ.

Prothetic compound, مُرَكَّب تَرْكِيبَ إِضَافَة.

Proverb, مَثَل.

Pupil, تِلْمِيذ.

Q.

Quadriliteral, رُبَاعِيّ.

Qualifiability, اتِّصَاف.

Qualification, وَصْف.

Qualificative, صِفَة and وَصْف.

Qualificativity, وَصْفِيَّة.

Quality, صِفَة and the termination يَّة —, as جُزْئِيَّة *quality of part.*

Quantified, مُقَدَّر.

Quasi-active, مُطَاوِع.

Quasi-compensation, كَعِوَض.

Quasi-condition, شِبْه شَرْط.

Quasi-correlative, شِبْه جَوَاب.

Quasi-dual noun, إِسْم تَثْنِيَة.

Quasi-epithet, شِبْه صِفَة.

Quasi-infinitive noun, إِسْم مَصْدَر.

Quasi-intransitive, مُنَزَّل مَنْزِلَة ٱلْقَاصِر.

Quasi-negation, شِبْه نَفْي.

Quasi-passive, مُطَاوِع.

Quasi-plural noun, إِسْم جَمْع.

Quasi-prefixed, شَبِيه بِٱلْمُضَاف and مُضَارِع لِلْمُضَاف.

Quasi-proposition, شِبْه جُمْلَة.

Quasi-qualification, شِبْه ٱلْوَصْف.

Quasi-redundant, شَبِيه بِٱلزَّائِد and شِبْه ٱلزَّائِد and مَا أَشْبَهَ ٱلزَّائِد.

Quasi-regular, كَأَنَّهُ قِيَاس.

Quasi-saying, مُرَادِف قَوْل.

Quasi-sound, جَارٍ مَجْرَى ٱلصَّحِيح and مِثَال.

Quavering, تَرَنُّم.

Quiddity, مَاهِيَّةٌ.

Quiescence, سُكُونٌ and وَقْفٌ.

Quinqueliteral, خُمَاسِيٌّ and عَلَى خَمْسَةِ أَحْرُفٍ.

Quotation, حِكَايَةٌ.

R.

Radical (as a substantive), أَصْلٌ.

" (as an adjective), أَصْلِيٌّ.

Rational, عَاقِلٌ.

Reader, قَارِئٌ and مُقْرِئٌ (properly *Teacher*, or *Professor*, *of Reading*).

Reading, قِرَاءَةٌ.

Real, حَقِيقِيٌّ.

Real object, عَيْنٌ.

Really, حَقِيقَةً.

Recitation, إِنْشَادٌ.

Redundant, زَائِدٌ and لَغْوٌ.

Reduplicated, مُضَاعَفٌ and مُضَعَّفٌ.

Regimen, مَعْمُولٌ and مُتَعَلِّقٌ.

Regular, قِيَاسِيٌّ and مَقِيسٌ.

Rejection, طَرْحٌ.

Relation, نِسْبَةٌ.

Relative, إِعْتِبَارِيٌّ and نِسْبِيٌّ.

" (pronoun), عَائِدٌ and رَاجِعٌ.

" location, جِهَةٌ.

" noun, إِسْمٌ مَنْسُوبٌ and نِسْبَةٌ.

Repetition, تَكْرَارٌ and تَكْرِيرٌ.

Replicative, لِلْجَوَابِ and جَوَابِيٌّ.

Reporter, رَاوٍ and نَاقِلٌ.

Request, عَرْضٌ.

Requirer, مُقْتَضٍ.

Requital, جَزَاءٌ.

Requisition, طَلَبٌ.

Restricted, مَحْصُورٌ.

Restringent, كَافٌّ.

Retrenched, مُقْتَطَعٌ.

Reviling (accusative of), شَتْمٌ.

Rhapsodist (reciter of poetry), رَاوٍ and رَاوِيَةٌ.

Rhetoric, بَيَانٌ.

Rhetorician, بَيَانِيٌّ.

Rhyme, قَافِيَةٌ.

Rhythm, نَظْمٌ.

Rule, قَاعِدَةٌ and ضَابِطٌ and أَصْلٌ.

S.

Sarcasm, اِسْتِهْزَاءٌ.

Schismatic, خَارِجِيٌّ.

School, أَصْحَابٌ.

Scion, بِنْتٌ.

Seat (of inflection), مُعْتَقَبٌ (literally *Place of alternation*).

Section, فَصْلٌ.

Self-praise, تَمْدِحٌ.

Self-transitive, مُتَعَدٍّ بِنَفْسِهِ.

Sense, مَعْنًى

Sentence, كَلِمٌ.

Sequent, عَقِيبٌ. See Alliterative sequent.

Serial, مَنْسُوقٌ and نَسَقٌ.

Sect and Set, طَائِفَةٌ.

Sexiliteral, عَلَى سِتَّةِ أَحْرُفٍ and سُدَاسِيٌّ.

Shape (of a word), صِيغَةٌ.

Signification, مَدْلُولٌ.

Silence, سَكْتٌ.

Simple (opposed to compound), بَسِيطٌ and مُفْرَدٌ.

„ substantive (opposed to infinitive noun), اِسْمٌ.

Simultaneity (و of), مَعِيَّةٌ.

Single (opposed to double), خَفِيفٌ.

„ (noun, opposed to proposition), مُفْرَدٌ.

„ (opposed to compound), مُفْرَدٌ.

„ term (opposed to proposition), مُفْرَدٌ.

„ word (opposed to prefixed), مُفْرَدٌ.

Singular, وَاحِدٌ and مُفْرَدٌ.

Sister (co-ordinate), أُخْتٌ.

Situation, مَقَامٌ.

Slurring, اِخْتِلَاسٌ.

Smack (making to), إِشْمَامٌ.

Soft letter, حَرْفُ لِينٍ.

Softened, مُسَيَّلٌ.

Solecism, لَحْنٌ.

Solecistic, مَلْحُونٌ.

Sound, صَحِيحٌ and مُصَحَّحٌ and سَالِمٌ.

Sounded true, مُحَقَّقٌ.

Species, صِنْفٌ.

Specific intention, قَصْدٌ.

Specifically intended (vocative), مَقْصُودٌ and مُعَيَّنٌ.

Specificative, تَمْيِيزٌ.

Specified (opposed to vague), مُعَيَّنٌ.

Strange, غَرِيبٌ and بَعِيدٌ.

Subaudition, إِضْمَارٌ.

Subject (correlative of predicate), إِسْمٌ.

,, (correlative of attribute), مُسْنَدٌ إِلَيْهِ and مُخْبَرٌ عَنْهُ.

,, of a meaning, صَاحِبُ مَعْنًى.

Subject of state, صَاحِبُ حَالٍ.

Subjunctival, نَاصِبٌ.

Subjunctive (mood), نَصْبٌ.

,, (verb in the), مَنْصُوبٌ.

Subordinate, فَرْعٌ.

Subordination, فَرْعِيَّةٌ.

Subsidiary, مُوَطِّئٌ.

Substantive (opposed to epithet), إِسْمٌ and إِسْمٌ غَيْرُ صِفَةٍ and جَامِدٌ.

Substantivity, إِسْمِيَّةٌ.

Substitute, بَدَلٌ and عِوَضٌ and نَائِبٌ and قَائِمٌ مَقَامَ كَذَا مَنَابَ كَذَا.

,, (appositive), بَدَلٌ.

Suddenness of occurrence, فُجَاءَةٌ.

Sufficient substitute (for the enunciative), مُكْتَفًى بِهِ.

Summary, جُمْلَةٌ.

Superfluous, فَضْلَةٌ.

Superiority (أَفْعَلُ of), تَفْضِيلٌ.

Supplied, مُقَدَّرٌ.

Support, عِمَادٌ.

Suppression, حَذْفٌ and إِضْمَارٌ.

Surname, كُنْيَةٌ.

Suspension, تَعْلِيقٌ.

Syllepsis, حَمْلٌ عَلَى الْمَعْنَى.

Sylleptic, مَحْمُولٌ عَلَى الْمَعْنَى.

Synarthrous, مُعَرَّفٌ or مَقْرُونٌ بِاللَّامِ

بِأَلْ or مُحَلًّى بِأَلْ.

Syndesis, عَطْفٌ.

Syndetic, عَاطِفٌ and لِلْعَطْفِ.

„ explicative, عَطْفُ بَيَانٍ.

„ serial, عَطْفُ نَسَقٍ.

Synecdoche, تَسْمِيَةُ الْكُلِّ بِاسْمِ

الْبَعْضِ or تَسْمِيَةُ جُزْءٍ بِاسْمِ كُلٍّ.

Synonym, مُرَادِفٌ and مُتَرَادِفٌ and

مُنَاسِبٌ (meaning مُنَاسِبٌ

بِالتَّرَادُفِ).

Syntactically, فِي الْإِعْرَابِ.

Syntax, نَحْوٌ.

Synthetic compound, مُرَكَّبٌ تَرْكِيبٌ

مَزْجٌ and تَرْكِيبٌ مَزْجِيٌّ.

T.

Tautology, تَكْرَارٌ.

Technical, صِنَاعِيٌّ.

„ language, عُرْفٌ.

Temporal, زَمَانِيٌّ.

Tenor, سِيَاقٌ.

Term (of a proposition), جُزْءٌ and

شَطْرٌ.

„ (expression), عِبَارَةٌ.

Terminations of versicles, فَوَاصِلُ.

Totalistic, اِسْتِغْرَاقِيٌّ.

Totality, اِسْتِغْرَاقٌ and كُلِّيَّةٌ.

Tradition, حَدِيثٌ.

Traditionist, مُحَدِّثٌ.

Transferred, مَنْقُولٌ.

Transient (denotative of state),

مُنْتَقِلٌ.

Transitive, مُتَعَدٍّ and وَاقِعٌ and مُجَاوِزٌ.

Transmutative verb, فِعْلُ تَحْوِيلٍ.

Transmuted, مُحَوَّلٌ.

Transport (making transitive), نَقْلٌ.

Transposition, قَلْبٌ.

Triliteral, ثُلَاثِيٌّ.

Triptote, مَصْرُوفٌ and مُنْصَرِفٌ.

„ declension, صَرْفٌ and إِجْرَاءٌ.

Trope, مَجَازٌ.

Trapical, مَجَازِيٌّ.

Trying to remember, تَذَكُّرٌ.

U. .

Ultimate (plural), أَقْصَى and مُنْتَهٍ and مُنْتَهَى.

Unanimously, قَوْلًا وَاحِدًا.

Unapocopative, غَيْرُ جَازِمٍ.

Unaugmentative, غَيْرُ زَائِدٍ:

Unaugmented, مُجَرَّدٌ or مُجَرَّدٌ مِنْ or مِنَ الزِّيَادَةِ or الزَّوَائِدِ.

Unbinding, إِطْلَاقٌ.

Unconjugability, جُمُودٌ.

Unequivocal indication, نَصٌّ.

Unconnected, غَيْرُ سَبَبِيٍّ.

Uncontracted, مُثَقَّلٌ and مُشَدَّدٌ and شَدِيدٌ.

Undotted (letter), مُهْمَلٌ.

Unequivocally, نَصًّا.

Uniform (proposition), ذَاتُ وَجْهٍ.

Uniliteral, أَحَادِيٌّ and عَلَى حَرْفٍ وَاحِدٍ.

Uninflected, مَبْنِيٌّ.

Uninflectional, بِنَائِيٌّ and غَيْرُ إِعْرَابِيٍّ.

Unit, نَيِّفٌ.

Unity, وَحْدَةٌ.

Universal, مُطَّرِدٌ and كُلِّيٌّ.

Unquantified, غَيْرُ مُقَدَّرٍ.

Unreal, غَيْرُ حَقِيقِيٍّ.

Unrestricted (unlimited), غَيْرُ مَحْصُورٍ.

„ (unconditional), مُطْلَقٌ.

Unrestricted object, مَفْعُولٌ مُطْلَقٌ.

Unsound, مُعْتَلٌّ.

Utterance, لَفْظٌ.

V.

Vague, مُبْهَمٌ.

Vanquished (poet), مُغَلَّبٌ.

Variations, تَصَارِيفُ.

Verb, فِعْلٌ.

Verbal, فِعْلِيٌّ.

„ (oral), مَقَالِيٌّ.

Version, رِوَايَةٌ.

Vicinity, جِوَارٌ and مُجَاوَرَةٌ.

Virtually, حُكْمًا.

Vituperative, عَلَى الذَّمِّ.

Vividness, تَوْضِيحٌ.

Vocation, نِدَاءٌ.

Vocative, مُنَادًى.

„ particle, حَرْفُ نِدَاءٍ.

Void (exception), مُفْرَغٌ.

Vowel, حَرَكَةٌ.

W.

Westerns, مَغَارِبَةٌ.

Wish, تَمَنٍّ.

Wonder, تَعَجُّبٌ.

Word, كَلِمَةٌ and لَفْظٌ and لَفْظَةٌ and حَرْفٌ.

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INTRODUCTION.

§ 1. The word is the simple significant utterance like رَجُلٌ *A man.* "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رَجُلٌ, the elements, i. e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to غُلَامُ زَيْدٍ *The man-servant of Zaid*, which is a [prothetic] *comp.*, because each of the elements غُلَامُ and زَيْدٌ indicates an element of the idea indicated by their aggregate. The word comprises the *n.* [2], the *v.* [402], and the *p.* [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جَلَسَ *He sat*, and ذَهَبَ *He went away.* Sometimes they differ in form though the meaning is one, as ذَهَبَ and انْطَلَقَ; and sometimes they agree in form though the meanings differ, as وَجَدْتُ عَلَيْهِ *I was angry with him*, and وَجَدْتُ *I found (the stray beast).* Sometimes a word is curtailed from its original form, as لَمْ يَكُ [450]; or is curtailed and receives an equivalent, as زَنَادِقَةٌ *Dualists*, where the ة is an equivalent for the ي elided from زَنَادِيقٌ; or is superseded by another word, and becomes disused, as وَدَعَ, for which تَرَكَ is used as a substitute (S). Some words govern and are

governed, like the *decl. ns.* and the *aor.* of the *v.*; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the ل and *ns.* other than أَيٌّ that contain the meaning of إِنْ; and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in غُلَامُ زَيْدٍ, for when you see the effect of the first *n.* upon the second, and perceive its cause, you can construct دَارُ عَمْرٍو *'Amr's house*, and ثَوْبُ بَكْرٍ *Bakr's garment*, by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the ب that it governs the *gen.*, and لَمْ the *apoc.*, and لَنْ the *subj.* The ideal *op.* will be mentioned in its place [24 etc.] (M M). The literal *op.* is stronger than the ideal, and annihilates its predicament: thus in زَيْدٌ قَائِمٌ *Zaid is standing* you say كَانَ زَيْدٌ قَائِمًا *Zaid was standing*, إِنَّ زَيْدًا قَائِمٌ *Verily Zaid is standing*, and ظَنَنْتُ زَيْدًا قَائِمًا *I thought Zaid to be standing* (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as زَيْدٌ قَائِمٌ and قَامَ أَخُوكَ *Thy*

brother stood, in contrast to زَيْدٌ or غُلَامُ زَيْدٍ or أَبُوهُ قَامَ الَّذِي *He whose father stood* (Sh), and is composed of two *ns.* as زَيْدٌ قَائِمٌ , or of a *v.* and *n.*, as قَامَ زَيْدٌ *Zaid stood*, and اسْتَقِمْ *Stand thou straight* where the latent *pron.* أَنْتَ is contained as agent (IA). If the sentence admit of being pronounced true or false, it is enunciatory, as قَامَ زَيْدٌ and مَا قَامَ زَيْدٌ *Zaid has not stood:* if not, the existence of what it signifies will be coincident with the utterance, and the sentence will be originative, as أَنْتَ حُرٌّ *Thou art free*, addressed by you to your slave and قَبِلْتُ هٰذَا النِّكَاحَ *I accept this marriage.* The requisitive is not, as some say, a distinct branch, on the ground that the existence of what it signifies is posterior to its utterance, but is a branch of the originative sentence, as اِضْرِبْ زَيْدًا *Beat thou Zaid*, لَا تَضْرِبْ *Beat thou not*, and هَلْ جَاءَكَ زَيْدٌ *Has Zaid come to thee?;* for what is signified by قُمْ *Stand thou* comes into existence when it is uttered, and is not posterior to the utterance, what is posterior to it being merely the compliance which is exterior to the signification of the word (Sh). The sentence is also named *prop.* (M) : but *prop.* is more general than sentence (I, ML), not *syn.* with it (ML), for every sentence is a *prop.*, while the converse does not hold good, the words إِنْ قَامَ زَيْدٌ قَامَ عَمْرٌو in قَامَ زَيْدٌ *If Zaid stand,*

'*Amr will stand* being termed *prop.*, but not sentence, since it is not appropriate to pause thereat (I), [and not only] the *cond. prop.*, [but also] the *correl. prop.* and the *conj. prop.* being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. *Prop.* is an expression for the *v.* and its agent, like قَامَ زَيْدٌ, or the *inch.* and its *enunc.*, like زَيْدٌ قَائِمٌ, or what is equivalent to either of these two [combinations], like ضُرِبَ اللِّصُّ and أَقَائِمٌ الزَّيْدَانِ and كَانَ زَيْدٌ قَائِمًا and ظَنَنْتُهُ قَائِمًا (ML). The *prop.* is called nominal if it be headed by a *n.*, like زَيْدٌ قَائِمٌ (I, ML), هَيْهَاتَ الْعَقِيقُ (ML), إِنَّ زَيْدًا قَائِمٌ (I), قَائِمٌ الزَّيْدَانِ according to Akh and the KK, who allow it (ML), هَلْ زَيْدٌ قَائِمٌ, and مَا زَيْدٌ قَائِمًا (I); verbal if it be headed by a *v.*, like قَامَ زَيْدٌ (I, ML), ضُرِبَ اللِّصُّ (ML), هَلْ قَامَ زَيْدٌ (I), كَانَ زَيْدٌ قَائِمًا, ظَنَنْتُهُ قَائِمًا, قُمْ (ML), زَيْدًا ضَرَبْتُهُ and يَا عَبْدَاللّٰهِ, in full ضَرَبْتُ زَيْدًا ضَرَبْتُهُ and أَدْعُو عَبْدَاللّٰهِ (I); and adverbial if it be headed by an *adv.* or [*prep.* and] *gen.*, as أَعِنْدَكَ زَيْدٌ and أَفِي الدَّارِ زَيْدٌ, when you construe زَيْدٌ to be an agent by reason of the *adv.* or *prep.* and *gen.*, not by reason of the suppressed اسْتَقَرَّ, and not to be an *inch.* having them for its *enunc.*: it being premised that by the head of the *prop.* we mean the [first] attribute or subject. The

major *prop.* is the nominal [*prop.*] whose *enunc.* is a *prop.*, like زيد قام ابوه and زيد ابوه قائم ; and the minor *prop.* is the [*prop.*] constructed upon the *inch.*, like the *prop.* that serves as *enunc.* in the two examples (ML). In زيد ابوه غلامه منطلق *Zaid, his father, his man-servant is departing* (I, ML), زيد is an *inch.* [24], ابوه a second *inch.*, and غلامه a third *inch.*; منطلق is the *enunc.* of the third, the third and its *enunc.* are the *enunc.* of the second, and the second and its *enunc.* are the *enunc.* of the first (I): the whole is a major *prop.*; غلامه منطلق a minor *prop.* (I, ML), as being an *enunc.* (ML); and ابوه غلامه منطلق a major *prop.* in relation to غلامه منطلق, and a minor *prop.* in relation (I, ML) to زيد [and its *enunc.* the subsequent words] (I), [i. e.] to the whole sentence (ML). The *prop.* sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a *pron.* relating to an *ant. n.* (MM). Seven *props.* have a place in inflection, (1) the enunciative *prop.*, which is in the position of (*a*) a *nom.* in the categories of the *inch.* and انّ (I, ML), as زيد قام ابوه *Zaid, his father stood* and انّ زيدا ابوه قائم *Verily Zaid, his father is standing* (I); (*b*) an *acc.* in the categories of كان and كاد (I, ML), as بما كانوا يظلمون VII. 162. *Because they were doing wrongfully* and وما كادوا يفعلون II. 66. [465]

And they were not near to doing so (I): (2) the circumstantial *prop.*, which is in the position of an *acc.* (I, ML), as وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ XII. 16. *And they came to their father at nightfall*, feigning to be *weeping* (I); whence the saying of the Prophet أَقْرَبُ مَا الخ [29], which is one of the strongest proofs that قَائِمًا in ضَرَبِي زَيْدًا قَائِمًا is in the *acc.* as a *d. s.*, not as a *pred.* to كَانَ suppressed, because the *pred.* is not conjoined with the و; the saying مَا تَكَلَّمَ فُلَانٌ إِلَّا قَالَ خَيْرًا, like إِلَّا قَائِلًا خَيْرًا *Such a one has not spoken save saying good*; and the saying of AlFarazdak

بِأَيْدِي رِجَالٍ لَمْ يَشِيمُوا سُيُوفَهُمْ * وَلَمْ تَكْثُرِ الْقَتْلَى بِهَا حِينَ سُلَّتِ

[539] (ML) *In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous* (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective *prop.*, which also is in the position of an *acc.* (I, ML), unless it be a *pro.-ag.*, which is peculiar to the *cat.* of *saying* [20], as ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ LXXXIII. 17. *Then shall* it *be said* unto them, *This is what ye were wont to call a lie*, because the *prop.* which is meant to be a quotation is treated as a single *n.* (ML): it occurs in three situations, (a) imitative of a saying, as قَالَ إِنِّي عَبْدُ اللَّهِ XIX. 31. *He said, Verily I am the servant of God* (I, ML), or of a quasi-saying [569] (ML); (b) following the first *obj.* in the

cat. of ظنّ (I, ML), as ظننت زيدا يقرأ *I thought Zaid to be reading* (I), or the second *obj.* in the *cat.* of أعلم (I, ML), as أعلمت زيدا عمرا ابوه قائم *I made Zaid to know 'Amr's father to be standing* (I); (c) with the *op.* suspended from governing it (I, ML), as لنعلم اى الحزبين احصى XVIII. 11. *That We might know which of the two parties was able to calculate* (I), where اى being *interrog.* has لنعلم suspended [445] from governing it, and is an *inch.*, with احصى a *pret. v.* for its *enunc.* (B), and فلينظر ايها ازكى طعاما XVIII. 18. *And let him observe which* of the people *thereof is more lawful and pleasant in respect of food* (I): (4) the *post. prop.*, which is in the position of a *gen.* (I, ML), as هذا يوم ينفع الصادقين صدقهم V. 119. *This is the day that their truthfulness shall profit the truthful*, and يوم هم بارزون XL. 16. *The day that they shall be coming forth* from their graves; while every *prop.* that occurs after اذ, اذا, حيث, and the لمّا denoting *existence* (*I*) *of one thing because of the existence of another* (Kh), according to those who hold it to be a *n.* (I) *syn.* with حين [206], or, as approved in the ML, with اذ (Kh), is in the position of a *gen.* through their prefixion to it (I): (5) the *prop.* occurring as *correl.* of an apocopative condition (I, ML), which is in the position of an *apoc.* when it is conjoined with (a) the

مَنْ يُضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ as , ف VII. 185. [419] *Whomsoever God maketh to go astray, for him there is no guide*; *and* [539] *He leaveth them in their rebelliousness confounded*, on which account وَيَذَرُهُمْ is read with the *apoc.* [538] as coupled to the [inflectional] place of the *prop.* (I) فَلَا هَادِيَ لَهُ, as though لَا يَهْدِهِ أَحَدٌ وَيَذَرُهُمْ *none guideth him, and &c.* were said (K, B); (b) إِذَا denoting *suddenness of occurrence*, as وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ XXX. 35. [419] *And, if an evil befall them because of what their hands have prepared, behold, they despair*: whereas in إِنْ قَامَ أَخُوكَ قَامَ عَمْرٌو *If thy brother stand, 'Amr will stand*, the [inflectional] place of an *apoc.* is assigned only to the *v.* [of the *apod.*], not to the entire *prop.*; and the same is said of the *v.* of the *prot.*, for which reason, when you couple an *aor.* to it and make the first govern [22], you say, for instance, إِنْ قَامَ وَيَقْعُدْ أَخُوكَ قَامَ عَمْرٌو *If thy brother stand, and* if *he sit, 'Amr will stand*, apocopating the *v.* that is coupled before the completion of the *prop.* [إِنْ قَامَ أَخُوكَ] (I): (6) the *appos.* to a single word, like (*a*) the epithetic *prop.*, which (I, ML), having its place according to its qualified (I), is in the position of a *nom.* in مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ II. 255. *Before that a day*

come wherein shall not be trafficking, of an *acc.* in واتقوا يوما ترجعون فيه II. 281. *And fear ye a day wherein ye shall be made to return*, and of a *gen.* in ليوم لا ريب فيه III. 7. *For a day concerning* the coming of *which there is no doubt* (I, M L) ; (*b*) the [*prop.*] coupled by the *p.*, as زيد منطلق و ابوه ذاهب if you suppose the و to couple to the *enunc.;* but if you suppose the coupling to be to the *prop.*, it has no position ; and if you suppose the و to denote state, there is no apposition, and the [inflectional] place is the *acc.* ; (*c*) the substituted [*prop.*], as ما يقال لك الا ما قد قيل للرسل من قبلك ان ربك لذو مغفرة XLI. 43. *There is not said unto thee* aught *save what hath been said unto the Apostles before thee*, " *Verily thy Lord is an author of forgiveness*," ان and what it governs being a *subst.* for ما and its *conj.*, and XXI. 3. [below] (M L), هل الخ being in the position of an *acc.* as a *subst.* for النجوى (M L, K), according to Z, though it may be *expos.* , and

الى الله اشكو بالمدينة حاجة * و بالشام اخرى كيف يلتقيان

(M L) by AlFarazdak *Unto God do I complain in AlMadina of a need, and in Syria of another, how shall they meet together?* (Jsh), the *interrog. prop.* being a *subst.* for حاجة و اخرى (M L, Jsh), according to Ibn Jinní (M L), as though he said *Unto God do I complain of two needs, of the impracticability of*

their meeting together (M L, Jsh): (7) the *appos.* to a *prop.* that has an [inflectional] place (I, M L), which occurs in two categories, (a) [syndetic] series (M L), as زيد قام ابوه وقعد اخوه *Zaid, his father stood and his brother sat* (I, M L), where قعد اخوه is in the position of a *nom.* as coupled to قام ابوه which is itself in the position of a *nom.* as an *enunc.*; but if it were considered to be coupled to the nominal *prop.* [زيد قام ابوه], it would have no [inflectional] place; and if the و were held to be for the *d. s.*, the *prop.* [after it] would be in the position of an *acc.* and قد would be understood [80] (I); (b) the *subst.*, the condition of which is that the second convey the intended sense more completely than the first, as اقول له ارحل لا تقيمن عندنا * و الّا فكن في السرّ والجهر مسلما (M L) *I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim* (Jsh). There are, however, really nine *props.* that have an inflectional place: those which have been omitted are (8) the excepted *prop.*, as لست عليهم بمصيطر الّا من تولّى و كفر فيعذبه الله LXXXVIII. 22–24. *Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him,* من being an *inch.*, and يعذبه الله the *enunc.*, and the *prop.* in the place of an *acc.* as a disjunctive exception: (9) the *prop.* that is made a subject, as II. 5. [28] and تسمع الخ [2] when

you do not hold the original to be أن تسمع, but hold تسمع to stand in the place of السماع (M L). Seven *props.* have no inflectional place (I, M L), because they do not take the place of a single word, and that is the general rule with *props.* (M L): (1) the inceptive (I, M L), which is of two sorts, (a) the *prop.* with which speaking opens, like the opening *props.* of the chapters of the Ḳur'án (M L,) as إنا أعطيناك الكوثر CVIII. 1. *Verily We have given thee* the river *Alkauthar* in Paradise (I); (b) the *prop.* disconnected from what precedes it, as مات فلان رحمه الله *Such a one died. God have mercy upon him!*; the rhetoricians, however, confine inception to what is an answer to an assumed question, like

زعم العواذل أنني في غمرة * صدقوا ولكن غمرتي لا تنجلي

(M L) *The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away* (Jsh), صدقوا being an answer to an assumed question "*Have they said sooth or lied?*", and XXIV. 36. 37. [23] with Fatḥ of the ب in يسبح; the following are *exs.* of inception (M L), إن العزة لله جميعا X. 66. *Verily might belongeth unto God altogether* (I, M L), which is not imitative of the saying indicated by the preceding words ولا يحزنك قولهم *And let not their saying grieve thee*, since that would vitiate the sense (I), لا يسمعون إلى الملإ الأعلى XXXVII. 8. *They*

shall not try to overhear the most sublime assembly, i. e. the archangels (I, M L), after وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ *And for protection from every contumacious devil* (I), for it is not an *ep.* of (I, M L) the *indet.* (I) كُلِّ شَيْطَانٍ (M L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M L), and the saying (I, M L) of Jarír (N) فَمَا زَالَتِ القَتْلَى تَمُجُّ دِمَاءَهَا * بِدِجْلَةَ حَتَّى مَاءُ دِجْلَةَ أَشْكَلُ (I, M L) *And the slain ceased not to spirt out their blood into the Tigris; so that the water of the Tigris was white mingled with red* (N), for the *prop.* after the inceptive حَتَّى is (I, M L) inceptive, as say the majority (M L), not in the position of a *gen.* governed by حَتَّى [as a *prep.*] (I, M L), as says Zj (M L), because *preps.* are not suspended from government, and because أَنَّ must be pronounced with Kasr in مَرِضَ زَيْدٌ حَتَّى إِنَّهُمْ لَا يَرْجُونَهُ *Zaid has fallen ill, so that verily they have no hope for him* whereas the Hamza of أَنَّ when a *prep.* is prefixed to it has Fath as ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ XXII. 6. *That is because God is the really-existing:* (2) the *conj.* of a [conjunct] *n.*, as جَاءَنِي الَّذِي قَامَ أَبُوهُ *He whose father stood came to me*, or of a [conjunct] *p.*, as عَجِبْتُ مِمَّا قُمْتَ *I wondered that thou stoodest*, i. e. مِنْ قِيَامِكَ *at thy standing*, مَا قُمْتَ

being in the position of a *gen.* through مِنْ , and قُمْتَ by itself having no [inflectional] place (I) : (3) the parenthetic (I, M L), as فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ إِنَّهُ لَقُرْآنٌ كَرِيمٌ LVI. 74–76. *And I swear* [566] *by the times of the setting of the stars, and indeed it is an oath, did ye but know* it, *grand, verily it is a beneficent Ḳur'ān* (I), where the *par.* between the oath أُقْسِمُ بِمَوَاقِعِ النُّجُومِ and its *correl.* إِنَّهُ لَقُرْآنٌ كَرِيمٌ contains another *par.* لَوْ تَعْلَمُونَ between the qualified قَسَمٌ and its *ep.* عَظِيمٌ (I, M L) ; it occurs between (a) the *v.* and its *nom.*, as

شَجَاكَ أَظُنُّ رَبْعَ الظَّاعِنِينَا * وَلَمْ تَعْبَأْ بِعَذْلِ الْعَاذِلِينَا

(M L) *Saddened thee, I ween, the abode of the departers ; nor didst thou heed the railing of the railers* (Jsh), (b) the *v.* and its *obj.*, as

وَبَدَّلَتْ وَالدَّهْرُ ذُو تَبَدُّلِ * هَيْفًا دَبُورًا بِالصَّبَا وَالشَّمْأَلِ

(M L), by Abu -nNajm al'Ijli, *And they*, the أَزْمِنَةُ , *have given in exchange (and time is author of change) a hot blast blowing from Al Yaman* and, the conjunction having been dropped, *a west wind for the east wind and the north wind* (Jsh), (c) the *inch.* and its *enunc.*, as

وَفِيهِنَّ وَالْأَيَّامُ يَعْثُرْنَ بِالْفَتَى * نَوَادِبُ لَا يَمْلَلْنَهُ وَنَوَائِحُ

(ML), by Ma'n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it*, the

نَدْب understood from نَوَادِب, *and wailers* (Jsh), and زَيْدٌ أُظُنُّ قَائِمٌ *Zaid, I think, is standing*, (d) what were originally *inch.* and *enunc.*, as لَعَلَّكَ وَالْمَوْعُودُ الخ [20], إِنَّ الثَّمَانِينَ الخ [below], and إِنَّ سُلَيْمَى الخ [below], (e) the condition and its *correl.*, as II. 22. [405], (f) the oath and its *correl.*, as

لَعَمْرِي وَمَا عَمْرِي عَلَيَّ بِهَيِّنٍ * لَقَدْ نَطَقَتْ بُطْلًا عَلَيَّ الْأَقَارِعُ

(ML), by AnNābigha adhDhubyānī, *By my life (and my life is not a slight* matter *unto me), assuredly the bald-heads have spoken falsely against me* (Jsh), and LVI. 74–76., (g) the qualified and its *ep.*, like LVI. 74–76., (h) the conjunct and its *conj.*, as

ذَاكَ الَّذِي وَأَبِيكَ يَعْرِفُ مَالِكًا * وَالْحَقُّ يَدْفَعُ تُرَّهَاتِ الْبَاطِلِ

(ML), by Jarīr, *That is he, by thy father* I swear, *who knows Mālik; and the truth wards off the by-ways of falsehood* (Jsh), (i) the constituent parts of the *conj.*, as وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ X. 28. *And they which have wrought iniquities (the retribution of an iniquity is with the like thereof) and whom ignominy overspreadeth, they have not any preserver from God*, the *prop.* تَرْهَقُهُمْ ذِلَّةٌ being coupled to كَسَبُوا السَّيِّئَاتِ and therefore [part] of the *conj.*, what is between them being a *par.* explanatory of the measure of their retribution, and مَا لَهُمْ الخ

an *enunc.*, though the most obvious [construction] is that الذين is not an *inch.*, but is coupled to the first الذين [in verse 27], i. e. *And* for *them which have wrought iniquities a retribution of an iniquity with the like thereof; and ignominy overspreadeth them, etc.*, like فى الدار زيد والحجرة عمرو *In the house is Zaid, and* in *the chamber 'Amr*, a coupling by subaudition of the *prep.* according to S and critical judges, and that جزاء is coupled to الحسنى, (j) the *pre.* and *post. ns.*, like هذا غلام والله زيد *This is the manservant, by God* I swear, *of Zaid*, (k) the *prep.* and *gen.*, as اشتريته بارى الف درهم *I bought it for (I think) a thousand dirhams*, (l) the annulling [24] *p.* and what it is prefixed to, as

كأن وقد أتى حول كميل * أثافيها حمامات مثول

(ML), by Abu-lGhūl aṭṬuhawī, *As though (and an entire year has passed) her stones used to support the cooking-pot were pigeons standing still* (Jsh), (m) the *p.* and its *corrob.*, as ليت و هل الخ [436], (n) the *p.* of amplification and the *v.*, as

وما أدرى وسوف اخال أدرى * أقوم آل حصن ام نساء

(ML), by Zuhair, *And I know not—though I shall, I think, know—whether the family of Ḥiṣn be men or women* (N), where the *par.* [اخال] is inside another

par. between [the first] أدرى and the *interrog. prop.*, (o) قد and the *v.*, as

أخالد قد والله أوطأت عشوة * وما العاشق المسكين فينا بسارق

(ML), *O Khálid, thou hast, by God* I swear, *taken a step blindly; and the poor lover among us is not a thief* (Jsh), (p) the *neg. p.* and what it denies, as

ولا أراها تزال ظالمة * تحدث لي قرحة وتنكؤها

(ML), by Ibráhím Ibn Harma, *And she does not (I see her) cease to be tyrannical, producing for me a wound, and tearing off its scab before it is healed* (Jsh), (q) two independent *props.*, as فأتوهن من حيث أمركم الله إن الله يحب التوابين ويحب المتطهرين نساؤكم حرث لكم II. 222-223. *Lie ye with them from where God hath commanded you—verily God loveth them that often repent and loveth them that keep themselves pure—your wives are a husbandry for you*, for نساؤكم الخ is *expos.* of من حيث أمركم الله, the sense being that *the place of access which God has commanded you is the place of husbandry*, to show that the original object in cohabitation is desire of offspring not mere lust (ML); a *par.* of more than one *prop.* (I, ML) is allowable (I) [and] is contained in this text; the parenthetic is distinguished from the circumstantial *prop.*, with which it is often liable to be confounded, by [the following] matters, (a) it is [sometimes] not enunciatory, whereas the circumstantial is always enuncia-

tory [80]; (b) it may be headed by the indication of the future, like the [*p.* of] amplification in وَسَوْفَ اَخَالُ اَدْرِى; (c) *it* may be conjoined with the ف, as وَاَعْلَمُ فَعِلْمُ الخ [525]; (d) it may be conjoined with the و notwithstanding its being headed by the *aff. aor.*, as in the saying of AlMutanabbi

يَا حَادِيَىْ عِيسِهَا وَاَحْسِبُنِى * اُوجَدُ مَيْتًا قَبِيلَ اَفْقِدُهَا

قِفَا قَلِيلًا بِهَا عَلَىَّ فَلَا * اَقَلَّ مِنْ نَظْرَةٍ اُزَوِّدُهَا

(ML) *O two drivers of her pale yellow* camels—*and I account myself to be* such that *I shall be found dead a little before I lose her*, where he means قَبِيلَ اَنْ اَفْقِدَهَا, but the *v.* reverts to the *ind.* when اَنْ is suppressed, as in

اَلَا اَيُّهَذَا الزَّاجِرِى اَحْضُرِ الْوَغَى

[418. A.], according to him that puts the *ind.*—*make them*, or *her*, *to tarry a little beside me*, that I may look at her and get a look from her, *for there is not a lesser* matter *than a single look* [547] *that I shall be supplied with* (W): (4) the *expos. prop.*, which is the [complementary (ML)] *prop.* that discloses the exact nature of what it follows, as وَاَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هٰذَا اِلَّا بَشَرٌ مِثْلُكُمْ XXI. 3. *And they have privily held secret commune together, they which have done wrongfully*, saying, *Is this any other than a human being like you?* the *interrog. prop.* being *expos.* of the "secret commune"

(I, ML), مستهم البأساء والضراء II. 210. *Distress and calamity laid hold of them*, an exposition of مَثَلُ الَّذِينَ خَلَوْا *The similitude of them that have passed away* (I), كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ III. 52. *Is like the similitude of Adam; He created him out of dust*, where "He created &c." is an exposition of the "similitude," and هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللّٰهِ وَرَسُولِهِ LXI. 10. 11. *Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle* (I, ML), where "Ye shall believe &c.," is explanatory of the "merchandise" (B, ML): (a) the *expos. prop.* is (*a*) devoid of the *p.* of exposition, as in the preceding *exs.*; (*b*) conjoined with أَيْ, as وَتُرْمِينَنِي الخ [569], or أَنْ, as XXIII. 27. [570]: (b) the originative *prop.* may be *expos.*, when the expounded is (*a*) originative, as أَحْسِنْ إِلَى زَيْدٍ أَعْطِهِ أَلْفَ دِينَارٍ *Be thou beneficent to Zaid, give thou him a thousand dīnārs*; (*b*) a single word conveying the sense of a *prop.*, as XXI. 3. (ML): (c) AshShalaubīn asserts that the *expos. prop.* is according to what it expounds, having (*a*) no [inflectional] place (I, ML) when this has none, as (I) in زَيْدًا ضَرَبْتُهُ (I, ML), in full ضَرَبْتُ زَيْدًا الخ [62], where, the supplied *prop.* [ضَرَبْتُ] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);

(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in انّا كلّ شيء خلقناه بقدر LIV. 49. *Verily We,* We have created *everything, We have created it in meet proportion* (I, ML), in full انّا خلقنا كلّ الخ, where the خلقنا mentioned is *expos.* of خلقنا supplied, and, that being in the position of a *nom.*, because it is *pred.* of انّ, the mentioned likewise is so (I): and the poet says

فمن نحن نؤمنه يبت وهو امن * ومن لا نجره يمس منا مروعا

(I,ML) *And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us* (Jsh), where the *apoc.* appears (I, ML) in the *v. expos.* of the *v.* (I) نؤمنه (Jsh) suppressed (I) before نحن (Jsh); and, according to Ash Shalaubīn, the *expos. prop.* seems to be a *synd. expl.* or a *subst.*: but the majority do not allow the *synd. expl.* and the *subst.* to be a *prop.* [156]; nor is the *prop.* of distraction [62] among the *props.* conventionally named *expos. prop.*; nor may the *ant.* of the *synd. expl.* be suppressed, while opinions differ as to [the suppression of] the *ant.* of the *subst.* [154] (ML): (5) the *prop.* occurring as *correl.* of an oath, as يس والقران الحكيم انك لمن المرسلين XXXVI. 1. 2. (*By*) *Yā-sīn and the wise Ḳur'ān, verily thou art* one *of the Apostles* (I, ML); for which reason, as is said, Th disallows زيد ليقومن *Zaid, (I swear by God,) he shall surely stand,* because the enunciative *prop.* has, and the *correl.* of the oath has not, an [inflectional] place;

but he is refuted by وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ XXIX. 58. *And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them*; and the reply to what he says is that the full phrase is أُقْسِمُ بِاللّٰهِ لَنُبَوِّئَنَّهُمْ in this text, and similarly in what resembles it, so that the *enunc.* is the aggregate of the supplied *prop.* of the oath and of the mentioned *prop.* of the *correl.*, not merely the latter (I): (6) the *prop.* occurring as *correl.* of (a) an unapocopative condition, like the *correl.* of لَوْ, لَوْلَا (I, ML), لَوْمَا (ML), إِنْ, إِذَا (I), لَمَّا, and كَيْفَ (ML); (b) an apocopative condition when the *prop.* is not conjoined with the ف or with إِذَا (I, ML) denoting *suddenness of occurrence*, as إِنْ تَقُمْ أَقُمْ *If thou stand, I shall stand* [419], because the apocopation appears in the letter of the *v.*, and as إِنْ قُمْتَ قُمْتُ, because what is judged to be in the position of an *apoc.* is the *v.*, not the entire *prop.* (ML): (7) the *appos.* to what has no [inflectional] place (I, ML), as قَامَ زَيْدٌ وَلَمْ يَقُمْ عَمْرٌو *Zaid stood, and 'Amr did not stand*, when you construe the و to be copulative, not the و of the *d. s.* (ML). The enunciatory *prop.* that is not preceded by what inseparably requires it, is an *ep.* after a pure *indet.*, and a *d. s.* after a pure *det.*, and admits of being either one or the other after an impure *det.* or *indet.*, as حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ XVII. 95. *Until thou*

bring down unto us a Scripture that we shall read where the *prop.* نقرؤه is an *ep.* of the pure *indet.* كتابًا, and وَلَا تَمْنُنْ تَسْتَكْثِرُ LXXIV. 6. *And do not thou benefit seeking an increased return* where the *prop.* تَسْتَكْثِرُ is a *d. s.* to the *pron. thou* latent in تَمْنُنْ, for the *prons.* are the most *det.* of the determinates, and مررت برجلٍ صالحٍ يُصَلِّى *I passed by a good man praying* where يُصَلِّى may be regarded as a second *ep.* of رجلٍ because this is *indet.*, or as a *d. s.* to it because it approximates to the *det.* through being particularized by the *ep.* [*good*], and كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا LXII. 5. *Like the similitude of the ass carrying volumes*, for الْحِمَارِ being [merely] generically *det.* approximates to the *indet.*, and therefore the *prop* يَحْمِلُ أَسْفَارًا admits of being a *d. s.* because الْحِمَارِ is *det.* in form, or an *ep.* because it is like an *indet.* in sense (I) since what is meant by *the ass* is not defined (B). Suppression of the entire sentence occurs (1) after the *p.* of reply, as

قَالُوا أَخِفْتَ فَقُلْتُ إِنَّ وَخِيفَتِى * مَا إِنْ تَزَالُ مَنُوطَةً بِرَجَائِى

(ML) *They said, Didst thou fear? Then I said, even so;* I did fear. *And my fear ceases not to be attached to my hope* (Jsh); (2) after نِعْمَ and بِئْسَ, when the particularized is suppressed and the sentence is held

to be two *props.* [472], as XXXVIII. 44. [473]; (3) after the *voc. p.*, as يَا لَيْتَ قَوْمِى يَعْلَمُونَ XXXVI. 25., when it is supposed to be a case of suppression of the *voc.*, i.e. يَا هٰؤُلَاءِ, *O* I call these, *would that my people knew;* (4) after the *cond.* إِنْ, as

قَالَتْ بَنَاتُ الْعَمِّ يَا سَلْمَى وَإِنْ * كَانَ فَقِيرًا مُعْدِمًا قَالَتْ وَإِنْ

(ML), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, *The daughters of the*, i.e. *my, paternal uncle said, O Salmà, even though he be a destitute pauper? She said, Even though* he be so, I shall be well pleased with him (Jsh), i.e. وَإِنْ كَانَ كَذٰلِكَ رَضِيتُهُ; (5) in the saying افْعَلْ كَذَا إِمَّا لَا [639] *Do thou such a thing, if* thou do *not* do anything else, i.e. إِنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ. Suppression of more than a *prop.* otherwise than in the cases mentioned occurs in

إِنْ يَكُنْ طِبُّكِ الدَّلَالَ فَلَوْ فِى * سَالِفِ الدَّهْرِ وَالسِّنِينَ الْخَوَالِى

(ML), by 'Ubaid Ibn AlAbraṣ addressing his wife, *If thy habit be coquettishness, then if* this had happened *in the previous of time and the past years* we should have borne it from thee (Jsh), i.e. فَلَوْ كَانَ هٰذَا فِيمَا مَضَى لَاحْتَمَلْنَاهُ مِنْكِ (ML), the *prot.* and *apod.* of لَوْ being suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you

say زيدا to him that raises a whip, Beat thou *Zaid*, or verbal, as XVI. 32. [45] : this [condition], however, is needed only when the suppressed is the entire *prop.*, as exemplified, or is one of its two essentials, as قال سلام قوم منكرون LI. 25., i. e. *He said, Peace* be upon you ! Ye are *a company unknown*, the *enunc.* of the 1st and *inch.* of the 2nd being suppressed, or is a word importing a fundamental idea in the *prop.*, as XII. 85. [454], i. e. لا تفتؤ ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it : the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

إن من لام في بني بنت حسان * إني ألمه وأعصه في الخطوب

(ML), by AlA'shà, *Verily (the case is* this,) *whoso rails in* the matter of *the Banù Bint Ḥassān, I will rail at him, and thwart him in the great affairs* (Jsh), the full phrase is إنه, i.e. إن الشان, because the *cond. n.* is not governed by what precedes it; and the literal indication must correspond with the suppressed, so that زيد ضارب و عمرو, i. e. *Zaid is* ضارب *and 'Amr* (*is* ضارب), is not allowable when you mean by the suppressed ضارب a sense different from [that of] the mentioned, one of them being supposed to

be in the sense of *journeying* from وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ IV. 102. *And when ye journey in the earth*, and the other in that of the well-known *giving pain:* (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ LXII. 5. the correct view is that مَثَلُ الْقَوْمِ is *ag.*, and that the particularized مَثَلُ هٰؤُلَاءِ, or a *pre. n.* مَثَلُ, is suppressed, *Most evil is the similitude of the people, (the similitude of these,) who*, or *(the similitude of) those who, have treated as lies the signs of God*, not that the full phrase is *Most evil is (the similitude), the similitude of the people who &c.*, whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32.: (3) that it should not be corroborated; and therefore IM disallows suppression of the *op.* of the *corrob. inf. n.* [41]: (4) that its suppression should not conduce to [further] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.*, because it is an abridgment of the *v.*, and in

يَا أَيُّهَا الْمَائِحُ دَلْوِي دُونَكَا * إِنِّي رَأَيْتُ النَّاسَ يَحْمَدُونَكَا

(ML), by a girl of the Anṣār, *O thou that goest down into the well and fillest the buckets*, take thou *my bucket, take thou* my bucket: *verily I have seen the people praising thee* (Jsh), the full phrase is not دَلْوِي دُونَكَ but خُذْ دَلْوِي (ML), [and] the *reg.* of دُونَكَ is suppressed, i. e.

دُونَكَ دَلْوِى (Jsh), or [the expressed] دَلْوِى is an *inch.* and دُونَكَ its *enunc.* (ML), and Ks and the KK hold that th ere is no suppression, دَلْوِى being a *prepos. obj.* to دُونَكَ [187] (Jsh): (5) that it should not be a weak *op.*, so that the *prep.* or what puts the *v.* into the *apoc.* or *subj.* may not be suppressed, except in positions where the indication is strong and the use of those *ops.* frequent: (6) that it should not be a compensation for anything; so that مَا in أَمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ [98] is not suppressed, and IM says that the *voc. ps.* are not a compensation for أَدْعُو or أُنَادِى because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the *op.* for government and cutting it off therefrom, nor to making the weak *op.* govern while it is possible to make the strong *op.* govern; it is because these two matters would be combined that [the *pre. n.* in] رَأْسُهَا may not be in the *nom.* in أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسُهَا [501] unless the *enunc.* مَأْكُولٌ be mentioned, *I ate the fish, so that its head was eaten*, and because both are absent that the BB allow the *reg.* of the *enunc.* to precede the *inch.* in such as زَيْدٌ ضَرَبَ عَمْرًا, though precedence of the *enunc.* is not allowable [lest the *inch.* become an *ag.*], and say that in

قَنَافِذُ هَدَّاجُونَ حَوْلَ بُيُوتِهِمْ * بِمَا كَانَ إِيَّاهُمْ عَطِيَّةُ عَوَّدَا

(M L), by AlFarazdak, The people of Jarīr are like *hedge-hogs* (a hyperbolic comparison) in their prowling about at night to thieve, *tottering feebly like old men around their tents because of what (the case) has been* that *'Atīya has habituated them* to (J) عَطِيَّةُ is an *inch.* (M L), and the *prop.* عَوَّدَ its *enunc.* (J), إِيَّاهُمْ *obj.* of عَوَّدَ (M L), its second *obj.* بِهِ being suppressed (J), and the *prop.* (M L, J) of the *inch.* and *enunc.* (J) the *pred.* of كَانَ (M L, J), the *sub.* of which is the *pron.* of the case; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

وَخَالِدٌ تَحْمَدُ سَادَاتُنَا * بِالْحَقِّ لَا يُحْمَدُ بِالْبَاطِلِ

(M L) *And Khālid our princes praise* him *with truth; he is not praised with falsehood*, i. e. تَحْمَدُهُ, the pronominal *obj.* being suppressed contrary to the requirement of the two conditions, because of exigency, and خَالِدٌ cut off from the *acc.* and put into the *nom.* as an *inch.* (Jsh), and

قَدْ أَصْبَحَتْ أُمُّ الْخِيَارِ تَدَّعِي * عَلَيَّ ذَنْبًا كُلُّهُ لَمْ أَصْنَعِ

(M L), by Abu -nNajm al'Ijlī, *Umm AlKhiyār* (the poet's wife) *has betaken herself to charging against me an offence all of which I have not committed*, the pronominal *obj.* of أَصْنَعُ being suppressed contrary to the requirement of the two conditions, i. e. أَصْنَعُهُ (Jsh), and بِعُكَاظَ الخ [22], where there is a preparing of لَمْحُوا to govern

شعاعة together with cutting of it off from that by making يعشى to govern it, but not a making of a weak [*op.*] to govern to the exclusion of a strong one (ML), because the two *ops.* (MA, Jsh), being *vs.*, are not stronger one than the other, but are equal (MA), [and] are both strong (Jsh), in government (MA, Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded [*v.*] in زيدا ضربته must precede, the original place of the *op.* being before the *reg.*; except (1) when the original form is impossible, as XLI. 16. [62] in the reading with the *acc.*, because اما is not followed immediately by a *v.*, (2) when an ideal matter requires the posteriority, as in the case of what the ب of the بسملة depends upon, for Z supplies it after the ب because Kuraish used to say باسم اللات والعزى نفعل كذا *In the name of AlLāt and Al'Uzzà, we will do such a thing*, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of اقرأ باسم ربك XCVI. 1. *Recite thou in the name of thy Lord* that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;

and therefore it is better to supply كَذٰلِكَ in LXV. 4. [29] than فَعِدَّتُهُنَّ ثَلٰثَةُ أَشْهُرٍ. When the sentence requires the supplying of *ns.* connected by prothesis, or a qualified [*n.*] and a *pre. ep.*, or a *prep.* and *gen. pron.* relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in كَالَّذِى يُغْشَى عَلَيْهِ XXXIII. 19., i. e. كَدَوَرَانِ عَيْنِ الَّذِى *Like* the rolling of the eye of *him that is seized with a fit*, إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا * نَسِيمَ الصَّبَا جَاءَتْ بِرَيَّا الْقَرَنْفُلِ (M L), by Imra alKais (E M), i. e تَضَوُّعًا مِثْلَ تَضَوُّعِ نَسِيمِ الصَّبَا, *When they two stand, the musk diffuses fragrance from them* with a diffusion of fragrance like the diffusion of fragrance of *the breeze of the east wind that has brought the perfume of the clove*, and II. 45. [144], i. e. لَا تَجْزِى فِيهِ. The supplied ought to be of the form of the expressed, so that in زَيْدًا اضْرِبْهُ you supply اِضْرِبْ Beat thou *Zaid, beat thou him*, not اِهْنْ; but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as زَيْدًا اضْرِبْ أَخَاهُ where اِهْنْ is to be supplied, Affront thou *Zaid, beat thou his brother*, not اِضْرِبْ, and يَا أَيُّهَا الْمَائِحُ الخ when you hold دَلْوِى to be in the *acc.*, what is supplied being, as

before said, خُذْ not دُونَكَ (M L). *Imitation* is the repetition of an expression in its original form, like بَدَأْتُ بِالْحَمْدِ لِلّٰهِ *I began with "Praise be to God!"*, قَرَأْتُ سُورَةً أَنْزَلْنَاهَا *I recited* "This is *a Chapter that We have revealed*" (Ḳur. xxiv. 1.), and the saying of AṭṬirimmāḥ (K) [or] Bishr Ibn Abì Ḥāzim alAsadī (N)

وَجَدْنَا فِى كِتَابِ بَنِى تَمِيمٍ * أَحَقَّ الْخَيْلِ بِالرَّكْضِ الْمِعَارُ

(K) *We have found in the book of the Banù Tamīm "The most fit of horses to be urged to run by kicking with the legs are the borrowed,"* or as correctly related الْمِغَارُ *the compactly built* (N), and the saying of the other

تَنَادَوْا بِالرَّحِيلُ غَدًا * وَفِى تَرْحَالِهِمْ نَفْسِى

(K) *They have proclaimed one to another "The departure will be tomorrow;" and in their departure will be my soul,* i. e. *beloved*, or the perdition of *my soul* (N), also recited with الرَّحِيلَ in the *acc.* (N, D) as an *inf. n.* meaning "Depart ye *with departure tomorrow*," or as a direct *obj.* "Keep ye to *departure &c.*" (N) [or] "Make ye *the departure* to be *tomorrow*" (D), the *nom.* and *acc.* being imitated (N, D) after the بِ (N), and with the *gen.* (N, D) by means of the بِ (D), in which there is no imitation, *proclaimed one to another the departure tomorrow* (N), and لَا مِنْ أَيْنَ يَا فَتَى *There is no "Whence?", O youth* heard by S (K) : it is (1) imitation of a *prop.*, which is imita-

tion of an utterance, as وَقَالُوا الْحَمْدُ لِلّٰهِ VII. 41. *And they shall say, Praise be to God* and the saying (A) of Dhu -r Rumma (N)

سَمِعْتُ النَّاسَ يَنْتَجِعُونَ غَيْثًا * فَقُلْتُ لِصَيْدَحَ انْتَجِعِي بِلَالَا

(A) *I heard* it said, "*The people are going in quest of fresh herbage that grows from the water of the sky;*" *so I said to* my she-camel *Ṣaidaḥ, Go thou in quest of Bilāl,* for he is more bountiful than the fresh herbage, النَّاسُ being in the *nom.* by imitation (N), and the *acc.* inadmissible because الْانْتِجَاعُ is not audible (D); or of a writing, as قَرَأْتُ عَلَى فَصِّهِ مُحَمَّدٌ رَسُولُ اللّٰهِ *I read upon his ring-stone,* "*Muḥammad is the Apostle of God;*" (2) imitation of a single word, which is either by means of the interrogatives أَيُّ [185] and مَنْ [183], or without an *interrog.*, which sort is anomalous, like دَعْنَا مِنْ تَمْرَتَانِ *Abstain thou from troubling us about "two dates"* said by an Arab in reply to هَاتَانِ تَمْرَتَانِ *These are two dates,* and لَيْسَ بِقُرَشِيٍّ *He is not "a man of Ḳuraish"* said in reply to أَلَيْسَ قُرَشِيًّا *Is he not a man of Ḳuraish?* (A): and proverbs are to be repeated in their original form; thus you say to a man اَلصَّيْفَ ضَيَّعْتِ اللَّبَنَ *In the summer thou discardedst the milk* with Kasr of the ت because it was originally addressed to a female, and the Rājiz says

قَالَتْ لَهُ وَهُوَ بِعَيْشٍ ضَنْكٍ * لَا تُكْثِرِى لَوْمِى وَخَلِّى عَنْكِ

(D) *She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make* thy place *empty of thee* (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a *par.* is to insert before the completion of the sentence something not essential to the completeness of the fundamental object : it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Alī Ibn Jabala

وَمَا يَشْفِى صُدَاعَ الرَّأْسِ * مِثْلُ الصَّارِمِ الْعَضْبِ

And what cures headache of the head is the like of the keen trenchant sword, for since صُدَاع itself means *pain of the* رَأْس there is no need to prefix it thereto ; the second is *corrob.*, like the saying of Imra alKais أَلَا هَلْ آلخ [503] ; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and eloquence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muḥallim,

إِنَّ الثَّمَانِينَ وَبُلِّغْتَهَا * قَدْ أَحْوَجَتْ سَمْعِى إِلَى تَرْجُمَانِ

Verily the, i. e. *my*, *eighty* years *(and mayst thou be brought to attain them!) have made mine ear to need an interpreter*, and the saying of AlMutanabbī

وَتَحْتَقِرُ الدُّنْيَا احْتِقَارَ مُجَرِّبٍ * يَرَى كُلَّ مَا فِيهَا وَحَاشَاكَ فَانِيَا

(H) *And thou contemnest the world with the contempt of one having experience* of it, *who knows all of what is in it, but excepting thee, to be fleeting*, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd *pers.* in I. 4. [20] is named in rhetoric *enallage* (K); it occurs from the 3rd *pers.* to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as حَتَّى إِذَا كُنْتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِمْ X. 23. (K, H) *So that when ye are in the ships and they sail with them*, a deviation from the 2nd *pers.*, for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd *pers.* to what is more intimate in particularity [164] and more indicative of it (K), and مَالِكِ يَوْمِ الدِّينِ الخ I. 3. 4. *The King of the day of requital. Thee &c.* [20] (H); and Imra alKais has employed it three times in three verses,

تَطَاوَلَ لَيْلُكَ بِالْأَثْمُدِ * وَنَامَ الْخَلِىُّ وَلَمْ تَرْقُدِ

وَبَاتَ وَبَاتَتْ لَهُ لَيْلَةٌ * كَلَيْلَةِ الْعَائِرِ الْأَرْمَدِ

وَذَاكَ مِنْ نَبَإٍ جَاءَنِى * وَخُبِّرْتُهُ عَنْ أَبِى الْأَسْوَدِ

(K) *Thy* (an address to the poet's self) *night was long in Al Athmud; and the* man *free from sorrows slumbered, but thou didst not sleep; and he passed the night, and a*

night like the night of the man *who suffers from pain in the eye, whose eye is inflamed, passed for him; and that was because of tidings that came to me, and whereof I was informed, respecting* the death of *Abu -lAswad* (Jsh), because when the discourse is transported from one style to another, it is better for refreshing the enjoyment of the listener, and awakening attention to it, than when it is made to pursue one style (K); [but] in إِنَّ الَّتِى الخ [428] قُتِلْتَ is a precatory parenthetic *prop.*, like the benedictory *par.* in إِنَّ الثَّمَانِينَ الخ and

إِنَّ سُلَيْمَى وَاللّٰهُ يَكْلَؤُهَا * ضَنَّتْ بِشَىْءٍ مَا كَانَ يَرْزَؤُهَا

(BS), by Ibrāhīm Ibn Harma, *Verily Sulaimà—and God guard her!—has begrudged a thing*, meaning *meeting, that has not been wont to harm her* (Jsh), not an enallage, because the condition of the latter is that what is signified by the two *prons.* should be identical, as in X. 23. (BS): it has been said, however, that enallage is following up the sentence with a complete *prop.* congruous with it in sense, as a supplement to it, in the style of proverb or invocation or otherwise, as وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا XVII. 83. *And say thou, The truth hath come and the false hath passed away; verily the false is a* thing *that passeth away,* ثُمَّ انْصَرَفُوا صَرَفَ اللّٰهُ قُلُوبَهُمْ IX. 128. *Then they turn away,*

قصم الفقر ظهرى والفقر من قاصمات الظهر *God turn away their hearts!, Poverty has broken my back; and poverty is* one *of the* things *that break the back*, and the saying of Jarīr

متى كان الخيام بذى طلوح * سقيت الغيث ايتها الخيام

(H) *When were the booths at Dhū Ṭulūḥ? May ye be watered with rain, O ye booths!* (Jsh). In *comparison* the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are mentioned, as زيد كالاسد *Zaid is like the lion:* in *metaphor* the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not supplied, as رايت اسدا فى الحمام *I saw a lion in the hot bath:* but when the instrument is omitted, and that to which the comparison is made is an *enunc.* to an *inch.* either expressed, as والذين كذبوا بايتنا صم و بكم فى الظلمات VI. 39. *They which have treated Our signs as false are* like men *deaf and dumb* beating the ground with their feet *in the darkness* of unbelief, and this verse of Ka'b [149], or supplied, as II. 17. [29] and

نجوم سماء كلما انقض كوكب * بدا كوكب تأوى اليه كواكبه

They are like *constellations of a heaven; as often as a star falls, a star appears to which its stars join themselves*, in full هم كصم and هم كنجوم since the *enunc.* must have an *inch.*,

there is a dispute as to classification; and critical judges, like Jj, Z, and Sk, name this kind [of figure] *hyperbolic comparison*, not *metaphor*. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote *affirming what is signified by the first to belong to the category of the second*, and, when such affirmation is impossible in reality, this kind serves to affirm *resemblance*, so that it is appropriately named *comparison*, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the *lion* for him that you saw. When they exaggerate comparison, they *invert* it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it: and hence the saying of Dhu ·rRumma

ورمل كاوراك العذارى قطعته

And (many) a tract of sand like the hips of the virgins have I traversed; and of Ru'ba (BS) Ibn Al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)

ومهمه مغبرة ارجاؤه * كان لون ارضه سماؤه

[515] (BS) *And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky* (Jsh), originally *as though the color of its sky had been (on account of its dustiness) the color of its ground*, the comparison having been inverted and the *pre. n.* suppressed; and of Abū Tammām, describing the pen of the subject of his eulogy,

لعاب الافاعى القاتلات لعابه * وارى الجنى اشتارته ايدٍ عواسلُ

(BS) *The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver)* (FD): and *transposition* of the sentence is allowable in *comparison* and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of *comparison*, where you see that it imports *exaggeration* by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is *transposition*, which occurs (1) mostly in poetry, as in (a) كأنّ سبيئةً الخ [449]; (b) ومهمهٍ مغبرّةٍ الخ [above]; (c) the saying

فإن أنت لاقيت فى نجدةٍ * فلا يتهيبك أن تقدما

(ML) *Then, if thou meet with a fight* (فى being *red.*), *let it not fear thee to advance*, أن تقدم being an *ag.* (DM), i. e. فلا تتهيبها (ML), meaning القدوم عليها *fear thou not (to advance towards) it* (DM); (d) the saying of [Tamīm Ibn Ubayy (Jsh)] Ibn Muḳbil

ولا تهيبنى الموماةُ اركبها * اذا تجاوبت الاصداء بالسحرِ

(ML) *And the desert that I travel over fears me* (originally تتهيبنى) *not, when the male owls answer one another in the time a little before daybreak* (DM, Jsh), i. e. ولا اتهيبها

And I fear not the desert; (e) كأنّ أوب ذراعيها الخ [75]; (f) the saying of 'Urwa Ibn AlWard

فديت بنفسه نفسي ومالي * وما آلوك إلّا ما أطيق

(ML) *I have ransomed myself and my property with his self! Nor do I give thee* aught *but what I am able*, vid. *the ransoming of thee with myself*, originally فديت نفسه بنفسي *I have ransomed his self with myself!* (DM); (g) the saying of AlKuṭāmī

فلمّا أن جرى سمن عليها * كما طينت بالفدن السياعا

(ML) *And, when fatness spread over her, as thou plasterest mud with the pavilion*, this sense being inverted, because the *pavilion* is what is plastered and coated with *mud* (DM): (2) sometimes in prose, whence (*a*) ادخلت القلنسوة في راسي *I put the cap into my head* (ML), originally في القلنسوة راسي *my head into the cap* (DM); (*b*) عرضت الناقة على الحوض or على الماء *I showed the she-camel to the trough* or *to the water* (ML), originally الحوض على الناقة or الماء *the trough*, or *the water*, *to the she-camel*, as say Jh and many, and among them Sk and Z, the latter of whom holds ويوم يعرض الذين كفروا على النار XLVI. 19. *And on the day when they that have disbelieved shall be shown to the fire* to be an instance

of it (ML), originally تُعْرَضُ النَّارُ عَلَى الَّذِينَ كَفَرُوا *the fire shall be shown to them that have disbelieved* (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbās *they shall be brought to it, and it shall be displayed to them* (K), while ISk says that عُرِضَتْ الْحَوْضُ عَلَى النَّاقَةِ *I brought the trough before the she-camel* is inverted (ML), as though he held that the *brought* was the *driven*, [i. e. *the she-camel before the trough*] (DM); (*c*) إِذَا طَلَعَتِ الْجَوْزَاءُ انْتَصَبَ الْعُودُ فِى الْحِرْبَاءِ (ML) *When the constellation Gemini rises* (at which time the night is short, and the day is long), *the branch stands up on the male chameleon* (DM), i. e. الْحِرْبَاءُ فِى الْعُودِ *the male chameleon on the branch*; (*d*) ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ LXIX. 32. *Then on a chain, whose measure is seventy cubits, put ye him*, meaning, says Th, اسْلُكُوا فِيهِ سِلْسِلَةً (ML) *put on him*, i. e. *on his neck, a chain* (DM); (*e-f*) as is said, VII. 3. [126, 540] (ML), because the *coming of the chastisement* is before the *destruction*, i. e. جَاءَهَا بَأْسُنَا فَأَهْلَكْنَاهَا *hath Our chastisement come upon, and have We destroyed* (DM), and ثُمَّ دَنَا فَتَدَلَّى LIII. 8. *Then he drew near, and hung down* (ML), i. e., as is said, *Then he (Gabriel) hung down (from the highest region of the heaven), and drew*

near (*to the Apostle*) (B), originally تَدَلَّى فَدَنَا (DM); (*g*) LIII. 9. *And he, etc* [128], *was (like) a half-length of two bows*, originally, as Jh relates, قَابَى قَوْسٍ *two half-lengths of a bow*, the *du.* being converted into the *sing.* (ML), and the *sing.* into the *du.* (DM), which is good if the قَابٌ be interpreted by *what is between the handle of the bow and its end*, [i. e. *its half-length*,] the *bow* having two ends, and therefore *two half-lengths* (ML), but not if it be interpreted by *measure*, [i. e. *length*, the bow not having *two lengths*] (DM). *Abstraction* is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is *abstraction*, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualifiability by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. *Abstraction* is of several kinds, (1) what is [effected] with the abstractive مِنْ [prefixed to the involving matter], as in their saying لِى مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ *I have in him a warm friend*, i. e. *Such a one has attained, in respect of friendship, such an extreme that*

another warm friend like him in friendship may be extracted from him: (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying لَئِنْ سَأَلْتَ فُلَانًا لَتَسْأَلَنَّ بِهِ الْبَحْرَ *Assuredly, if thou ask such a one, thou wilt ask in him the ocean* [*of liberality*], where the speaker so exaggerates the man's qualifiability by liberality, that he even evolves from him an *ocean in liberality*: (a) some, however, assert that the abstractive مِنْ and ب are to be explained by suppression of a *pre. n.*, so that لَقِيتُ مِنْ زَيْدٍ أَسَدًا *I met in Zaid a lion* means مِنْ لِقَائِهِ *from*, or *because of*, (*meeting*) *him* [499], the object being to compare him to the lion; and similarly لَقِيتُ بِهِ أَسَدًا *I met in him a lion* means بِلِقَائِهِ *by*, or *because of*, (*meeting*) *him* [503]: but the weakness of this hypothesis in the like of لِي مِنْ فُلَانٍ الخ [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حَصَلَ لِي مِنْ حُصُولِهِ صَدِيقٌ *A* [*warm*] *friend accrued to me from*, or *because of*, *his accrual*: (3) what is [effected] with the ب of *simultaneity* and *accompaniment* in the evolved [matter], as in the saying of the poet

وَشَوْهَاءَ تَعْدُو بِي إِلَى صَارِخِ الْوَغَى
بِمُسْتَلْئِمٍ مِثْلِ الْفَنِيقِ الْمُرَحَّلِ

(KIF) *And (many) a fierce-looking* mare there is *that bears me swiftly to the shouter for succour in battle with a mail-clad* warrior in bulkiness *like the saddled stallion prized by its owner!* (FD), meaning *bears me swiftly, while with me in myself is a mail-clad* warrior *because of the completeness of my readiness for battle*, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another *ready* warrior *clad in a coat of mail*: (4) what is [effected] with prefixion of فِى to the involving [matter], as in لَهُمْ فِيهَا دَارُ الْخُلْدِ XLI. 28. *They shall have in it the abode of eternity*, i. e. *in Hell*, where *Hell* [in itself (K)] is the *abode of eternity* (KIF), like لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ XXXIII. 21. *Assuredly there was for you in the Apostle of God a goodly example*, the sense being that *the Apostle of God was a goodly example* (K); but He evolves from it another *abode*, which He makes ready *in Hell* for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction: (5) what is [effected] without the intervention of a *p.*, as in the saying of Ḳatāda فَلَئِنْ بَقِيتُ لَأَرْجِعَنَّ الخ [411], as though he evolved *a noble* man from himself for the sake of exaggerating his nobleness, and for this reason did not say أَوْ أَمُوتَ *unless I die*: (6) what is metonymical, as in

يَا خَيْرَ مَنْ يَرْكَبُ الْمَطِىَّ وَلَا * يَشْرَبُ كَأْسًا بِكَفِّ مَنْ بَخِلَا

(KIF) *O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly* (Jsh), i. e. *drink the cup in the hand of a munificent* man, where the poet evolves from the subject of his eulogy *a munificent* man *in whose hand the subject of his eulogy drinks the cup*, [this evolution being] by way of metonymy [216], because, when he denies of him *drinking in the hand of the niggardly*, he affirms of him *drinking in the hand of the generous*, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لَا خَيْلَ عِنْدَكَ تُهْدِيهَا وَلَا مَالُ
فَلْيُسْعِدِ النُّطْقُ إِنْ لَمْ تُسْعِدِ الْحَالُ

(KIF), by AlMutanabbi, addressing himself, *There are no horses in thy possession, that thou mayst present* to the subject of the eulogy, *and no property. Then let speech help* thee *if circumstances help* thee *not* (W), what is meant by *circumstances* being *wealth*, as though he evolved from himself another *person like himself in lack of wealth and property and horses.* It is said that *abstraction* is not incompatible with *enallage*, but that the latter is producible by the speaker's abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the *vividness* in تَطَاوَلَ لَيْلُكَ الخ

[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other; but, as for their being intended together, that is not the case: thus, when the speaker speaks of himself in the 2nd or 3rd *pers.*, then, (1) if there be no quality here, his qualifiability by which is intended to be exaggerated, that is not *abstraction* at all: (2) if there be a quality here, which the situation admits of exaggerating, then, (*a*) if the speaker evolve from himself another person qualified by it, that is *abstraction*, not *enallage* at all; (*b*) if he do not evolve, but intend mere variety in speaking of himself, that is *enallage* (KIF). The *address* in فَلَا يَغُرَّنْكَ الخ [523] is either (1) *to an indefinite* [*person*], like وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُؤُسِهِمْ XXXII. 12. *And, if thou sawest when the sinners were hanging down their heads*, according to one of the 2 explanations (BS), as you say فُلَانٌ لَئِيمٌ إِنْ أَكْرَمْتَهُ أَهَانَكَ وَإِنْ أَحْسَنْتَ إِلَيْهِ أَسَاءَ إِلَيْكَ *Such a one is a mean* fellow: *if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee* (K); or (2) *to* [*the poet*] *himself* by way of *abstraction*, as in تَطَاوَلَ لَيْلُكَ الخ [above] (BS).

PART THE FIRST.

THE NOUN.

CHAPTER I.

The Noun in General.

§ 2. The *n.* is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like زيد and العلم in خرج زيد *Zaid went forth* and العلم حسن *Knowledge is comely*, or which is significant of that whereof an announcement may be made, like اذْ , اذًا , متى , for though you make no announcement respecting them since they are always used as adverbs, still they are significant of *time*, which is a subject of announcement, as in مضى الوقت *The time passed* (MM). The signs which distinguish the *n.* from (IA, Sh) its two coparceners (Sh) the *v.* and *p.* (IA) are (IA, Sh) (1) [the inflection of] the *gen.* by reason of a *p.* or prothesis or apposition, as مررت بغلام زيد الفاضل *I passed by the manservant of the excellent Zaid*, where غلام is in the *gen.* by reason of the *p.*, زيد by reason of prothesis, and الفاضل by reason of apposition: (2) Tanwīn [608]; but only the Tanwīn of complete declension, indeterminateness, cor-

respondence, or compensation, belongs exclusively to the *n.*, for the quavering and hypercatalectic Tanwīns are found in *n.*, *v.*, and *p.* (IA): (3) being used as a *voc.* (IA, Sh), as يَا زَيْدُ *O Zaid* (IA); every *voc.* is a *n.*, and in Ks's reading أَلَّا يَا اسْجُدُوا لِلّٰهِ XXVII. 25. [59] *Now, O bow ye yourselves down to God,* يَا لَيْتَنَا نُرَدُّ VI. 27. *O would that we were restored!*, and the saying of Muḥammad يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٍ يَوْمَ الْقِيَامَةِ *O many a woman wearing raiment in this world will be naked on the day of resurrection*, the *voc.* is suppressed, i. e. يَا هٰؤُلَاءِ اسْجُدُوا *O these &c.*, يَا قَوْمِ لَيْتَنَا and يَا قَوْمِ رُبَّ *O people &c.*, or the يَا is premonitory not *voc.* (Sh): (4) الْ (IA, Sh), as in the saying of Abu -ṭTayyib

الْخَيْلُ وَاللَّيْلُ وَالْبَيْدَاءُ تَعْرِفُنِى * وَالسَّيْفُ وَالرُّمْحُ وَالْقِرْطَاسُ وَالْقَلَمُ

The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen, the seven words to which [the *art.*] الْ is prefixed being on that account *ns.*; whereas in the saying of AlFarazdak مَا أَنْتَ الخ [176] the الْ [is not the *art.*, but] a conjunct *n.* in the sense of الَّذِى prefixed to the *v.* by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i. e. predication respecting it (IA), whether the attribute be a *v.*, as قَامَ زَيْدٌ *Zaid stood*, or a *n.*, as زَيْدٌ أَخُوكَ *Zaid is thy brother*, or a *prop.*, as أَنَا قُمْتُ *I stood* where قَامَ is a

v., the attribute of the ت, and قَامَ and the ت form a *prop.*, the attribute of أَنَا ; and in تَسْمَعُ بِالْمُعَيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ *That thou shouldst hear of AlMu'aidī is better than that thou shouldst see him* تَسْمَعُ by subaudition of أَنْ is for أَنْ تَسْمَعُ , which is renderable by the *inf. n.*, i. e. سَمَاعُكَ , so that in reality the predication is respecting a *n.*: this is the most useful sign of the *n.*, and serves to show that مَا is a *n.* in قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ LXXII. 11. *Say thou, That* recompense *which is with God is better than sport and than merchandise* and مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ XVI. 98. *That which ye possess perisheth, and that which God possesseth is everlasting*, in which texts it is a conjunct *n.* in the sense of الَّذِى , whereas in إِنَّ مَا صَنَعُوا كَيْدُ سَاحِرٍ XX. 72. *Verily what they did*, or *that they did, was the craft of a sorcerer* it is either a conjunct *n.* as before, or a conjunct *p.* equivalent with its *conj.* to the *inf. n.*, and in إِنَّمَا اللّٰهُ إِلٰهٌ وَاحِدٌ IV. 169. *God is only one God* it is a restringent *p.* (Sh).

CHAPTER II.

THE GENERIC NOUN.

§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like فَرَسٌ *Horse* and جَهْلٌ *Ignorance*, and *ep.*, like رَاكِبٌ *Riding* and مَفْهُومٌ *Comprehended.*

CHAPTER III.

THE PROPER NA'ME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i. e. without restriction (IA, Sh) of speaking, allocution, or absence (IA), the clause *without restriction* excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the *pron.*, which defines through the restriction of speaking, as أَنَا *I*, or allocution, as أَنْتَ *Thou*, or absence, as هُوَ *He* (IA), [and] like اَلرَّجُلُ *The man*, which defines through the restriction of the *art.*, and غُلَامِي *My manservant*, which defines through the re striction of prothesis; and on this account the expression for the person named *Zaid* does not vary with his presence or absence, in contrast to the pronominal expression هُوَ or أَنْتَ (Sh). The proper name is divisible into *name* (IA, Sh), i. e. such as is neither surname nor cognomen (IA), as زَيْدٌ *Zaid* and أُسَامَةُ *Usāma* (Sh); and *surname*, i. e. such as begins with أَبُ or أُمُّ (IA, Sh), as أَبُو بَكْرٍ *Abù Bakr* and أُمُّ عَمْرٍو *Umm 'Amr* (Sh); and *cognomen* (IA, Sh), which is

either laudatory, as زَيْنُ العَابِدِينَ *Zain al'Ābidīn* [The ornament of the worshippers], or disparaging, as أَنْفُ النَّاقَةِ *Anf anNāḳa* [she-camel's nose] (IA). It is either a single word, like زَيْدٌ, or a *comp.* (M): the latter is (1) a *prop.* (M, IA), like تَأَبَّطَ شَرًّا *Ta'abbaṭa Sharrà* [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmī because of his keeping a sword under his armpit (D), and يَزِيدُ *Yazīd* in such as the saying (M) of Ru'ba (SM)

نُبِّئْتُ أَخْوَالِي بَنِي يَزِيدُ * ظُلْمًا عَلَيْنَا لَهُمْ فَدِيدُ

(M), where ظُلْمًا is i. q. ذَوِي ظُلْمٍ, and لَهُمْ فَدِيدٌ is *expos.* of the ظُلْمٌ, *I have been informed that my maternal uncles the sons of Yazīd are* authors of *wrong-doing against us*, that *they have a clamour*, a *prop.* from اَلْمَالُ يَزِيدُ *The property, it increases*, whence the Ḍamm, not [a single term] from يَزِيدُ الْمَالُ *The property increases*, for if so it would have been *infl.* يَزِيدَ with Fatḥ [18] (SM); which sort must be imitated (IA), not *infl.* (H), as جَاءَنِي زَيْدٌ قَائِمٌ (IA), رَأَيْتُ تَأَبَّطَ شَرًّا, and مَرَرْتُ بِتَأَبَّطَ شَرًّا (H): (2) not a *prop.* (M); [but] either a synthetic *comp.* (IA), two *ns.* made one, as مَعْدِيكَرِبُ *Ma'dīkarib*, بَعْلَبَكُّ *Ba'labakk*,

عمروية *'Amrawaih* (M), which sort is *uninfl.* when ending in وية, as جاءني سيبوية *Sibawaih came to me*, رايت سيبوية, and مررت بسيبوية, *I saw*, and *I passed by*, *Sibawaih*, though some inflect it like diptotes [17], as جاءني سيبوية, رايت سيبوية, and مررت بسيبوية, but in other cases is *infl.* like diptotes, as جاءني بعلبكّ, and رايت بعلبكّ, and مررت ببعلبكّ, though it may also be *uninfl.* upon Fath, as جاءني بعلبكّ or رايت, and مررت ببعلبكّ, or *infl.* like *pre.* and *post. ns.*, as جاءني حضرموت, رايت حضرموت, and مررت بحضرموت; or a prothetic *comp.* (IA), a *pre.* and *post. n.*, as امرؤ القيس (M) عبد شمس and ابو قحافة, which sort is *infl.*, as جاءني عبد شمس رايت عبد شمس and مررت وابا قحافة and وابو قحافة بعبد شمس وابي قحافة, the first member with vowels like عبد or consonants like ابو, and the second as a triptote like شمس or a diptote like قحافة (IA), and of this sort are the surnames (M). The proper name is also divisible into *coined*, (M, IA), i. e. what was not used for anything else before being a proper name, as سعاد (IA), which kind is either conformable to analogy, like غطفان, عمران,

حَمْدَانُ , فَقْعَسُ , or anomalous, like مَحْبَبُ , مَوْهَبُ , مَكْوَزَةُ , حَيْوَةُ (M); and *transferred* (M, IA), i.e. such as was previously used otherwise than as a proper name (IA), which is of six kinds (M), (1) transferred from a (M, IA) concrete (M) generic (IA) *n.*, as أَسَدٌ , (2) transferred from an (M, IA) abstract (M) *inf.* (IA) *n.*, as فَضْلٌ , (3) transferred from an *ep.* (M, IA), as حَاتِمٌ (M) and حَارِثٌ , which [three] kinds are *infl.* (IA), (4) transferred from a *v.*, either a *pret.*, as شَمَّرَ , or *aor.*, as تَغْلِبُ , or *imp.*, as اِصْمِتْ in the saying of ArRā'i

أَشْلَى سَلُوقِيَّةً بَاتَتْ وَبَاتَ بِهَا * بِوَحْشِ إِصْمِتَ فِى أَصْلَابِهَا أَوَدُ

He called a greyhound bitch that passed the night and that he passed the night with in the waste of Iṣmit, in whose loins was a bending, and أَطْرِقَا in the saying of the Hudhalī

عَلَى أَطْرِقَا بَالِيَاتُ الْخِيَا * مِ إِلَّا الثُّمَامَ وَإِلَّا الْعِصِى

Upon Aṭriḳà are the dilapidated of the booths except the panic-grass and except the poles, (5) transferred from a sound, like بَبَّةُ the nickname of 'Abd Allāh Ibn AlḤārith Ibn Naufal; and (6) transferred from a *comp.*, which has been already mentioned (M).

§ 5. The cognomen, when accompanying the name, must follow it, as زَيْدٌ أَنْفُ النَّاقَةِ ; and does not precede

it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu -lKalb (J, DH)

بأن ذا الكلب عمرا خيرهم حسبا * ببطن شريان يعوى حوله الذيب

(IA) Tell thou Hudhail, &c., *that Dhu -lKalb 'Amr, the best of them in worth, is* buried *in Baṭn Sharyān, with the wolf howling round him,* عمرا being a *subst.* or *synd. expl.* to ذا (J). If name and cognomen be both single words, the former is *pre.* to the latter (M, IA, Sh), according to the BB, as هذا سعيد كرز , رأيت سعيد كرز , مررت بسعيد كرز , (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هذا سعيد كرز , رأيت سعيدا كرزا , &c. (IA). If they be both (IA, Sh) prothetic (Sh) compounds (IA), as عبد الله زين العابدين , or dissimilar (Sh), [i. e.] if one be a single word and the other a [prothetic] *comp.*, as سعيد انف الناقة and عبد الله كرز (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic *nom.* by subaudition of an *inch.* such as هو , or *acc.* by subaudition of a *v.* such as اعنى *I mean*, is allowed [in the latter], as هذا زيد انف الناقة *This is Zaid*, I mean *Anf anNāḳa*, رأيت زيدا انف الناقة *I saw Zaid*, that is *Anf anNāḳa*, مررت بزيد انف الناقة or انف الناقة . The surname may precede the cog-

nomen, as أَبُو عَبْدِ اللّٰهِ زَيْنُ الْعَابِدِينَ, or the cognomen the surname, as زَيْنُ الْعَابِدِينَ أَبُو عَبْدِ اللّٰهِ (IA); [and] the cognomen is made to conform [in case] to the [preceding] surname, as هٰذَا أَبُو زَيْدٍ قُفَّةٌ (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as جَعْفَرٌ a man's name, خِرْنِقٌ the name of an Arab poetess sister of Ṭarafa Ibn Al'Abd by the mother's side, قَرْنٌ the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as عَدَنٌ the name of a place, لَاحِقٌ the name of a horse, شَدْقَمٌ the name of a he-camel, وَاشِقٌ the name of a dog, هَيْلَةٌ the name of a she-goat (IA), كَسَابٍ (M) the name of a bitch (EM), أَعْوَجُ (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c.; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say أُسَامَةُ *The lion*, or ثُعَالَةُ *The fox*, it is as though you said "the species which is of such and such a character" (M). The

generic proper name is like the *indet.* in not particularising one individual by itself; for أُسَامَةُ is applicable to every lion, ثُعَالَةُ to every fox, and أُمُّ عُرَيْطٍ to every scorpion; whereas by the personal proper name a single individual by himself is meant, like زَيْدٌ and أَحْمَدُ *Ahmad* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for أُسَامَةُ أَشْجَعُ مِنْ ثُعَالَةَ *The lion is braver than the fox* is equivalent to الْأَسَدُ أَشْجَعُ مِنَ الثَّعْلَبِ where the *art.* denotes generic determination; or the individual present, for هٰذَا أُسَامَةُ مُقْبِلًا *This is the lion advancing* is equivalent to هٰذَا الْأَسَدُ مُقْبِلًا where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d. s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as هٰذَا أُسَامَةُ مُقْبِلًا where أُسَامَةُ is diptote, has a *d. s.* after it, and has not the *art.*, for you do not say هٰذَا الْأُسَامَةُ (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like الْأَسَدُ and أُسَامَةُ, الثَّعْلَبُ and ثُعَالَةُ (M); [generic names, however, like] الْأَسَدُ and الثَّعْلَبُ indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but

by means of prefixion of the *art.* (Sh): and some have only a [generic] proper name, like حِمَارُ قَبَّانَ *The wood-louse.* Some genera have received both a name and surname, like human beings; thus the lion is called أُسَامَةُ and أَبُو الحَارِثِ, the fox ثُعَالَةُ and أَبُو الحُصَيْنِ, the scorpion شَبُوَةُ and أُمُّ عُرَيْطٍ, and the hyena حَضَاجِرُ and أُمُّ عَامِرٍ, (M); AshShanfarī AlAzdī says

لَا تَقْبُرُونِى إِنَّ قَبْرِى مُحَرَّمٌ * عَلَيْكُمْ وَلٰكِنْ أَبْشِرِى أُمَّ عَامِرِ

Bury me not, when I am slain; *verily the burial of me is forbidden unto you: but rejoice thou, hyena,* at devouring me; or here أَبْشِرِى الخ is a *prop.*, made a cognomen of the hyena, and imitated, like تَابَطَ شَرًّا, the sense being *but* leave me to her that is called أَبْشِرِى الخ (D, T): some have a name and no surname, like the male hyena, which is called قُثَمُ: and some have a surname but no name, like أَبُو بَرَاقِشَ [a certain bird] (M).

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as بَرَّةُ *Goodness* and فَجَارِ *Wickedness* (IA); [for] ideal are treated like real objects in that respect, so that التَّسْبِيحُ is named سُبْحَانُ [41], *fate* شَعُوبُ and أُمُّ قَشْعَمٍ, *treachery* كَيْسَانُ in the *dial.* of the Banū Fahm, as

اذا ما دعوا كيسان كانت كهولهم * الى الغدر ادنى من شبابهم المرد

(M) by AnNamir Ibn Taulab *Whenever they call treachery, their full-grown men are nearer to treachery than their beardless youth* (T), and *totality* زوبر, as

وان قال عاو من معد قصيدة * بها جرب عدت على بزوبرا

(M) by Ibn Aḥmar (Lane) *And if a howler of Ma'add utter an ode, wherein is a blemish, it is imputed to me altogether.* And in the case of periods of time they say لقيته غدوة and بكرة *I met him early this morning* (M); [for] غدوة is generally made *det.* by the quality of proper name, as جئتك يوم الجمعة غدوة *I came to thee on Friday in the early morning* and ما رايت كغدوة *I have not seen anything like this early morning*, seldom by ال, like the reading بالغدوة والعشي XVIII. 27. *In the early morning and the evening* (BS): and in the case of numbers they say ستة ضعف ثلثة *Six is the double of three* and اربعة نصف ثمانية *Four is the half of eight.*

§ 9. Among proper names are the standard measures [of words], as فعلان الذى مؤنثه فعلى The measure فعلان *the feminine of which is* فعلى, and افعل صفة لا ينصرف The measure افعل *is an epithet; it is not declined as a*

triptote, and وَزْنُ طَلْحَةَ وَإِصْبَعٍ فَعْلَةٌ وَأَفْعَلُ *The measure of* طَلْحَةُ *and* إِصْبَعٌ *is* فَعْلَةٌ *and* أَفْعَلُ.

§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as ابْنُ عُمَرَ, ابْنُ عَبَّاسٍ, and ابْنُ مَسْعُودٍ, which are prevalently applied to the 'Abd Allāhs, to the exclusion of the other sons of their fathers (M) though properly applicable to them also; so that if ابْنُ عُمَرَ be used without qualification it is understood to mean 'Abd Allāh, and similarly with ابْنُ عَبَّاسٍ and ابْنُ مَسْعُودٍ (IA). Similarly ابْنُ الزُّبَيْرِ is prevalently applied to 'Abd Allāh, to the exclusion of AzZubair's other sons; and ابْنُ الصَّعِقِ, ابْنُ كُرَاعَ, and ابْنُ رُؤْبَانَ are prevalently applied to Yazīd, Suwaid, and Jābir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The *art.* is prefixed to some proper names, inseparably or separably (M). The *art.* (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) النَّجْمُ properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as

إِذَا طَلَعَ النَّجْمُ عِشَاءً * ابْتَغَى الرَّاعِى كِسَاءً

When the Pleiades rise at nightfall, the pastor seeks for a wrapper (K, 1419), الصَّعِقُ properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), المَدِينَةُ and الكِتَابُ properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10]. And similar are الدَّبَرَانُ *The Hyades* and الثُّرَيَّا *The Pleiades*, because these [names] are prevalently applied to the stars particularised out of what is characterised by الدُّبُورُ *following behind* and الثَّرْوَةُ *multitude;* and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The *art.* in [such names as] النَّجْمُ and الصَّعِقُ and the prothesis in [such names as] ابْنُ كُرَاعٍ and ابْنُ رَالَانَ [10] are alike irremovable (M): this *art.* is not suppressed, except in the *voc.*, as يَا صَعِقُ, and in prothesis, as هٰذِهِ مَدِينَةُ الرَّسُولِ *This is the city of the Apostle*, and sometimes anomalously in other cases, as هٰذَا عَيُّوقٌ طَالِعًا, which has been heard, *This is the star Capella rising*, originally العَيُّوقُ; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the *voc.* or elsewhere, as يَا ابْنَ عُمَرَ (IA). The separable (M) prefixion of

the *art.* denoting allusion to the *ep.* (IA) is found in proper names transferred from an *ep.*, as الحارث (M, IA) from حارث (IA), or *inf. n.*, as الفضل (M, IA) from فضل, and sometimes from a non-infinitival generic *n.* like النعمان from نعمان a name of the blood; the *art.* may be prefixed in these three from regard to the original signification of *ep.* or what is in the sense of an *ep.*, as when you say الحارث meaning to indicate that he was so named as a prognostication that he would live and till the ground; or suppressed from regard to the actual state, as when you say حارث from regard to its being a proper name. Since the *art.*, when thus prefixed, conveys a meaning not otherwise obtained, it is not *red.*, nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the *indet.* generic *ns.*] رجل and فرس, so that it may even be *pre.* or synarthrous, as

علا زيدنا يوم النقا راس زيدكم * بابيض ماضى الشفرتين يمانى

(M), by a man of Ṭayyi, *Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al Yaman* (SM), and the saying of Abu -nNajm

باعد ام العمرو من اسيرها * حراس ابواب على قصورها

(M), i. e. أُمَّ عَمْرٍو (SM), *Guards of doors* stationed *upon her mansions kept Umm 'Amr away from the captive of her* love (Jsh), and the saying of the other (M), ArRammāḥ Ibn Abrad (SM)

رَأَيْتُ الْوَلِيدَ بْنَ الْيَزِيدِ مُبَارَكًا * شَدِيدًا بِأَحْنَاءِ الْخِلَافَةِ كَاهِلُهْ

(M) *I knew AlWalīd, the son of Yazīd, to be prosperous, strong in the upper part of his back in the complications of the State*, the *art.* in الْيَزِيد being redundantly inserted, and يَزِيد therefore declined as a triptote (SM), and the saying of AlAkhṭal

وَقَدْ كَانَ مِنْهُمْ حَاجِبٌ وَابْنُ أُمِّهِ * أَبُو جَنْدَلٍ وَالزَّيْدُ زَيْدُ الْمَعَارِكِ

(M) *And of them have been Ḥājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battle-fields*, where زَيْد has the *art.* prefixed to it, because interpreted as *indet.*, which is rare (N); and according to Mb when a number of persons, each named Zaid, is mentioned, one says هٰذَا الزَّيْدُ أَشْرَفُ مِنْ ذٰلِكَ الزَّيْدِ *This Zaid is more noble than that Zaid*, which is rare.

§ 13. Every dualized or pluralized proper name, except such as أَبَانَانِ, عَمَايَتَانِ, عَرَفَاتٌ, and أَذْرِعَاتٌ, is made *det.* by means of the *art.* [171], as

وَقَبْلِي مَاتَ الْخَالِدَانِ كِلَاهُمَا * عَمِيدُ بَنِي جَحْوَانَ وَابْنُ الْمُضَلَّلِ

(M), by AlAswad Ibn Ya'fur (T), *And before me have*

died the two Khālids, both of them, Khālid Ibn Nadla, *the pillar of the Banū Jaḥwān, and* Khālid Ibn Ḳais *Ibn AlMuḍallal,* and

أَنَا ابْنُ سَعْدٍ أَكْرَمِ السَّعْدِينَا

I am the son of Sa'd, the noblest of the Sa'ds.

§ 14. فُلَانٌ and فُلَانَةُ are *mets.* for the names, and أَبُو فُلَانٍ and أُمُّ فُلَانَةَ for the surnames, of human beings; الْفُلَانُ and الْفُلَانَةُ with the *art.* are *mets.* for the proper names of brutes; and هَنٌ and هَنَةٌ for generic *ns.* (M), هَنَاتٌ (D, T) and هَنَوَاتٌ (D), plurals of هَنَةٌ (T), being, however, used as *mets.* only for things disapproved (D, T) and despised, [such as] molestations (T), bad habits, and foul acts (H), like the saying (D) of AlBurj Ibn Mushir AṭṬā'ī (T)

فَنِعْمَ الْحَيُّ كَلْبٌ غَيْرَ أَنَّا * وَجَدْنَا فِي جِوَارِهِمْ هَنَاتِ

(D) *Then, excellent is the tribe, Kalb, save that we have found in dwelling near them some disagreeables,* never for what is good (T).

CHAPTER IV.

THE INFLECTED NOUN.

§ 15. The discussion of the *infl.*, though properly falling under the Fourth Part, on account of the participation of the *v.* and *n.* in inflection, is introduced here because inflection is primarily the property of the *n.*, and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The *n.*, when not resembling the *p.* [159], is *infl.*; and is either sound, i.e. having a sound letter for its final, like أَرْضٌ, or unsound, i.e. having an unsound letter [697] for its final, like سُمًا a *dial. var.* of اِسْمٌ (IA). Inflection is an apparent or assumed impression induced by the *op.* in the termination of the *decl. n.* and of the *aor.* of the *v.* (Sh). The cases of inflection in the *n.* are the nominative with Ḍamma, the accusative with Fatḥa, and the genitive with Kasra (IA, Sh), as وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ II. 252. *And were it not for God's repelling men* (Sh); and all other modes of inflection are vicarious substitutes for these, as أَخُو بَنِي نَمِرٍ *The clansman of the Banù Namir*, where the و in أَخُو is a substitute for the Ḍamma and the ى in بَنِي for the Kasra (IA). The

apparent impressions are exemplified in the Ḍamma, Fatḥa, and Kasra in the termination of زيد in جاء زيد *Zaid came*, رايت زيدا *I saw Zaid*, and مررت بزيد *I passed by Zaid*, induced by the *ops.* جاء, راى, and the ب; and the assumed impressions are exemplified in the Ḍamma, Fatḥa, and Kasra assumed in the termination of الفتى in جاء الفتى, رايت الفتى, and مررت بالفتى. The Ḍamma on the ن, the Fatḥa on the د, and the Kasra on the د in the readings فمن اوتى كتابه XVII. 73., قد افلح XXIII. 1., and الحمد لله I. 1. are not inflections, since they are not induced by the *ops.* The penultimate, which, as well as the final vowel, in امرؤ, and ابنم is Ḍamma in the *nom.*, as ان امرؤ هلك IV. 175. *If a man perish*, Fatḥa in the *acc.*, as ما كان ابوك امرأ سوء XIX. 29. *Thy father hath not been a man of evil*, and Kasra in the *gen.*, as لكل امرئ منهم يومئذ شان يغنيه LXXX. 37. *Every man of them will have on that day a case that will suffice him for occupation*, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). *Ns.* like دلو and ظبى, in which the [unsound letter] و or ى is preceded by a quiescent, follow the

course of the sound [720] (MM). The six unsound *ns.* أَبٌ, أَخٌ, حَمٌ, هَنٌ, فَمٌ without the م, when *pre.* to other than the ى of the 1st *pers.*, and ذُو when in the sense of صَاحِبٌ (IA, Sh), in which case it is always *pre.*, and not to a *pron.*, but to an explicit generic substantive [130] (IA), not the Ṭā'ī ذُو in the sense of الَّذِى [176], have the *nom.* with و, the *acc.* with ا, and the *gen.* with ى (IA, Sh), in the *sing.* (IA), these letters being substitutes for the Ḍamma, Fatḥa, and Kasra (IA, Sh), or rather the inflection being by means of vowels assumed upon the و, ا, and ى, namely in the *nom.* a Ḍamma upon the و, in the *acc.* a Fatḥa upon the ا, and in the *gen.* a Kasra upon the ى (IA), as وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ XIII. 7. *And verily thy Lord is an author of forgiveness,* أَنْ كَانَ ذَا مَالٍ LXVIII. 14. *Because he hath become a possessor of riches,* إِلَى ظِلٍّ ذِى ثَلٰثِ شُعَبٍ LXXVII. 30. *To a shade possessing three divisions,* وَأَبُونَا شَيْخٌ كَبِيرٌ XXVIII. 23. *And our father is a very old man,* إِنَّ أَبَانَا لَفِى ضَلَالٍ مُبِينٍ XII. 8. *Verily our father is in manifest error,* إِرْجِعُوا إِلَى أَبِيكُمْ XII. 81. *Return ye unto your father,* and similarly the rest (Sh). When not *pre.*, these *ns.* are *infl.* with apparent vowels, as هٰذَا أَبٌ,

رَأَيْتُ أَبَا , مَرَرْتُ بِأَبٍ (IA); when *pre.* to the ى of the 1st *pers.* [130], they are *infl.* with vowels assumed (IA, Sh) before the ى of the 1st *pers.*, as is done with غُلَامِى [129] (Sh), not with these consonants (IA), and their finals are pronounced with Kasr for affinity to the ى (Sh), as هٰذَا أَبِى , رَأَيْتُ أَبِى , مَرَرْتُ بِأَبِى (IA, Sh), so that they sometimes admit of being in two or three cases in one position, as إِنَّ هٰذَا أَخِى لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً XXXVIII. 22., where أَخِى may be in the *acc.* as a *subst.* for هٰذَا, *Verily this, my brother, hath ninety and nine ewes*, or *nom.* as the *pred.* of إِنَّ, *Verily this is my brother; he hath &c.*, and رَبِّ إِنِّى لَا أَمْلِكُ إِلَّا نَفْسِى وَأَخِى V. 28. *My Lord, verily I am not master of* aught *but myself; and my brother* is in like condition, أَخِى being *nom.* as *inch.* of a suppressed *enunc.*, or *but myself and my brother*, أَخِى being *acc.* as coupled to نَفْسِى, or *but the self of me and my brother*, أَخِى being *gen.* as coupled to the ى in نَفْسِى, though this last construction is not allowed by most of the BB (Sh); their *dims.* and [broken] plurals are *infl.* with apparent vowels, as هٰذَا أَبَىُّ زَيْدٍ and هٰؤُلَاءِ آبَاءُ الزَّيْدِيِّينَ; and their duals are *infl.* like [other] duals (IA). There are three *dial. vars.* of أَبٌ , أَخٌ , and حَمٌ ; in the first and

best known they are *infl.* with و, ا, and ى [as above mentioned]; in the second, which is better known than the next, they have ا in all the cases, the sign of the case being a vowel assumed upon the ا, as إِنَّ أَبَاهَا ٱلخ [below]; the third elides the و, ا, and ى, and inflects through vowels apparent upon the ب, خ, and م, as

بَابَهُ اقْتَدَى عَدِيٌّ فِي الكَرَمِ * وَمَنْ يُشَابِهُ أَبَهُ فَمَا ظَلَمْ

(IA), by Ru'ba, '*Adī has emulated his father* Ḥātim *in generosity; and whoever resembles his father, does not wrong* (J), which *dial.* is rare (IA). According to the chaster *dial.* هُنْ, which is like أَبٌ, أَخٌ, and حَمٌ, in being a defective biliteral when not *pre.*, as هٰذَا هُنْ, differs from them in remaining defective when *pre.*, as هٰذَا هُنُكَ, whereas they then become [in the best *dial.*] complete triliterals; but some Arabs use it as a complete [triliteral] when *pre.*, as هٰذَا هُنُوكَ, which is rare, for which reason Fr pretended that the *ns. infl.* by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre.* should be defective when *pre.*, like يَدٌ, as يَدُ اللّٰهِ فَوْقَ أَيْدِيهِمْ XLVIII. 10. *The hand of God is above their hands* (Sh). The original form of فَمٌ is فَوْهٌ on the measure of سَوْطٌ: but the ه having been elided for lightness, the و

is replaced by م ; the form فَمٌ is used only when the word is not *pre.* (D), and is *infl.* with [apparent] vowels, as هٰذَا فَمٌ , رَأَيْتُ فَمًا , نَظَرْتُ إِلَى فَمٍ (IA), though it has been heard in prothesis, [similarly *infl.*,] as

كَالْحُوتِ لَا يُرْوِيهِ شَيْءٌ يَلْهَمُهُ * يُصْبِحُ عَطْشَانَ وَفِي الْبَحْرِ فَمُهُ

Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea; when the word is *pre.*, the original form is preferred, as نَطَقَ فُوهُ *His mouth spoke*, قَبَّلَ فَاهُ *He kissed his mouth*, and 'Alī's saying

هٰذَا جَنَايَ وَخِيَارُهُ فِيهِ * إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

This is my gathering; and the best of it is in it, when every other *gatherer has had his hand to his mouth* (D). The unsound *n.* comprises [also] the abbreviated and the defective (IA). The abbreviated is the *infl. n.* that ends in an invariable ا (IA, Sh) preceded by a Fatḥa, like عَصًا and رَحًى (IA) ; in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَأَيْتُ , جَاءَ الْفَتَى , الْفَتَى , and مَرَرْتُ بِالْفَتَى , the ا remaining quiescent in every case because of its inability to become mobile (Sh). The defective is the *infl. n.* that ends in an invariable ى preceded by a Kasra, like الْقَاضِي and الدَّاعِي ; in it (IA, Sh) the signs of the *nom.* and *gen.* (IA), the Ḍamma and

Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the ى (IA), as جاءَ القاضِى and مررتُ بالقاضِى (IA, Sh) with quiescence (Sh), but the sign of the *acc.* (IA), the Fatḥa (Sh), appears (IA, Sh) because of the lightness (Sh), as رأيتُ القاضِىَ (IA, Sh) with mobilisation, أَجِيبُوا داعِىَ اللّٰهِ XLVI. 30. *Answer ye God's summoner*, and فَلْيَدْعُ نادِيَهُ XCVI. 17. *Then let him summon* the people of *his assembly* to help him. In [the *nom.* and *gen.* of defective *ns.* when they have Tanwīn, like] غازٍ and قاضٍ, the ل of the word is elided [to avoid the concurrence of two quiescents, the ى and Tanwīn], the Tanwīn being spared in preference to the ل because it is significant, and an independent word, not a final, since the ى is the final, and sound, whereas the ى is unsound (Sh).

The *du.* [228], *masc.* or *fem.*, is made *nom.* by an ا (IA, Sh), as a substitute for the Ḍamma (Sh), and *gen.* and *acc.* by a ى (IA, Sh), as a substitute for the Kasra and Fatḥa (Sh), the ى being preceded by Fatḥa (IA, Sh) whereas the ى of the [*perf. masc.*] *pl.* is preceded by Kasra (IA), and [as well as the ا] followed by a letter [namely ن] pronounced with Kasra, as قالَ رَجُلانِ V. 26. *Two men said*, لَوْلا نُزِّلَ هٰذا القُرْآنُ عَلَى رَجُلٍ مِنَ القَرْيَتَيْنِ عَظِيمٍ XLIII. 30. *Wherefore was not this Ḳur'ān revealed unto a great man of* one of *the two cities* Makka and

AṭṬā'if ?, and إِنَّ هٰذَيْنِ لَسَاحِرَانِ [a reading of] XX. 66. *Verily these two are two enchanters.* But BalḤārith Ibn Ka'b and others use ا in all three cases, as

تَزَوَّدَ مِنَّا بَيْنَ أُذْنَاهُ طَعْنَةً

He got from us between his two ears a stab, and

إِنَّ أَبَاهَا وَأَبَا أَبَاهَا * قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا

(Sh), by Abu -nNajm, *Verily her father and the father of her father have reached in glory its two extremities*, i. e. starting-point and goal, the *pron.* being *fem.* because *glory* is a صِفَةٌ or رُتْبَةٌ (J), and the reading إِنَّ هٰذَانِ [171] in XX. 66 (Sh). The ن of the *du.* ought to be pronounced with Kasr ; but Fatḥ of it is a *dial. var.* (IA) in the *acc.* and *gen.* (IK), as

عَلَى أَحْوَذِيَّيْنِ اسْتَقَلَّتْ عَشِيَّةً * فَمَا هِيَ إِلَّا لَمْحَةٌ وَتَغِيبُ

(IA), by Ḥumaid, *Upon two active* wings *she has soared aloft at evening ; and she*, i. e. the interval of seeing her, *is not* aught *but* the extent of *a glance*, *and she vanishes* (J), though it is disputed whether Fatḥ is confined to the ى or occurs with the ا also, as in

أَعْرِفُ مِنْهَا الْجِيدَ وَالْعَيْنَانَا * وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا

(IA), by one of the Banū Ḍabba, *I recognise of her the neck and the two eyes and two nostrils that resembled* the two nostrils of *Ẓabyān* (J), which is also an *ex.* of the ا

in the *acc.* of the *du.* (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the *du.*, and follow its inflection, namely اثْنانِ , اِثْنَتانِ , and ثِنْتانِ , not duals because they have no *sing.*, but *infl.* like duals unconditionally, as شَهادَةُ بَيْنِكُمْ اِذا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنانِ V. 105. *Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be* the testimony of *two*, and اِذْ اَرْسَلْنا اِلَيْهِمُ اثْنَيْنِ XXXVI. 13. *When We sent unto them two*, and كِلا and كِلْتا when *pre.* to a *pron.* [117] (Sh). The inflection of the *du.* and its co-ordinates is really by means of a vowel assumed upon the ا in the *nom.* and upon the ى in the *acc.* and *gen.* (IA). The *perf. masc. pl.* (IA, Sh) and its co-ordinates (IA) are inflected in the *nom.* with و (IA, Sh), as a substitute for Ḍamma (Sh), and in the *acc.* and *gen.* with ى (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fatḥ, as a substitute for Kasra and Fatḥa, as جاءَ الزَّيْدُونَ , رَأَيْتُ الزَّيْدِينَ , and مَرَرْتُ بِالزَّيْدِينَ [234] (Sh). This ن ought to have Fatḥ, but is sometimes anomalously pronounced with Kasr, as

عَرَفْنا جَعْفَرًا وَبَنِى اَبِيهِ * وَاَنْكَرْنا زَعانِفَ اٰخَرِينِ

(IA), by Jarīr, *We recognised Ja'far and the sons of his father* from their tallness ; *and we knew not short persons,*

others, i. e. of another people (J), though this Kasr is not a *dial. var.* [236] (IA).

§ 17. The *gen.* and *acc.* are alike in the *du.* and *pl.* before mentioned, in the *perf. pl. fem.* [234] with the ا and ت, and in the imperfectly *decl.* (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ا and ت (IA, Sh), whether it be a *pl.* for a *fem.*, as هِنْدَاتٌ, or for a *masc.*, as حَمَّامَاتٌ, and whether *perf.*, as in those words, or modified, like سِجْدَاتٌ, غُرُفَاتٌ and سِدْرَاتٌ (Sh), has the *nom.* with Ḍamma and *gen.* with Kasra (IA, Sh) according to general rule (Sh), and the *acc.* with Kasra (IA, Sh) contrary to general rule, as لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ XXIV. 21. *Follow ye not the footsteps of the devil*, إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ XI. 116. *Verily good works put away evil works*, and فَانْفِرُوا ثُبَاتٍ IV. 73. *And go ye forth to war in separate bodies*, in contrast to وَكُنْتُمْ أَمْوَاتًا II. 26. *And ye were lifeless* and رَأَيْتُ قُضَاةً *I saw judges* (Sh), so that the Kasra in the *acc.* acts as a substitute for the Fatḥa. The term "augmentatives" excludes words like قُضَاةٌ, originally قُضَيَةٌ, the ا not being augmentative but converted from an original ى, and like أَبْيَاتٌ [or أَمْوَاتٌ], the ت of which

is radical (IA). أُولَاتُ though not a *pl.*, since it has no proper *sing.*, but only a quasi-*pl. n.*, is co-ordinated to this *pl.* in having its *acc.* with Kasra as a substitute for the Fatḥa, as وَإِنْ كُنَّ أُولَاتِ حَمْلٍ LXV. 6. *And if they be with child* (Sh). Such a *pl.* or co-ordinate when used as a name has its *acc.* with Kasra, as before, and its Tanwīn is not elided, as هٰذَا أَذْرِعَاتُ , رَأَيْتُ أَذْرِعَاتٍ , and مَرَرْتُ بِأَذْرِعَاتٍ . This is the correct practice, though there are two others, (1) *nom.* with Ḍamma, *acc.* and *gen.* with Kasra, and abolition of the Tanwīn, as هٰذَا أَذْرِعَاتُ &c., (2) *nom.* with Ḍamma, *acc.* and *gen.* with Fatḥa, and elision of the Tanwīn, as مَرَرْتُ بِأَذْرِعَاتَ &c. ; and the saying (IA) of Imra alKais (J)

تَنَوَّرْتُهَا مِنْ أَذْرِعَاتٍ وَأَهْلُهَا * بِيَثْرِبَ أَدْنَى دَارِهَا نَظَرٌ عَالِي

(IA) *I descried* the region of *her* fire *from Adhri'āt, while her people were in Yathrib;* the view of *the nearest part of her abode was a lofty view* (J) is recited with Kasr of the ت and Tanwīn (IA) from regard to the original form only, أَذْرِعَاتٌ being originally *pl.* of أَذْرِعَةٌ , the *sing.* of which is ذِرَاعٌ *A cubit,* but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and femininization (J), and with Kasr without Tanwīn

(IA) from regard to the quality of proper name and femininization as well as to the original form (J), and with Fatḥ without Tanwīn (IA), the Tanwīn being refused from regard to the quality of proper name and femininization (J). The *infl.*, i. e. *decl.*, *n.* is of two kinds, perfectly *decl.* and imperfectly *decl.* The former, also called triptote, is what does not resemble the *v.* (IA); it receives the Tanwīn (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the *n.* is entitled to be termed perfectly *decl.*, namely the idea of the absence of its similarity to the *v.*, and has Kasra in the *gen.* with or without اَلْ or prothesis, as مَرَرْتُ بِغُلَامٍ and غُلَامِ زَيْدٍ and اَلْغُلَامِ. The latter, also called diptote, is what resembles the *v.* (IA); it does not receive this Tanwīn, and has its *nom.* with Ḍamma (IA, Sh), as جَاءَ أَحْمَدُ (IA), its *acc.* with Fatḥa (IA, Sh), as رَأَيْتُ أَحْمَدَ (IA), and its *gen.* with Fatḥa, as (IA, Sh), مَرَرْتُ بِأَحْمَدَ, the Fatḥa acting for the Kasra (IA), [and] فَحَيُّوا بِأَحْسَنَ مِنْهَا IV. 88. *Salute ye with a* salutation *better than it*, except when it is *pre.* or synarthrous, in which case it has Kasra in the *gen.* according to the general rule, as لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ XCV. 4. *We have created man in a most goodly structure* and بِالْأَفْضَلِ.

§ 18. The general rule is for *ns.* to be triptote ; but a *n.* becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

مَوانِعُ الصَّرْفِ تِسْعٌ كُلَّما اجْتَمَعَتْ * ثِنْتانِ مِنْها فَما لِلصَّرْفِ تَصْوِيبُ

عَدْلٌ ووَصْفٌ وتَأْنِيثٌ ومَعْرِفَةٌ * وعُجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيبُ

والنُّونُ زائِدَةً مِنْ قَبْلِها أَلِفٌ * ووَزْنُ فِعْلٍ وهٰذا القَوْلُ تَقْرِيبُ

(IA) *The preventives of triptote declension are nine; whenever two of them are united, there is no approving triptote declension;* namely, *deviation, and qualification, and femininization, and determinateness*, i. e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in أَجْمَعُ (ML), *and foreignness, then pluralization, then composition, and the* ن *as an augmentative preceded by an* ا, *and verbal measure; but this saying is* only *an approximation*, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of *ep.* (J), [and also] in

أَجْمَعُ وَزْنُ عادِلاً أَنِّثْ بِمَعْرِفَةٍ * رَكِّبْ وَزِدْ عُجْمَةً فالوَصْفُ قَدْ كَمُلا

(Sh), by Ibn AnNaḥḥās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated ا of co-ordination. The only ideal causes

are the quality of proper name and the quality of *ep.*, the rest of them being literal (J). That which is equivalent to two causes is (1) the ا of femininization, whether abbreviated (IA, Sh), as بُهْمَى (Sh), or prolonged (IA, Sh), as صَحْرَاءُ, which *exs.* are preferable to حُبْلَى and حَمْرَاءُ in order that the preventive may not be fancied to be qualification as well as the ا (Sh), and whether the *n.* be a proper name, like زَكَرِيَّاءُ *Zachariah*, or not (IA), no other cause being needed: (2) the *pl.* on the measure whereof there is no *sing.*, i. e. the *pl.* on the measure of مَفَاعِلُ and مَفَاعِيلُ (Sh), [which means] every *pl.* the ا whereof is followed by two letters or by three with their middle one quiescent (IA, MM), as مَسَاجِدُ and مَصَابِيحُ (IA, Sh), even though the initial be not a م, as ضَوَارِبُ, قَنَادِيلُ (IA), and دَنَانِيرُ (Sh); if the middle one be mobile, the *n.* is a triptote, like صَيَاقِلَةٌ (MM); this *pl.*, when unsound in the final (IA), [i. e.] when it has a ى for the second of the two letters after its ا (MM), is treated like the defective in the *nom.* and *gen.*, its sign of case being assumed (IA), [and, when anarthrous and aprothetic,] has its ى elided (MM), and receives Tanwīn (MM, IA) as a compensation for the elided ى (IA), [so that] it is like قَاضٍ (M), but in the

acc. (IA, M) it is like ضَوَارِبَ (M), [for] the ى remains and is vocalised with Fatḥ without Tanwīn, as هٰؤُلَآءِ جَوَارٍ وَغَوَاشٍ, مَرَرْتُ بِجَوَارٍ وَغَوَاشٍ, and رَأَيْتُ جَوَارِىَ وَغَوَاشِىَ, originally جَوَارِىُ and غَوَاشِىُ in the *nom.* and جَوَارِىَ and غَوَاشِىَ in the *gen.*; سَرَاوِيلُ having the form of this *pl.* (IA), being assumably *pl.* of سِرْوَالَةٌ (M) or سِرْوَالٌ (H), is a diptote because of its resemblance to this *pl.*, though some allow it to be triptote also; and when this *pl.*, or what is co-ordinated with it, as being on its measure, like شَرَاحِيلُ, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singulars (IA), حَضَاجِرُ [7] being assumably *pl.* of حِضْجِرٌ (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable *p.* of femininization (M), [i. e.] femininization by means of the ا, [which] is stronger, as being original in the word, than femininization by means of the ة, which is affixed after the word has been used in the *masc.*, as عَآئِشٌ and عَآئِشَةٌ (D), and the [plural] measure that has no *sing.* uniform with it, are treated as equivalent to a second femininization and second pluralization (M). Any other cause is effective only when combined with another cause; but

in the case of femininization, composition, or foreignness, the quality of proper name must be the second cause; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] وَجِئْتُكَ مِنْ سَبَإٍ بِخَبَرٍ يَقِينٍ XXVII. 22. *And have come to thee from* the city, or the people, of *Saba with sure tidings* is read [with سَبَإٍ] declined like a triptote, as being a name for the حَىّ or the most ancient progenitor, [and therefore *masc.*,] like

الْوَارِدُونَ وَتَيْمٌ فِى ذُرَى سَبَإٍ * قَدْ عَضَّ أَعْنَاقَهُمْ جِلْدُ الْجَوَامِيسِ

(K), by Jarīr (T), *They that arrived and Taim were in the heights* of the land *of Saba*, the collars made of *the hide of the buffalos galling their necks* (N), and [with سَبَأَ] like a diptote, as being a name for the قَبِيلَةٌ, [and therefore *fem.*,] like

مِنْ سَبَأَ الْحَاضِرِينَ مَأْرِبَ إِذْ * يَبْنُونَ مِنْ دُونِ سَيْلِهِ الْعَرِمَا

(K) *Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams* (N): [and] thus you decline قَائِمَةٌ, though *fem.* and an *ep.*, as a triptote, because femininization is a preventive only with the quality of proper name; and أَذْرَبِيجَانُ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and

foreignness are effective only in a proper name, and the [augmentative] ا and ن are effective only in a proper name, like سَلْمَانُ, or an *ep.*, like سَكْرَانُ (Sh). Augmentation (IA, Sh) of ا and ن (IA) is a preventive with the *ep.* (IA, Sh), but only in [the measure] فَعْلَانُ, contrary to the preventive augmentation in the proper name (Sh), provided that the *ep.* do not take the ت (IA, Sh) in the *fem.* (IA), like سَكْرَانُ (IA, Sh) *fem.* سَكْرَى not سَكْرَانَةُ, for if the *fem.* be فَعْلَانَةُ it is triptote, like هٰذَا رَجُلٌ سَيْفَانُ *This is a tall man*, the *fem.* being سَيْفَانَةُ (IA), and نَدْمَانُ *fem.* نَدْمَانَةُ, as

وَنَدْمَانٍ يَزِيدُ الْكَاسَ طِيبًا * سَقَيْتُ إِذَا تَغَوَّرَتِ النُّجُومُ

(Sh), by AlBurj Ibn Mushir aṭṬā'ī, *Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined* (T), and that it be original, so that triptote declension is requisite in such as هٰذَا قَلْبٌ صَفْوَانُ *This is a heart* of *stone*, meaning *hard* (Sh). The *ep.*, provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of أَفْعَلُ (IA, Sh), the measure preventive with the *ep.* being only أَفْعَلُ, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ت, like أَحْمَرُ (IA, Sh) as an *ep.* (Sh) *fem.* حَمْرَاءُ

and أَخْضَرُ *fem.* خَضْرَاءُ ; but if it receive the ت, it is trip-
tote, as أَرْمَلُ *fem.* أَرْمَلَةٌ ; and if it be accidental, like
أَرْبَعُ, originally a numeral substantive, afterwards used
as an *ep.*, as مَرَرْتُ بِنِسْوَةٍ أَرْبَعٍ *I passed by four women*,
it is triptote (IA), so that triptote declension is requisite
in هٰذَا رَجُلٌ أَرْنَبُ *This is a man* like *a hare*, i. e. abject,
feeble (Sh), the accidental use of a substantive on the
measure of أَفْعَلُ as an *ep.* not being accounted a pre-
ventive, like as accidental substantivity in what is origin-
ally an *ep.*, as أَدْهَمُ *A fetter*, originally an *ep.* of a thing
wherein is blackness, is not accounted, so that it is
treated as a diptote from regard to the original form: but
أَجْدَلُ The *hawk*, أَخْيَلُ The *green woodpecker*, and أَفْعَى
The *serpent*, not being epithets are rightly triptotes,
though by some used as diptotes because of a fancied
qualification, namely *strength* in أَجْدَلُ, *variety of color*
in أَخْيَلُ, and *noxiousness* in أَفْعَى (IA). Deviation and
qualification are preventives (IA, Sh) in the *nums.* formed
upon فُعَالُ and مَفْعَلُ (IA), like أُحَادُ and مَوْحَدُ, ثُنَاءُ and
مَثْنَى, ثُلَاثُ and مَثْلَثُ, رُبَاعُ and مَرْبَعُ [325. A.], which
are made to deviate from وَاحِدٌ وَاحِدٌ, إِثْنَانِ إِثْنَانِ, &c., as
جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ XXXV.

1. *Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each*, these words being in the *gen.* as epithets of أَجْنِحَةٍ and having as diptotes Fatḥa in the *gen.*, not apparent in مَثْنَى because it is abbreviated, but apparent in ثُلَاثَ and رُبَاعَ because their finals are sound; and, [secondly, in] أُخَرَ in such as فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ II. 180. Upon him shall be incumbent a fast of *a number of other days*, which is made to deviate from أَخَرُ, because it is *pl.* of أُخْرَى *fem.* of أَخَرُ, and according to analogy the فُعْلَى of أَفْعَلُ is used only when *pre.* to a *det.* or when synarthrous, and, where there is neither prothesis nor *art.*, أَفْعَلُ is used, as هِنْدٌ أَفْضَلُ *Hind is more excellent* and الْهِنْدَاتُ أَفْضَلُ, not فُضْلَى and فُضَلُ, and therefore أُخَرُ [in the text, being neither synarthrous, nor *pre.* to a *det.*,] is an *ep.* made to deviate [from the original form أَخَرُ], on which account it has [as a diptote] Fatḥa in the *gen.* Synthetic (Sh) composition is a preventive with the quality of proper name, as مَعْدِيكَرِبُ (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the ا and ن (IA) is a preventive with the quality of proper name, as (IA, Sh) غَطَفَانُ, إِصْبَهَانُ (IA), عُثْمَانُ,

سُلَيْمَانُ, and عِمْرَانُ. Femininization is a preventive with the quality of proper name, as فَاطِمَةُ, طَلْحَةُ, and زَيْنَبُ Femininization is (1) in form and sense, (2) in form but not sense, (3) in sense, but not form (Sh). If th proper name be *fem.* through the ة, it is diptot whether denoting a male, like طَلْحَةُ, or a female, lik فَاطِمَةُ (IA, Sh), exceeding three letters, as exemplified or not so, like ثُبَةُ and قُلَةُ as proper names (IA); an therefore هَاوِيَةُ in فَأُمُّهُ هَاوِيَةٌ CI. 6. is not a [proper name of the fire [of Hell], *His place of abode sha be the fire* of Hell, for, if so, it would be diptote (Sh [but] the text means, *His mother shall fall* from a guish, because he will have fallen and perished, or *H brain shall fall* into the bottom of Hell, because he wi be cast into it headlong (K). If *fem.* (IA, Sh) witho the ة (Sh), as proper name of something feminine (IA it is diptote, (1) when exceeding three letters, as نَبُ and سُعَادُ, (2) when triliteral with the medial mobil like سَقَرُ (IA, Sh) and لَظَى, as مَا سَلَكَكُمْ فِى سَقَرَ LXXIV. 4 *What hath brought you into Hell?*, and كَلَّا إِنَّهَا لَظَى LX 15. *Nay, verily the case will be* this, *Hell-fire* (Sh), or qui cent, the word being foreign (IA, Sh), like جُورُ, مُصُ and بَلْخُ, names of cities (Sh), or [Arabic, but (Sh

transferred from a male to a female, like زَيْدٌ (IA, Sh), بَكْرٌ, عَمْرٌو as names of women (Sh); but when [triliteral,] quiescent in the medial (IA), not transferred from the *masc.* (IA, Sh) to the *fem.* (Sh), nor foreign (IA), it admits of either mode (IA, Sh), diptote or triptote (IA), like هِنْدٌ, دَعْدٌ, جُمْلٌ, both being contained in

لَمْ تَتَلَفَّعْ بِفَضْلِ مِئْزَرِهَا * دَعْدٌ وَلَمْ تَسْقِ دَعْدٌ فِي الْعُلَبِ

(Sh) *Da'd did not muffle her head with the end of her wrapper*, but had another head-dress; *nor was Da'd made to drink* water *in the milkpails*, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the Ḳur'ān are susceptible of inflection when single names, like قَافٌ L. 1., or several names on the measure of a single name, like حَامِيمَ XL. 1., which is uniform in measure with قَابِيلُ *Cain;* and may be either imitated, or *infl.* as diptotes, because *fem.* and proper names; as says Shuraiḥ Ibn Aufà Al'Absī slayer of Muḥammad Ibn Ṭalḥa AsSajjād (K, 14), who was of the kindred of the Apostle of God (N), inflecting حاميم like a diptote,

يُذَكِّرُنِي حَامِيمَ وَالرُّمْحُ شَاجِرٌ * فَهَلَّا تَلَا حَامِيمَ قَبْلَ التَّقَدُّمِ

(K) *Reminding me of Ḥā-Mīm, while the spear was piercing* him; *why then did he not recite Ḥā-Mīm before the advance to the encounter?*, for AsSajjād had said "I adjure

thee by Ḥā-Mīm," meaning حمعسق, because of the tex
XLII. 22. *I will not ask of you on account of it any recom*
pense beside love for the, i. e. *my*, *kindred* (N); whereas th
others do not admit of inflection, and must be imitated, lik
كهيعص XIX. 1. (K). Foreignness (IA, M, Sh) wit
determination (IA), [i. e.] with the quality of prop
name (M, Sh) exclusively (M), is a preventive (IA, M
Sh), provided that the *n.* be a proper name in th
foreign language, exceeding three letters, like إِبْرَاهِيمُ (IA
Sh); so that such as لِجَامٌ and فِيرُوزُ, [foreign] prop
names of males, are triptote (Sh), [for] foreign word
not proper names in the foreign language but in Arabi
or *indet.* in both languages like لِجَامٌ, a proper name an
otherwise, are triptotes; and similarly triliteral foreig
proper names are triptote, whether mobile in the media
like شَتَرٌ, or quiescent, like نُوحٌ and لُوطٌ (IA), [as] says th
Ḳur'ān كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ XXVI. 105. *The people*
Noah imputed falsehood to the Apostles and قَوْمُ لُوطٍ
وَأَصْحَابُ مَدْيَنَ XXII. 43. *And the people of Lot and the in*
habitants of Midian, and the assertion of Z that there ar
two modes [of declension] in نُوحٌ and the like (Sh) tril
terals quiescent in the medial (M) is refuted by the fact th
they have never been heard *infl.* as diptotes (Sh). Th
proper name is a diptote when of a measure either pecu

liar to the *v.* (IA, Sh), i. e. ordinarily not found elsewhere, like فُعَلَ and فَعَّلَ (IA), as ضُرِبَ, شَمَّرَ, [as] says the poet (Sh) Jamil (T)

أَبُوكَ حُبَابٌ سَارِقُ الضَّيْفِ بُرْدَهُ * وَجَدِّي يَا حَجَّاجُ فَارِسُ شَمَّرَا

(Sh) *Thy father is Ḥubáb, who steals from the guest his garment; but my grandsire, O Ḥajjāj, was the rader of* the steed *Shammar* (T), or more appropriate to the *v.* than to the *n.* (Sh), [i. e.] more commonly found in the *v.* or containing an augment significant in the *v.* and not in the *n.*, like اُثْمُدْ and اُصْبُعْ, for these formations are common in the *v.*, like اِضْرِبْ and اِسْمَعْ, as imperatives of triliteral *vs.*, and not in the *n.*, and (IA) like أَحْمَدُ, يَزِيدُ (IA, Sh), يَشْكُرُ, and أَحْمَرُ and أَفْكَلُ as proper names (Sh), for (IA, Sh) this measure (Sh), the [*aug.*] Hamza or ى (IA), though common in *ns.* as well as *vs.* (Sh), signifies speaking (IA, Sh) or absence (IA) in the *v.*, and in the *n.* has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the *v.*, the proper name is not diptote, like ضَرَبٌ as a man's name, this measure being found in the *n.* like حَجَرٌ and *v.* like ضَرَبَ. The quality of proper name with the abbreviated ا of co-ordination is a preventive, as أَرْطَى and عَلْقَى, because this ا bears thus much resemblance to the ا of feminization that a proper name containing it does not receive

the ت of femininization and you do not say عَلْقَاةٌ from عَلْقَى as a name, like as you do not say حُبْلَاةٌ from حُبْلَى ; but a word containing this ا , when not a proper name, like أَرْطَى and عَلْقَى before they are used as names, and similarly a word containing the prolonged ا of co-ordination, whether a proper name or *indet.*, like عِلْبَاءٌ , are triptotes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of فُعَلٌ , as جَاءَتِ النِّسَاءُ جُمَعُ *The women came, all of them*, originally جُمَعَاوَاتٌ from *sing.* جُمَعَاءُ , made to deviate from جُمَعَاوَاتٌ to جُمَعُ , and *det.* through assumed prothesis, i. e. جُمَعُهُنَّ , so that it resembles the proper name in being *det.* though not containing an expressed determinative, (2) the proper name made to deviate to فُعَلٌ (IA), like زُفَرُ , عُمَرُ (IA, Sh), ثُعَلُ (IA), زُحَلُ , جُمَحُ , and دُلَفُ , (Sh), made to deviate from [the *det.* (MM)] زَافِرٌ , عَامِرٌ (Sh, MM), دَالِفٌ , &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) سَحَرَ in the sense of a particular day, as جِئْتُكَ يَوْمَ الْجُمُعَةِ سَحَرَ *I came to thee on Friday at day-*

break, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form السَّحَرَ [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote; thus عُمَرُ , عَلْقَى , أَحْمَدُ , إِبْرَاهِيمُ , فَاطِمَةُ , غَطَفَانُ , مَعْدِيكَرِبُ , diptotes when proper names, are triptote when made *indet.*, as رُبَّ مَعْدِيكَرِبٍ رَأَيْتُ *Scarce any Ma'dīkarib have I seen* (IA), except such as أَحْمَرُ (M, MM), as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like جَوَارٍ in having the compensatory Tanwīn in the *nom.* and *gen.* and Fatḥa without Tanwīn in the *acc.*, like قَاضٍ as a woman's name, counterpart of the sound ضَارِبٌ as a woman's name, both being diptotes as *fem.* proper names; so that you say هٰذَا قَاضٍ , مَرَرْتُ بِقَاضٍ , رَأَيْتُ قَاضِيَ . The diptote is frequently declined as a triptote by poetic license [608], as

تَبَصَّرْ خَلِيلِي هَلْ تَرَى مِنْ ظَعَائِنٍ * سَوَالِكَ نَقْبًا بَيْنَ حَزْمَيْ شَعْبَعِ

(IA), by Imra alḲais, *Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha'ab'ab,*

where طَعَائِنَ [properly] diptote from its form as a *pl.* is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا LXXVI. 4. *Chains and collars and flame* (IA), so read by Nāfi', Ks, and Abù Bakr (B), with سَلَاسِلَا made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly, because actually heard (J), on the authority of

وَمِمَّنْ وَلَدُوا عَامِرٌ ذُو الطُّوَلِ وَذُو الْعَرْضِ

(IA), by Dhu -lIsba' [al'Adwānī (Dh, KF)], lamenting his people Ḳuraish [?], *And of those whom they begat was 'Āmir endowed with length and endowed with breadth,* where عَامِرٌ, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The *nom.* is the sign of the quality of *ag.*: the *ag.* is single, not otherwise; while [the other varieties of *nom.*, such as] the *inch.* and *enunc.*, the *pred.* of إِنَّ and its sisters and of the generic *neg.* لَا, and the *sub.* of the مَا and لَا assimilated to لَيْسَ, are co-ordinated with the *ag.* in the way of assimilation and approximation. Similarly the *acc.* is the sign of the quality of *obj.*: th

obj. is of five kinds, the unrestricted *obj.* the direct *obj.*, the adverbial *obj.*, the concomitate *obj.*, and the causative *obj.*; while [the other varieties of *acc.*, such as] the *d. s.*, the *sp.*, the excepted governed in the *acc.*, the *pred.* in the *cat.* of كَانَ, the *sub.* in the *cat.* of إِنَّ, the *acc.* governed by the generic *neg.* لَا, and the *pred.* of the مَا and لَا assimilated to لَيْسَ are co-ordinated with the *obj.* And the *gen.* is the sign of prefixion [110]. And the *apposs.* in respect of their cases are included under the predicaments of the *ants.*, the influence of the *op.* being simultaneously discharged upon both classes [131] (M). The *noms.* will be first discussed, because they are the essentials of attribution; the *accs.* will come next, because they are mostly complements; and the *gens.* will come last, because they follow the *pre. n.*, being essential if it be essential, as in قَامَ غُلَامُ زَيْدٍ, and complementary if it be so, as in رَأَيْتُ غُلَامَ زَيْدٍ (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the *ag.*; and the complement being what can be dispensed with, like the direct *obj.* (IA).

THE NOMINATIVES.

§ 20. The *nom.* required by the *att. v.* [432] is th
ag. or *pro-ag.* [436] (IA). The *ag.* is that [genuine *n*
or paraphrase of a *n.* (IA)] to which an [*act.* (IA)] *v.*, o
the like, [i. e. an *act. part.*, assimilate *ep.*, *inf. n.*, verbs
n., *adv.*, *prep.* and *gen.*, or أَفْعَلُ denoting superiorit
(IA), placed before it (Sh),] is made attribute (IA, Sh
as subsisting in it or proceeding from it (Sh), as زَيْدٌ قَامَ
Zaid stood, يُعْجِبُنِي أَنْ تَقُومَ, i. e. قِيَامُكَ, *That thou*
shouldst stand, i. e. *Thy standing, pleases me*, أَقَائِمٌ الزَّيْدَانِ
Are the two Zaids standing?, زَيْدٌ حَسَنٌ وَجْهُهُ *Zai*
is handsome in face, عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا [339]
wondered at Zaid's beating 'Amr, هَيْهَاتَ الْعَقِيقُ [187]
زَيْدٌ عِنْدَكَ غُلَامُهُ *Zaid, his servant is beside thee* or
غُلَامَاهُ الدَّارِ *his two servants are in the house*, and
بِالْأَفْضَلِ أَبُوهُ *I passed by him whose father is the mos*
excellent. In زَيْدٌ أَخُوكَ *Zaid is thy brother* زَيْدٌ is no
an *ag.*, the attribute being [a *n.*,] not a *v.* (IA); no
is it in زَيْدٌ قَامَ and زَيْدٌ قَائِمٌ, because the attribute
though a *v.* or the like, does not precede; nor is زَيْدًا i
ضَرَبْتُ زَيْدًا and أَنَا ضَارِبٌ زَيْدًا, because the preceding *v.* o

the like is not its attribute ; nor are زَيْدٌ in ضُرِبَ زَيْدٌ and غُلَامٌ in غُلَامُهُ مَضْرُوبٌ عَمْرٌو, because, though they are preceded by a *v.* or the like as attribute, the attribute is made to befall them, not to subsist in them, as in عَلِمَ زَيْدٌ *Zaid knew*, or proceed from them, as in ضَرَبَ عَمْرٌو *'Amr struck* (Sh), the subject of a *pass. v.* being not an *ag.*, but a *pro-ag.*; nor is زَيْدٌ in قَامَ أَبُوهُ زَيْدٌ and قَامَ زَيْدٌ, because the attribute is a *prop.* ; nor in زَيْدٌ قَائِمٌ غُلَامُهُ and زَيْدٌ قَائِمٌ, i.e. هُوَ, because the attribute is equivalent to a *prop.* (IA). The *v.* or the like must precede the *ag.* (IA, Sh), this being the distinction between the *ag.* and the *inch.* (Sh): you do not say قَامَ الزَّيْدَانِ or زَيْدٌ غُلَامَاهُ قَائِمٌ ; and زَيْدٌ in زَيْدٌ قَامَ is not a *prepos. ag.*, but an *inch.*, the subsequent *v.* putting into the *nom.* a latent *pron.*, in full زَيْدٌ قَامَ هُوَ ; therefore you must say قَامَا الزَّيْدَانِ and قَامُوا الزَّيْدُونَ, putting in the *v.* an ا and و which are the two *ags.*, for the *v.* and its like must have a *nom.* [after them], either explicit, as قَامَ زَيْدٌ, or pronominal, as زَيْدٌ قَامَ, i.e. هُوَ (IA). Neither the *ag.* nor *pro-ag.* is a *prop.*: and in ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ XII. 35. *Then it suggested itself to them after they had seen the signs* of Joseph's innocence, *assuredly they would imprison him* and وَتَبَيَّنَ لَكُمْ كَيْفَ

فَعَلْنَا بِهِمْ XIV. 47. *And it became manifest unto you how W*
had dealt with them and وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ
II. 10. *And when it is said unto them, Work ye not dis-*
order in the earth the *props.* لَيُسْجَنَنَّهُ and كَيْفَ فَعَلْنَا بِهِمْ
and لَا تُفْسِدُوا فِي الْأَرْضِ are not *ags.* to بَدَا and تَبَيَّنَ
and *pro-ag.* to قِيلَ ; but in XII. 35. the *ag.* is a latent
pron., relating either to the *inf. n.* of the *v.*, i. e. بَدَا لَهُمْ بَدَاءٌ
as is actually expressed in
بَدَا لَكَ فِي تِلْكَ الْقَلُوصِ بَدَاءُ * لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ لِقَاؤُهُ
[by Muḥammad Ibn Bashīr alKhāriji, *May-be (but the*
engagement, it is right to meet it) a different idea has pre-
sented itself to thee concerning the disposal of *that young*
she-camel, which thou didst promise me (SM)], or to
السَّجْنُ understood from لَيُسْجَنَنَّهُ, as is indicated by
رَبِّ السِّجْنُ الخ XII. 33. *My Lord, imprisonment &c.,*
[thus read as an *inf. n.* (B)]; and XIV. 47. is similar,
i. e. وَتَبَيَّنَ هُوَ meaning وَتَبَيَّنَ التَّبَيُّنُ, the *interrog. prop.*
being *expos.*; and in II. 10. the attribution is not in sense
but form, i. e. *And when this expression is said unto them,*
and formal attribution is allowable in all expressions, like
زَعَمُوا مَطِيَّةُ الْكَذِبِ "*They said*" *is the riding-beast,* i. e.
vehicle, of lying and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ كَنْزٌ مِنْ كُنُوزِ
الْجَنَّةِ "*There is no strength nor power but by means of*

God" is a treasure of the treasures of Paradise a tradition. The *ag.* is in the *nom.*, in order to be distinguished from the *obj.*, which is not the case with the *inch.* (Sh): what puts it in the *nom.* is its attribute (M), the *op.* of the *ag.*, i. e. a *v.* or the like, being *lit.*, whereas that of *the inch.*, i. e. inchoation, is *id.* (Sh). The general rule is for the *ag.* to follow next to the *v.*, because it is like a part thereof (M, IA), for which reason the final of the *v.* is made quiescent when the *ag.* is the *pron.* of the first or second *pers.*, to avoid the succession of four mobiles, which is disliked only in one word; and for the *obj.* to be separated from the *v.* through being preceded by the *ag.*: but sometimes it precedes the *ag.*, as ضَرَبَ زَيْدًا عَمْرٌو. The *obj.* sometimes even precedes the *v.*: this is (1) necessary, when it is a *cond. n.*, as أَيًّا تَضْرِبْ أَضْرِبْ *Whichever thou beatest, I will beat*, or an *interrog. n.*, as أَيَّ رَجُلٍ ضَرَبْتَ *Which man didst thou beat?*, or the enunciatory كَمْ, as كَمْ غُلَامٍ مَلَكْتُ *How many a slave have I owned!*, or a *pron.* detached, which would necessarily be attached if it followed [the *v.*], as إِيَّاكَ نَعْبُدُ I. 4. *Thee do we worship*, which would have been نَعْبُدُكَ had the *obj.* been *postpos.* [163], whereas إِيَّاهُ in أَعْطَيْتُكَ إِيَّاهُ الدِّرْهَمَ *The dirham, I have given it to thee* need not necessarily be *prepos.*, since if it followed it might be attached or detached, as أَعْطَيْتُكَهُ الدِّرْهَمَ or أَعْطَيْتُكَ إِيَّاهُ [164]; (2) optional, as ضَرَبَ زَيْدٌ عَمْرًا or

عمرًا ضَرَبَ زيدٌ. The *ag.* must precede the *obj.*, (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as ضَرَبَ مُوسَى عِيسَى *Moses beat Jesus*; but if the context supplies a distinction the *obj.* may precede or follow [the *ag.*], as أَكَلَ مُوسَى الكُمَّثْرَى or الكُمَّثْرَى مُوسَى *Moses ate the pears* : (2) when the *ag.* is a *pron.* not circumscribed, as ضَرَبْتُ زيدًا ; but when it is a circumscribed *pron.*, it must follow, as ما ضَرَبَ زيدًا إلّا أنا *Not* any one *has beaten Zaid but I.* The *ag.* or *obj.* when circumscribed by إلّا or إنّما, must be *postpos.*, as ما ضَرَبَ عمرًا إلّا زيدٌ *Not* any one *but*, or *Only*, *Zaid has beaten 'Amr*, where the *ag.*, and ما ضَرَبَ زيدٌ إلّا عمرًا *Zaid has beaten only*, or *has not beaten* any one *but*, *'Amr*, where the *obj.* is circumscribed by إلّا, and إنّما ضَرَبَ عمرًا زيدٌ *Only Zaid beat 'Amr*, where the *ag.*, and إنّما ضَرَبَ زيدٌ عمرًا *Zaid beat only 'Amr*, where the *obj.* is circumscribed by إنّما [516]: but the circumscribed *ag.* or *obj.* sometimes precedes the [*obj.* or *ag.*] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by إلّا, in which case it is recognizable from its occurring [immediately] after إلّا, as

فَلَمْ يَدْرِ إِلَّا اللّٰهُ مَا هَيَّجَتْ لَنَا * عَشِيَّةَ آنَاءِ الدِّيَارِ وِشَامُهَا

[*Nor did* any *but God know that* love *which her tattooed embellishments stirred up for*, i. e. *in*, *us on the evening of the removal of* the people of *the dwellings to a distance*, where the *ag.* restricted by إِلَّا precedes the uncircumscribed *obj.* (J)], and

تَزَوَّدْتُ مِنْ لَيْلَى بِتَكْلِيمِ سَاعَةٍ * فَمَا زَادَ إِلَّا ضِعْفَ مَا بِي كَلَامُهَا

(IA), by Majnūn, *I have procured sustenance from Laild by means of an hour's speech; and her language has not added* aught *but the double of what ailed me*, where the *obj.* circumscribed by إِلَّا precedes the uncircumscribed *ag.* (J); whereas that which is circumscribed by إِنَّمَا may not precede [by common consent (J)], because its being circumscribed becomes apparent only through its posteriority (IA, J). As regards circumscription by إِلَّا there is this dispute, however (J): most of the BB [and KK (J)] hold that the *ag.* circumscribed [by إِلَّا (IA)] may not precede [the uncircumscribed (*obj.*) (J)], and explain فَلَمْ يَدْرِ الخ by making مَا هَيَّجَتْ لَنَا the *obj.* of a suppressed *v.*, i. e. دَرَى مَا الخ, *Nor did* any *but God know: (He knew) &c.* (IA, J), not of the *v.* mentioned (J), so that the circumscribed *ag.* does not precede the *obj.*, because this is not an *obj.* to the *v.* mentioned (IA), or as anomalous or a poetic license (J); but that an *obj.*

[so] circumscribed may precede (IA, J), as مَا ضَرَبَ إِلَّا زَيْدٌ عَمْرًا (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be *ag.* [as in the former verse (J)], or *obj.* [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be *ag.* or *obj.* (IA, J), making إِلَّا to accord with إِنَّمَا, which is the most correct [view], as AlFākihī says, and explain the former verse like the majority, and in the latter supply زَادَنِى before كَلَامُهَا, which thus becomes *ag.* to the suppressed زَادَ, a latent *pron.* relating to تَكْلِيم being *ag.* of the expressed زَادَ, *and it has not added &c. (What?) Her language (has added unto me)*, زَادَنِى كَلَامُهَا occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the *ag.*, it is meant to be understood as posterior to the latter, on which account ضَرَبَ غُلَامَهُ زَيْدٌ is allowed, but not ضَرَبَ غُلَامَهُ زَيْدًا (M). [For] the *obj.* containing a *pron.* relating to the posterior *ag.* may precede [the *ag.*], as خَافَ رَبَّهُ عُمَرُ '*Umar feared his Lord*, though the *pron.* thus relates to a word literally posterior; because the *ag.* is meant to be understood as preceding the *obj.*, being *orig.* attached to the *v.*, and is therefore prior in natural order though literally posterior. The *obj.* containing a *pron.* relating to what is

attached to the *ag.* may also precede, as ضَرَبَ غُلَامَهَا جَارُ هِنْدٍ *Hind's neighbour beat her manservant*; because the *pron's.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in زَانَ نَوْرُهُ الشَّجَرَ *Its flowers have ornamented the tree*; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

لَمَّا رَأَى طَالِبُوهُ مُصْعَبًا ذُعِرُوا * وَكَادَ لَوْ سَاعَدَ الْمَقْدُورُ يَنْتَصِرُ

[by a companion of Muṣ'ab Ibn AzZubair Ibn Al'Awwām, *When his pursuers saw Muṣ'ab, they were affrighted* at him; *and he was on the point, had destiny aided* him, *of being victorious* over them (J)] and

كَسَا حِلْمُهُ ذَا الْحِلْمِ أَثْوَابَ سُؤْدُدٍ
وَرَقَّى نَدَاهُ ذَا النَّدَى فِي ذُرَى الْمَجْدِ

[*His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory* (J)] and

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا
مِنَ النَّاسِ أَبْقَى مَجْدَهُ الدَّهْرَ مُطْعِمَا

[by Ḥassān Ibn Thābit, *And if* it had come to pass *that glory had for ever perpetuated one of men, his glory would for ever have preserved Muṭ'im* (J)] and [160]

جَزَى رَبُّهُ عَنِّى عَدِىَّ بْنَ حَاتِمٍ * جَزَاءَ الْكِلَابِ الْعَاوِيَاتِ وَقَدْ فَعَلْ

[by AnNābigha adhDhubyānī, *May his Lord requite 'Adī Ibn Ḥātim for me with the requital of the howling dogs; and He has done* so (J)] and

جَزَى بَنُوهُ أَبَا الْغَيْلَانِ عَنْ كِبَرٍ * وَحُسْنِ فِعْلٍ كَمَا يُجْزَى سِنِمَّارُ

(IA), by Salīṭ Ibn Sa'd, *His sons have requited Abu -lGhīlan after old age and excellence of dealing* with them, *like as Sinimmār is*, meaning *was, requited*, as poetic licenses, or anomalies, or otherwise explicable, as in جَزَى رَبُّهُ الخ, where they say that the *pron.* relates to الْجَزَاءُ understood from جَزَى, *May its Lord*, i. e *the Lord of requital*, or to a person other than 'Adī; while some GG allow this [construction] in poetry though not in prose, which view AlAshmūnī says is the truth, because it only occurs in poetry from exigency (J). But the case in which a *pron.* attached to the preceding *ag.* would relate to what is attached to the subsequent *obj.*, as ضَرَبَ بَعْلُهَا صَاحِبَ هِنْدٍ *Her*, i. e. Hind's, *husband beat the companion of Hind*, is disallowed (IA).

§ 21. The pronominal is like the explicit *ag.* in being made the subject, as ضَرَبْتُ *I beat* and زَيْدٌ ضَرَبَ *Zaid*

beat; so that an *ag.*, namely a *pron.* relating to زَيْدٌ, like the ت relating to أَنَا in أَنَا ضَرَبْتُ, is meant to be understood in ضَرَبَ (M). The *ag.* and *pro-ag.*, being essentials and regarded as part of the *v.*, are not suppressed; and when apparently suppressed, they are latent *prons.*, as in the words of the Prophet لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ *The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he* that drinketh *drink wine, when he drinketh it, while he is a believer*, so that the *o. f.* is not يَشْرَبُ الشَّارِبُ, but the *ag.* of يَشْرَبُ is a *pron.* latent in the *v.* and relating not to الزَّانِي before mentioned, because that would be contrary to what is meant, but to the شَارِبٌ necessitated by يَشْرَبُ. The *ep.* of the *ag.* and *pro-ag.* has usually no *du.* or *pl.* sign affixed to it (Sh); [for] when the *v.* is attribute of an explicit *du.* or *pl.*, the majority of the Arabs divest it of *du.* or *pl.* sign, as if it were attribute of a *sing.* (IA), [so that] the *v.* is made *sing.*; as V. 26. [16], إِذَا جَاءَكَ الْمُنَافِقُونَ

LXIII. 1. *When the hypocrites come unto thee* (D), قَامَتِ الْهِنْدَاتُ *The Hinds stood* (IA), قَامَ أَخَوَاتُكَ or نِسْوَتُكَ *Thy brothers*, or *Thy women, stood*, like قَامَ أَخَوَكَ (Sh). In قَامَا الزَّيْدَانِ, قَامُوا الزَّيْدُونَ, and قُمْنَ الْهِنْدَاتُ what

follows the *v.* is not made *nom.* by it, nor are the ا, و, and ن *ps.* showing that the *ag.* is *du.* or *pl.*; but the explicit *n.* is a *postpos. inch.*, and what is attached to the preceding *v.* is a *n.* [i. e. *pron.*] in the position of a *nom.* through it, and the *prop.* [e. g. قَامَا] is in the position of a *nom.* as *enunc.* of the *postpos. n.*; or what is attached to the *v.* may be governed by it in the *nom.* [as its *ag.*], as before, while what follows is a *subst.* for the [attached] *prons.* ا, و, and ن (IA): [thus] in XXI. 3. [1] الَّذِينَ is a *subst.* for the *pron.* in أَسَرُّوا (D), [or] الَّذِينَ ظَلَمُوا is an *inch.* and أَسَرُّوا النَّجْوَى an *enunc.*, which is the best analysis of this text (Sh); and in ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ V. 75. *Afterwards they waxed blind and deaf, many of them* كَثِيرٌ is a *subst.* to the *pron.* in عَمُوا and صَمُّوا (D) but should not be called *inch.* to the preceding *prop.* because the *enunc.* may not precede [the *inch.*] in such a case as this [28] (B). But the sign of the *du.* and *pl.* is affixed when the *v.* follows [the subject], as الرَّجُلَانِ قَامَا and الرِّجَالُ قَامُوا, the ا and و being *prons.*; because the [former] *ag.* then becomes an *inch.* by reason of its precedence, and if the *v.* were made *sing.*, as النَّاسُ خَرَجَ, it might be supposed that a part [only] was meant, as النَّاسُ خَرَجَ سَيِّدُهُمْ *The people, their chief went forth*; whereas when the *v.* precedes, the sign of the *du.* and *pl.* in the

eg. makes a sign in the *v.* unnecessary (D). Some Arabs, however, [namely the Banu -lḤārith Ibn Ka'b, as Aṣ-Ṣaffār says (IA),] affix such signs (IA, Sh) to a *v.* attributed to a *du.* or *pl.* explicit *n.* (IA), like as all affix a sign indicating the *fem.* (Sh), in which case the ا, و, and ن are [not *prons.*, but] *ps.* indicating the *du.* and *pl.*, like as the ت in قَامَتْ هِنْدٌ is a *p.* indicating the *fem.* [607], and the *n.* after the *v.* is its *nom.*, as هِنْدٌ is of قَامَتْ (IA); *e.g.*

تَوَلَّى قِتَالَ الْمَارِقِينَ بِنَفْسِهِ * وَقَدْ أَسْلَمَاهُ مُبْعَدٌ وَحَمِيمُ

(IA, Sh), by 'Abd Allāh Ibn Ḳais, *He conducted the fighting against the schismatics himself; stranger and relation having deserted him* (J), the saying of the Prophet يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ *Angels in the night and angels in the day relieve one another by turns among you*, the saying of an Arab أَكَلُونِي الْبَرَاغِيثُ *The fleas have devoured me* (Sh),

يَلُومُونَنِي فِي اشْتِرَاءِ النَّخِيلِ * أَهْلِي فَكُلُّهُمْ يَعْذُلُ

(IA), by Umayya, *My family blame me for the purchase of the palm-trees; and every one of them upbraids* me on that account (J),

رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاحَ بِعَارِضِي
فَأَعْرَضْنَ عَنِّي بِالْخُدُودِ النَّوَاضِرِ

(IA, Sh), by Abù 'Abd ArRaḥmān Muḥammad Ibn 'Abd Allāh al'Utbī, *The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks* (J), XXI. 3., as some say (Sh), الَّذِينَ being *ag.* of أَسَرُّوا and the و the sign of the *pl.*, [V. 75.,] كَثِيرٌ being an *ag.* (B), and

نُتِجَ الرَّبِيعُ مَحَاسِنًا * أَلْقَحْنَهَا غُرُّ السَّحَائِبِ

(Sh) *The spring-herbage was delivered of goodnesses which the white ones of the clouds made fruitful* (Jsh). But that combination is rare when the *v.* is attribute of the explicit *n.* after it (IA), [and] has not been heard save in a weak *dial.* not found in the Ḳur'ān or the traditions of the Apostle [?] (D), though not rare when the *v.* is attribute of the ا, و, and ن and the explicit *n.* is an *inch.* or a *subst.* for the *pron.* (IA). When the *ag.* or *pro-ag.* is *fem.*, its *op.* is made *fem.*, necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent ت of feminization is inseparable from the *pret. v.*, (1) when the *v.* is attribute of an attached *fem. pron.* (IA), [i. e.] when the *fem. ag.* [or *pro-ag.*] is an attached *pron.* (Sh), no distinction being here made between properly and tropically *fem.*, as هِنْدٌ قَامَتْ, [i. e. قَامَتْ هِيَ, هِنْدٌ being an *inch.*, the *ag.* latent in the *v.*, and the ت a necessary sign of the *fem.* (Sh)],

and الشَّمْسُ طَلَعَتْ (IA, Sh), not قَامَ and طَلَعَ (IA), the saying of the poet

إِنَّ السَّمَاحَةَ وَالمُرُوَّةَ ضُمِّنَا * قَبْرًا بِمَرْوٍ عَلَى الطَّرِيقِ الوَاضِحِ

Verily munificence and manliness have been committed to a grave in Marv upon the clear road, instead of ضُمِّنَتَا, being a poetic license (Sh), سَمَاحَةٌ being taken as equivalent to سَخَاءٌ and مُرُوَّةٌ to كَرَمٌ (W); but when the *pron.* is detached, the ت is not put, as هِنْدٌ مَا قَامَ إِلَّا هِيَ *Hind, not* any *but she has stood* (IA): (2) when the *ag.* is an explicit *n.*, properly *fem.* (IA, Sh), not detached [from the *v.*], *sing.*, *du.*, or pluralized with the ا and ت, as إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ III. 31. *When the wife of 'Imrān said*, قَامَتِ الهِنْدَاتُ or الهِنْدَانِ; for

تَمَنَّى ابْنَتَايَ أَنْ يَعِيشَ أَبُوهُمَا * وَهَلْ أَنَا إِلَّا مِنْ رَبِيعَةَ أَوْ مُضَرِ

[by Labīd, *My two daughters have wished that their father should live; and am I* aught *but* a man *of Rabī'a or Muḍar?* (N)] is a poetic license if the *v.* be supposed *pret.*, but not if it be a contraction of تَتَمَنَّى the *aor.*, *wish*; and in إِذَا جَاءَكَ المُؤْمِنَاتُ LX. 12. *When the believing women come unto thee* the *obj.* is interposed, or the *ag.* is really the conjunct *quasi-pl. n.* أَلْ, as though

اللاتى آمن were said, or is a suppressed *quasi-pl. n.* qua
lified by المؤمنات, i. e. النسوة اللاتى آمن. Femininiza
tion is more correct (Sh), [though] the ت is not inse
parable (IA), (1) when the *ag.* [or *pro-ag.*] is an expli
cit *n.* tropically *fem.* [attached (to the *v.*) Sh)], a
طلعت الشمس (IA, Sh) or طلع (IA), ما كان صلاتهم عند
البيت VIII. 35. *And their prayer at the* ***House has no***
been, and وجمع الشمس والقمر LXXV. 9. ***And the su***
and the moon shall be brought together (Sh); (2) when i
is [an explicit *n.* (Sh)] properly *fem.*, but separated b
means of something other than الا [from the *v.* (IA)], a
قام اليوم هند or قامت (IA, Sh), the latter being bette
(IA), and

ن امرأ غرة منكن واحدة * بعدى وبعدك فى الدنيا لمغرور

[*Verily a man that one of you has duped after me and*
after thee, an address to his beloved, *in the world wil*
indeed be duped, where the *v.* ought to be *fem.*, i. e
غرتك (Jsh)], which [construction with the *op. masc.*] is
confined by Mb to poetry. It is less correct (Sh), the
ت may not be expressed according to the majority
(IA), when the [*fem.* (IA)] *ag.* [or *pro-ag.*] is separated
[from the *v.* (IA)] by means of الا, as ما قام الا هند
(IA, Sh) and ما طلع الا الشمس, not قامت and طلعت

(IA), the *masc.* being preferable as regards the sense, because the complete sentence is مَا قَامَ أَحَدٌ إِلَّا هِنْدٌ, so that the *ag.* is really *masc.* (Sh); but the ت is sometimes, though very rarely, retained in poetry only, as

طَوَى النَّحْزُ وَالْأَجْرَازُ مَا فِي غُرُوضِهَا

فَمَا بَقِيَتْ إِلَّا الضُّلُوعُ الْجَرَاشِعُ

(IA), by Dhu -rRumma describing a she-camel, *Goading and the lands bare of herbage have emaciated what was within her girths; so that not* aught *has remained but the bulging ribs* (J), [or more accurately] the *fem.* is allowable from regard to the appearance of the expression, as [in the last *ex.* and]

مَا بَرِئَتْ مِنْ رِيبَةٍ وَذَمِّ * فِي حَرْبِنَا إِلَّا بَنَاتُ الْعَمِّ

[*Not* any one *has been clear from suspicion and blame in our strife but the daughters of the*, i. e. *our*, *paternal uncle* (Jsh)], and even in prose, as is proved by the readings إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً XXXVI. 28. *There was not* aught *but one shout* and فَأَصْبَحُوا لَا تُرَى إِلَّا مَسَاكِنُهُمْ XLVI. 24. *And they became* in such a state that *not* aught *was to be seen but their dwelling-places* (Sh), [though] the reading with the ى is better, because you say مَا جَاءَنِي إِلَّا امْرَأَةٌ, that is إِلَّا أَحَدٌ or إِلَّا شَيْءٌ, not مَا جَاءَتْنِي (N). The ت is sometimes, but very rarely, elided from the *v.* attributed

to a proper *fem.* without separation; and sometimes, but only in poetry, from the *v.* attributed to the tropically *fem. pron.*, as

فَلَا مُزْنَةٌ وَدَقَتْ وَدْقَهَا * وَلَا أَرْضَ أَبْقَلَ إِبْقَالَهَا

(IA), by 'Āmir Ibn Juwain aṭṬā'ī, with the first لَا otiose and the second operative, This cloud is more beneficial than others, *for not a cloud has rained with* raining like *its raining; and* this land is so too, for *there is not a land that has produced herbs with* herb-producing like *its herb-producing* (J). If the *v.* be attribute of a *perf. pl. masc.*, the ت may not be affixed to it, as قَامَ الزَّيْدُونَ not قَامَتْ. But when the *v.* is attribute of (IA), [i. e.] when the *ag.* [or *pro-ag.*] is (Sh), a broken *pl.* (IA, Sh) *masc.* or *fem.* (IA), or a *quasi-pl. n.*, or [collective] generic *n.* (Sh), or *perf. pl. fem.* (IA), the *ag.* [or *pro-ag.*] belongs to the class of (Sh), [and therefore] the ت is like the ت with (IA), the tropically *fem.* explicit *n.* (IA, Sh), [so that] the ت may be expressed or suppressed, as قَامَ الرِّجَالُ and قَامَتِ, قَامَ الهُنُودُ and قَامَتِ, قَامَ الهِنْدَاتُ and قَامَتِ (IA), قَامَ النِّسَاءُ and قَامَتِ, قَالَتِ الأَعْرَابُ XLIX. 14. *The Arabs of the desert said*, وَقَالَ نِسْوَةٌ XII. 30. *And* certain *women said*, [where نِسْوَةٌ, being a *quasi-pl. n.* to امْرَأَةٌ and therefore not properly *fem.*, has its *v.* denuded (of the ت) (B),] and أَوْرَقَ الشَّجَرُ and

اورقت *The trees became leafy*, all with the *fem.*, because the جماعة, or the *masc.*, because the جمع is meant; for نساء and هنود are not properly *fem.*, because the proper *fem.* is what has a فرج, and the فرج belongs to the individuals of the collection, not to the collection, whereas the *v.* is attributed to the collection, not to the individuals. Of this *cat.* are هند المراة نعمت or نعم (Sh), [so that] the ت may be expressed or elided in نعم and its sisters, when the *ag.* is *fem.* (IA): the femininization is in conformity with the apparent [femininity of the *ag.*], and the masculinization is because المراة is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the *ag.* is treated like the broken *pl.* as regards expression or elision of the ت, because it resembles the latter in denoting a multiplicity (IA): and similarly you say بئس المراة حمالة الحطب or بئست *Most evil is the woman, the female carrier of firewood* (Sh): elision [of the ت] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal *ag.* is ضربنى وضربت زيدا *He* (Zaid) *beat me and I beat Zaid*, where you desire to make Zaid both *ag.* and *obj.* (M) Two

or more *ops.*, of the species of the *v.* or of *ns.* similar to it, may contest one or more *regs.* posterior to them, as آتونى افرغ عليه قطرا XVIII. 95. *Bring ye unto me, I will pour upon it, molten brass*, where two *ops.* آتونى and افرغ claim one *reg.* قطرا, ضربت واهنت زيدا يوم الخميس *I beat and disgraced Zaid on Thursday*, where two *ops.* contest more than one *reg.*,

ارجو واخشى وادعو الله مبتغيا * عفوا وعافية فى الروح والجسد

I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body, where more than two *ops.* contest one *reg.*, تسبحون وتحمدون وتكبرون دبر كل صلاة ثلاثا وثلاثين words of the Prophet *Ye shall pronounce the* سبحان الله *and the* الحمد لله *and the* الله اكبر *at the conclusion of every prayer three and thirty* times, where more than two *ops.* contest more than one *reg.*, namely the *adv.* دبر and the unrestricted *obj.* ثلاثا,

قضى كل ذى دين فوفى غريمه * وعزة ممطول معنى غريمها

Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that *her creditor is put off, wearied out*, where two [*pass.* participial] *ns.* (Sh) ممطول معنى (BS) contest [the (second) غريم (BS)], as some say (Sh, BS), as likewise the two *quals.* contest اثرها in

بانت سعاد فقلبى اليوم متبول * متيم اثرها لم يفد مكبول

by Ka'b, *Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled*, provided that it be an *adv.* to مَتْبُولٌ, dependent upon it, but not if it be a *d. s.* to its *pron.*, dependent upon *being* suppressed, because in that case the *quals.* will claim the unrestricted *being* upon which it depends, this being the real *d. s.*, whereas contest in the case of a suppressed word does not take place, and because when we make the first [*qual.*] govern we shall express [the real *d. s.* as] a *pron.* in the second, whereas the *pron.* does not govern, and the *d. s.* is not made a *pron.*, since it is necessarily *indet.* (BS), and هَاؤُمُ اقْرَؤُا كِتَابِيَهْ LXIX. 19. *Take, read ye, my book*, where a *v.* and [verbal] *n.* contest. There is no contest between *ps.*, nor between a *p.* and another word; nor when the *reg.* precedes, or is intermediate, though some allow it in both cases (Sh), بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ IX. 129. *To the believers pitiful, merciful* being assigned as an instance of the two posterior *ops.*, and

ظَلَّتْ صَوَافِنَ بِالْأَرْزَانِ صَاوِيَةً * مَهْمَا تُصِبْ أُفُقًا مِنْ بَارِقٍ تَشِمِ

[by Sā'ida Ibn Juwayya (SM),] as an *ex.* of the intermediate *reg.*, أُفُقًا being an *adv.*, مِنْ *red.*, and بَارِقٍ claimed by تُصِبْ or تَشِمْ, one of which governs, while

the *reg.* of the other is suppressed (BS), *They* (wild cows oppressed by the heat) *have passed the day standing with one foot raised, in the hard elevated places, parched with thirst; if*, or *whenever* [181], *they find in the border of the horizon, they watch to see where it will rain, a cloud charged with lightning*, but مهما is *obj.* of تُصِبْ, and مِنْ بَارِقٍ an exposition of مهما, *whatever cloud &c. they find &c., they watch &c.* (SM); nor is the saying of Imra alKais

وَلَوْ أَنَّ مَا أَسْعَى لِأَدْنَى مَعِيشَةٍ * كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْمَالِ

[*And if* it were the case *that my toiling were for the sake of a most ignoble livelihood, a small portion of* the world's *goods would suffice me, nor should I seek for* grandeur (Jsh)] a case of contest (M, ML) at all, because of the difference of the [*regs.*] claimed by the two *ops.* (ML), since the second *v.* [of the second hemistich] is not directed to the same [*reg.*] as the first (M), for كَفَانِي claims قَلِيلٌ, and أَطْلُبْ claims the مُلْك suppressed because indicated, not قَلِيلٌ, lest the sense be vitiated. The two *ops.* in the process of contest must be connected together (a) by a *con.*, as قَامَ وَقَعَدَ أَخُوكَ, (b) by the first's governing the second, as وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللّٰهِ شَطَطًا LXXII. 4. *And that our fool was wont to speak against God an extravagance* and وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللّٰهُ أَحَدًا LXXII. 7.

And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely كَانَ and ظَنُّوا, does not govern the second *v.* itself, but only the inflectional place of the *prop.* that the second *v.* belongs to (MA), يَقُولُ سَفِيهُنَا being *pred.* of كَانَ, and كَمَا ظَنَنْتُمْ a *reg.* of ظَنُّوا (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a *correl.* [419] of condition, as XVIII. 95.; or a reply to a question, as يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيكُمْ فِى الْكَلَالَةِ IV. 175. [*They consult thee* (where فِى الْكَلَالَةِ is suppressed because indicated by the reply): *say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent* (B)]: or (d) by some similar mode of connection: while قَامَ قَعَدَ زَيْدٌ is not allowable (ML): but I have not seen it said that the two *ops.* must be connected together, except by IU; and others disagree with him, F allowing فَهَيْهَاتَ هَيْهَاتَ الْعَقِيقُ الخ [187], and IAR قَامَ قَعَدَ زَيْدٌ, to be an instance of contest (MA). Either of the two *ops.* may be made to govern (IA, Sh) the explicit *n.*, while the other is withheld from governing it and governs its *pron.* (IA); but there is a dispute as to which is preferable [for governing the explicit *n.*]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the *reg.*; and this

mode is correct in analogy and more frequent in usag
(Sh). The *pron.* governed by the neglected *op.* must b
expressed, if it be such as must be mentioned, like the *a*
or *pro-ag.*, whether the neglected be the 1st [*op.*], as
يُحْسِنَانِ وَيُسِيءُ ابْنَاكَ *Thy two sons do good and do ev*
where the *ag.* is necessarily expressed as a *pron.*
the 1st *v.*; or the 2nd [*op.*], as in يُحْسِنُ وَيُسِيئَانِ ابْنَاكَ
where the *ag.* is necessarily expressed as a *pron.*
the 2nd *v.* Similarly you say بَغَيَا وَاعْتَدَى عَبْدَاكَ *Th*
two slaves acted oppressively and injuriously, where th
2nd, and بَغَى وَاعْتَدَيَا عَبْدَاكَ, where the 1st gover
[the explicit *n.*]. The *pron.* [in these neglected *ops.*] m
not be discarded, because that would produce suppressi
of the *ag.* (IA): according to the two opinions [of the B
and KK] (M), you say قَامَا وَقَعَدَ أَخَوَاكَ [160] and
وَقَعَدَا أَخَوَاكَ (M, Sh); and by common consent the *pro*
may not be suppressed when it is a *nom.* (Sh). A *no*
nom. [*pron.*] required by the neglected *v.* is either *or*
an essential, i. e. the *obj.* of ظَنَّ and its sisters, becau
orig. an *inch.* and *enunc.* [440], or not so (IA). If
be not (IA, Sh) *orig.* an essential (IA) [or otherwis
indispensable (Sh), and be required by the 1st [*op.*] (I
Sh), when the 2nd is made to govern [the expli
n.], it must be suppressed (Sh); [and] it may not
expressed as a *pron.* (IA), because, being a compl
ment, it need not be expressed as a *pron.* before bei

mentioned [explicitly], since it may still be borne in mind, the relation of a *pron.* to a word posterior literally and in natural order being avoided only when the *pron.* is expressed (J), as ضَرَبْتُ وَضَرَبَنِى زَيْدٌ not ضَرَبْتُهُ *I beat* him (Zaid) *and Zaid beat me* (IA, Sh) and مَرَرْتُ وَمَرَّ بِى زَيْدٌ, not مَرَرْتُ بِهِ (IA), except in poetry, as

إِذَا كُنْتَ تُرْضِيهِ وَيُرْضِيكَ صَاحِبٌ
جِهَارًا فَكُنْ فِى الْغَيْبِ أَحْفَظَ لِلْعَهْدِ
وَأَلْغِ أَحَادِيثَ الْوُشَاةِ فَقَلَّمَا
يُحَاوِلُ وَاشٍ غَيْرَ هِجْرَانِ ذِى وُدِّ

(IA, Sh) *When thou art* so circumstanced that *thou satisfiest him and a friend satisfies thee in presence, then be thou in absence more careful of the compact* of affection; *and disregard the tales of the slanderers, for seldom is it that a slanderer devises* aught *else than estrangement of an affectionate* friend, where صَاحِبٌ being required as an *obj.* by تُرْضِى and *ag.* by يُرْضِى is governed by the latter and expressed as a *pron.* with the former for the sake of the metre (J). If the *non-nom.* [*pron.*] be (IA, Sh) *orig.* an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [*op.*], it must be placed last [in a pronominal form (IA)], as (IA, Sh) ظَنَّنِى وَظَنَنْتُ

زَيْدًا قَائِمًا اِيَّاهُ *He* (Zaid) *thought me to be it* (standing), *and I thought Zaid to be standing* (IA) [and] رَغِبْتُ وَرَغِبَ فِى الزَّيْدَانِ عَنْهُمَا *I disliked them* (the two Zaids) *and the two Zaids liked me* (Sh). The *non-nom.* [essential or otherwise (IA)] required by the 2nd [*op.*], [when the 1st is made to govern (the explicit *n.*) (Sh)], is expressed as a *pron.* [in the 2nd (*op.*) (Sh)], as (IA, Sh) قَامَ وَضَرَبْتُهُمَا أَخَوَاكَ, (IA) وَضَرَبْتُ not ضَرَبَنِى وَضَرَبْتُهُ زَيْدٌ, (Sh) قَامَ وَمَرَرْتُ بِهِمَا أَخَوَاكَ not مَرَّ بِى وَمَرَرْتُ بِهِ زَيْدٌ وَمَرَرْتُ زَيْدٌ, being either attached or detached when *orig.* an essential, as ظَنَنْتُ وَظَنَّنِيهِ زَيْدًا قَائِمًا or ظَنَّنِى اِيَّاهُ *I thought, and he* (Zaid) *thought me to be it* (standing), *Zaid to be standing* (IA), and may not be suppressed except in poetry, as

بِعُكَاظَ يُعْشِى النَّاظِرِيـــنَ * اِذَا هُمْ لَمَحُوا شُعَاعُهْ

(IA, Sh), by 'Ātika Bint 'Abd AlMuṭṭalib, *In 'Ukāẓ the* dazzling *rays* reflected from the weapons *whereof blind the beholders, when they glance* thereat (J), *orig.* لَمَحُوهُ (IA), the *pron.* (IA, J) relating to شُعَاعُهُ, which is required as an *ag.* by يُعْشِى and *obj.* by لَمَحُوا (J) [and] being suppressed by a license, which is anomalous just as it is anomalous for the 1st [*op.*] when neglected to govern the pronominal *obj.* not *orig.* an essential

(IA); and therefore in XVIII. 95. the 2nd [*op.*] governs [the explicit *n.*], because otherwise أُفْرِغْهُ would be said, and similarly in the rest of the texts of the Ḳur'ān belonging to this *cat.* [of contest] (Sh), كِتَابِيَهْ being *obj.* of اقْرَؤُا, because, if it were *obj.* of هَاؤُمُ, اقْرَؤُهُ would be said (B). [In short] when the 1st [*op.*] is neglected, a *pron.* other than a *nom.*, i. e. an *acc.* or *gen.*, is not expressed with it, unless the *obj.* be *orig.* an *enunc.* [or otherwise indispensable], for this must be expressed [as a *pron.*] at the end; but with the 2nd [*op.*, when neglected,] the *pron.* is expressed, whether *nom.*, *acc.*, or *gen.*, and whether *orig.* an essential or not. The BB, however, hold that the *obj.* of the neglected *v.* must be expressed as an explicit *n.* when, if made a *pron.*, it would not agree with its exponent [160], because of its being *orig.* an *enunc.* to what does not agree with the exponent, as when it is *orig.* an *enunc.* to a *sing.* while its exponent is *du.*, as أَظُنُّ ويَظُنَّانِي أَخَا زَيْدًا وعَمْرًا أَخَوَيْنِ *I think, and they two think me to be a brother* to them, *Zaid and 'Amr to be brothers* to me, where, if you said إِيَّاهُ ويَظُنَّانِي إِيَّاهُ, though agreeing with the ى which is the first *obj.* of يَظُنَّانِ would not agree with أَخَوَيْنِ to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said

وَيَظُنَّانِى اِيَّاهُمَا, though the exponent and expounded would then agree, the 2nd *obj.* اِيَّاهُمَا, *orig.* an *enunc.*, would cease to agree with the first *obj.* the ى, *orig.* its *inch.*, whereas the *enunc.* must agree with its *inch.* Agreement being, therefore, impossible with a *pron.*, the explicit *n.* is requisite, and then there is no contest, because each *op.* governs an explicit *n.* But the KK allow a *pron.* agreeing with the [original] *inch.*, as اَظُنُّ وَيَظُنَّانِى اِيَّاهُ الخ, or suppression, as اَظُنُّ وَيَظُنَّانِى زَيْدًا الخ (IA). The *ag.* is also made a *pron.* in اِذَا كَانَ غَدًا فَاْتِنِى *When it shall be to-morrow, come thou to me*, i. e. اِذَا كَانَ مَا نَحْنُ عَلَيْهِ غَدًا *When our circumstance* as to time *shall be &c.* (M).

§ 23. The *op.* of the *ag.* [or *pro-ag.* (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as زَيْدٌ said in reply to "Who stood?" or "Who was beaten?," where you may also express the *v.*, saying قَامَ زَيْدٌ or ضُرِبَ زَيْدٌ (Sh), يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ, a reading of XXIV. 36. 37., *Wherein is His perfection extolled in the mornings and the evenings; men (extol His perfection)*, [رِجَالٌ being made *nom.* by what يُسَبِّحُ

indicates (B),] i. e. يُسَبِّحُ لَهُ رِجَالٌ, and

لِيَبْكِ يَزِيدُ ضَارِعٌ لِخُصُومَةٍ * وَمُخْتَبِطٌ مِمَّا تُطِيحُ الطَّوَائِحُ

[by Ḍirār Ibn Nahshal (N) or Nahshal Ibn Ḥarrī (Jsh), lamenting Yazīd Ibn Nahshal, *Let Yazīd be bewailed: one that succumbs because of hostility, and one that begs on account of the destroying* (مَا being infinitival) *of disasters* (*shall bewail him*) (N, Jsh), i. e. يَبْكِيهِ ضَارِعٌ, a reply to an assumed question (Jsh), as though it were said "Who shall bewail him?" (N, Jsh), or] *be made to weep: (let) one &c.* (*make him weep*), i. e. لِيُبْكِهِ ضَارِعٌ (M): (2) necessarily (IA, Sh), when a *v.* follows *expos.* of the *op.*, as (Sh) in هَلْ زَيْدٌ خَرَجَ *(Has) Zaid (gone forth,) has he gone forth?*, [where] the *nom.* is the *ag.* of an understood *v.* expounded by the expressed [*v.*], and similarly (M) in وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ IX. 6. *And if any one of the polytheists* (*ask protection of thee*, if) *he ask protection of thee* (M, IA), in full وَإِنِ اسْتَجَارَكَ أَحَدٌ الخ, and (IA) إِذَا السَّمَاءُ انْشَقَّتْ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ وَإِذَا الْأَرْضُ مُدَّتْ LXXXIV. 1—3. *When the heaven* (*shall be riven in sunder*, when) *it shall be riven in sunder, and shall give ear unto its Lord, and be made meet* for hearkening and obeying, *and when the earth* (*shall be stretched out flat*, when) *it shall be stretched out flat* (IA, Sh), where السَّمَاءُ is *ag.* to انْشَقَّتْ suppress-

ed, like السماء in فاذا انشقت السماء LV. 37. *And when the heaven shall be riven in sunder*, except that here the *v.* is mentioned (Sh), the full phrase being اذا انشقت السماء انشقت (IA), and [similarly] الارض is *pro-ag.* to مدت suppressed, and each of the two [suppressed] *vs.* being expounded by the *v.* mentioned, may not be expressed, because the *v.* mentioned is a compensation for it (Sh), and in

اذا لقام بنصرى معشر خشن * عند الحفيظة ان ذو لوثة لانا

(M), by Ḳurait Ibn Unaif, And had they made spoil of my camels, *then*, by God, *a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man* (*be yielding*, though) *he be yielding, would have charged themselves with aiding me*, i. e. ان لان ذو الخ (T), every *n.* in the *nom.* [similarly] situated after ان or اذا being thus made *nom.* [as *ag.* or *pro-ag.*] by a *v.* necessarily suppressed (IA), and in the *prov.* لو ذات سوار لطمتنى *If a braceleted*, i. e. *noble*, woman (*had slapped me*, if) *she had slapped me*, it would have been endurable. In ولو انهم صبروا XLIX. 5. *And if* (*it had come to pass*) *that they had been patient* the meaning is ولو ثبت (M), i. e. ولو ثبت صبرهم (K, B); for انهم صبروا is in the position of

a *nom.* as *ag.* (K), [and] since أَنَّ, while indicating the *inf. n.* by means of its annexure, indicates الثُّبُوتُ by its own means, the *v.* [ثَبَتَ] must be understood (B). The *prov.* إِنْ لَا تَكُنْ لَكَ فِي النِّسَاءِ حَظِيَّةٌ فَلَا أَيَّةٌ means إِنْ لَا تَكُنْ لَكَ حَظِيَّةٌ فَإِنِّي غَيْرُ أَيَّةٍ, *If (thou have) not a favorite (among the women), (I will) not (be) backward* in showing love for thee (M). When the case is such that either the suppressed is a *v.* and what remains is an *ag.*, or what remains is an *enunc.* and what is suppressed is an *inch.*, the latter is better, because the *inch.* is the *enunc.* itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the *v.* is not the *ag.*; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and لِيُبْكَ الخ, in full يُسَبِّحُهُ رِجَالٌ and يَبْكِيهِ ضَارِعٌ, [rather than هُمْ رِجَالٌ and هُمْ ضَارِعٌ الخ *they*, i. e. *the extollers* and *the bewailers*, *&c.* (DM),] these *noms.* not being construed to be *inchs.* whose *enuncs.* [properly *enuncs.* whose *inchs.* (MA, DM)] are suppressed, because these *ns.* are actually *ags.* in the versions with the *v.* in the *act.* voice, [يَزِيدَ being then in the *acc.* as *obj.*, *Let one &c. bewail Yazīd*, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, يَزِيدُ (MA, DM) with Ḍamm in either version

(MA) being a *voc.*, *Let one &c. be made to weep* or *weep*
O *Yazīd*, for thy loss (MA, DM),] or (b) by anothe
position resembling it or a position analogous to it, a
ولئن سألتهم من خلق السموات والارض ليقولن الله XXXI
24. *And assuredly, if thou ask them who hath created th*
heavens and the earth, they will say, God (hath create
them), this being construed to be not الله خلقهن, [or rathe
هو الله (DM),] but خلقهن الله, because that occurs in th
similar position ولئن سألتهم من خلق السموات والارض
ليقولن خلقهن العزيز العليم XLIII. 8. *And assuredly, &c*
The Mighty, the Wise hath created them, and in analogou
positions, e. g. نبأت من انباك هذا قالت نبأني العليم الخبير
LXVI. 3. *She said, Who hath informed thee of this*
He said, The Wise, the Omniscient hath informed m
(ML).

§ 24. The *inch.* is that which, being made a subje
of enunciation, or being a *qual.* governing in the *nom.*
sufficient substitute [for the *enunc.* (§. 25)], is denude
of *lit. ops.* The *enunc.* is that which together with a
inch. other than the *qual.* before mentioned affords a co
plete sense (Sh). The *inch.*, [therefore,] is of two sort
(1) such as has an *enunc.* (IA, Sh), as زيد عاذر *Zaid*
excusing, where زيد is *inch.* and عاذر its *enunc.* (IA
which is the prevalent [sort] (Sh); (2) such as has (I

Sh) not an *enunc.*, but a *nom.* (Sh), an *ag.* [or *pro-ag.*] (IA), that supplies the place of the *enunc.* (IA, Sh), as أَسَارٍ ذَانِ *Are these two travelling by night?*, where the Hamza is *interrog.*, سَارٍ an *inch.*, and ذَانِ an *ag.* supplying the place of the *enunc.* (IA) The two sorts have two matters in common : (1) both are denuded of *lit. ops.*; (2) both have an *id. op.*, namely inchoation, i. e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the *inch.* and *enunc.* would be in the predicament of the *ejs.* [200], the property of which is to be cried out *uninfl.*, because inflection is required only after construction [159] and composition (M). The *inch.* [of either sort, then], [according to the BB (IY, IA),] and the *enunc.* [according to some of them (IY, IA), and apparently to Z (IY),] are governed in the *nom.* by [inchoation (IY, IA), an *id. op.* (IA), i. e. (IY, IA)] the being denuded (M, IA) of *lit. ops.* (IY, IA) neither *red.*, as in بِحَسْبِكَ دِرْهَمٌ *Thy sufficiency is a dirham* [201, 503], where بِحَسْبِكَ is an *inch.*, the ب being *red.*, nor *quasi-red.*, as in رُبَّ رَجُلٍ قَائِمٌ *Scarce any man is standing* [498, 505], where رَجُلٍ is an *inch.*, as is shown by the fact that the *n.* coupled to it is put into the *nom.*, as رُبَّ رَجُلٍ قَائِمٌ وَامْرَأَةٌ (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the *enunc.* is governed [in the *nom.* (IA)] by the *inch.* (IY, IA), a *lit. op.*, which is the

justest doctrine (IA). The two sorts of *inch.* diffe
in two things: (1) that which has an *enunc.* is either
plain *n.*, as اللهُ رَبُّنَا ومحمدٌ نَبِيُّنَا *God is our Lord, an*
Muḥammad is our Prophet, or a paraphrase of a *n.*, a
وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ II. 180. [571] *And that ye shoul*
fast is better for you, i. e. وَصِيَامُكُمْ الخ, and similarl
تَسْمَعُ الخ [2]; whereas that which dispenses with a
enunc. is never a paraphrase of a *n.*, and is not even ever
n., but [only] an epithetic *n.* [3], as أَقَائِمٌ الزَّيْدَانِ and
مَضْرُوبٌ العُمَرَانِ : (2) the *inch.* that has an *enunc.* need
no support; whereas the other must be supported upo
a *neg.* or *interrog.*, as just exemplified, and as in

خَلِيلَيَّ مَا وَافٍ بِعَهْدِيَ أَنْتُمَا * إِذَا لَمْ تَكُونَا لِي عَلَى مَنْ أُقَاطِعُ

[*My two friends, ye are not faithful to my covenant, whe*
ye are not for me against him that I break with (Jsh)] an

أَقَاطِنٌ قَوْمُ سَلْمَى أَمْ نَوَوْا ظَعْنَا

إِنْ يَظْعَنُوا فَعَجِيبٌ عَيْشُ مَنْ قَطَنَا

(Sh) *Will the people of Salmà abide at home, or have the*
proposed journeying? If they journey, wonderful will b
the life of him that abides at home (Jsh). The *qual*
when not supported upon a *neg.* or *interrog.*, is not a
inch., though Akh and the KK allow it to be so, as أَقَائِمٌ
الزَّيْدَانِ [25]: an *ex.* of it is

فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ * إِذَا الدَّاعِي الْمُثَوِّبُ قَالَ يَالَا

[by Zuhair Ibn Mas'ūd aḍDabbī, *For better are we in the estimation of men than ye, when the summoner, who waves his garment* that he may be seen, *says*, *Ho!* such a one, come for me, *orig.* يَا لَفُلَانٍ لِي (J)], خَيْرٌ being an *inch.*, and نَحْنُ an *ag.* supplying the place of the *enunc.*, [not respectively a *prepos. enunc.* and *postpos. inch.*, lest the أَفْعَلُ of superiority be separated from its *reg.* عِنْدَ النَّاسِ مِنْكُمْ by an extraneous (word); but this construction is anomalous, and خَيْرٌ is held by the BB except Akh to be *enunc.* of a suppressed (*inch.*), i. e. نَحْنُ خَيْرٌ, the expressed نَحْنُ being a *corrob.* of the *pron.* of the suppressed *inch.* (latent) in خَيْرٌ; and (in Akh's analysis) the verse contains another anomaly, namely that the أَفْعَلُ of superiority, خَيْرٌ *orig.* أَخْيَرُ, governs an expressed (pronominal) *n.* in the *nom.* otherwise than in the case of أَكْحَلُ (360) (J)]: and

خُبَيْرٌ بَنُو لِهْبٍ فَلَا تَكُ مُلْغِيًا * مَقَالَةَ لِهْبِيٍّ إِذَا الطَّيْرُ مَرَّتِ

[by a man of Ṭayyi, *Skilled* in augury *are the Banù Lihb; so be not thou neglectful of the saying of a Lihbī, when the birds pass* (J)] is [also] pronounced to be an *ex.* thereof, خُبَيْرٌ being an *inch.*, and بَنُو لِهْبٍ an *ag.* supplying

the place of the *enunc.*; [but the BB (except Akh) make it a case of *hyst.-prot.*, خَبِيرٌ, (though *sing.*,) being *enunc.* of the *pl.* بَنُو, because it is on the measure of an *inf. n.*, like نَهِيقٌ *Braying*, and the *inf. n.* is used as *enunc.* of *sing.*, *du.*, or *pl.*, like وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ LXVI. 4 (571) *And the angels thereafter will be helpers* (J)]. The *qual.* must govern in the *nom.* an explicit *ag.* [or *pro.-ag.*] or a detached *pron.* [163], not a latent *pron.*; so that in مَا زَيْدٌ قَائِمٌ وَلَا قَاعِدٌ it is not said that قَاعِدٌ is an *inch.*, and the *pron.* latent in it an *ag.* supplying the place of the *enunc.*, though this is disputed (IA). My saying "governing in the *nom.* a sufficient substitute [for an *enunc.*]" is general enough for that *nom.* to be an explicit *n.*, like قَوْمٌ سَلْمَى in the 2nd verse, or a detached *pron.*, like أَنَا in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the *nom.* must be explicit—and for that *nom.* to be an *ag.*, as in the two verses, ar a *pro-ag.*, as in أَمَضْرُوبٌ الزَّيْدَانِ (Sh). The sentence must become complete by means of the *ag.* [or *pro-ag.*], otherwise the *qual.* is not an *inch.*, as أَقَائِمٌ أَبُوَاهُ زَيْدٌ (IA), which sort of phrase is excluded from "a sufficient substitute [for an *enunc.*]" (Sh); so that زَيْدٌ is a [*postpos.* (IA)] *inch.* قَائِمٌ a *prepos. enunc.*, and أَبُوَاهُ an *ag.* to قَائِمٌ, which can

not be an *inch.*, because the sentence does not become complete by means of أَبْوَاهُ (IA, Sh). The *interrog.* may be a *p.*, as exemplified, or *n.*, as كَيْفَ جَالِسُ العَمْرَانِ *How are the two 'Amrs sitting?*: and the *neg.* may be a *p.*, as exemplified, or *v.*, as لَيْسَ قَائِمٌ الزَّيْدَانِ, where لَيْسَ is a *pret. v.*, قَائِمٌ its *sub.*, [*orig.* an *inch.*,] and الزَّيْدَانِ an *ag.* [to قَائِمٌ] supplying the place of the *pred.* of لَيْسَ, [*orig.* an *enunc.*], [or *n.*, for] you say غَيْرُ قَائِمٍ الزَّيْدَانِ, where غَيْرُ is an *inch.*, قَائِمٍ governed in the *gen.* by prothesis, and الزَّيْدَانِ an *ag.* supplying the place of the *enunc.*, because the meaning is مَا قَائِمٌ الزَّيْدَانِ, so that غَيْرُ قَائِمٍ is treated like مَا قَائِمٌ, as

غَيْرُ لَاهٍ عِدَاكَ فَاطَّرِحِ اللَّهْـــوَ * وَلَا تَغْتَرِرْ بِعَارِضِ سِلْمِ

[*Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce* (J)], غَيْرُ being *inch.*, لَاهٍ *gen.* by prothesis, and عِدَاكَ *ag.* to لَاهٍ supplying the place of the *enunc.* of غَيْرُ, [since the *qual.* لَاهٍ is supported upon the *neg. n.* غَيْرُ, because the sense is مَا لَاهٍ عِدَاكَ, so that غَيْرُ is treated like مَا, the objection that the *qual.* in this verse is not an *inch.*, but a *post. n.*, being met with the reply that it is really an *inch.*, though lite-

rally governed in the *gen.* by the *pre. n.*, as though لَا ن were said, or that, since the *pre.* and *post. ns.* are like one thing, it is as though the *qual.* were the *inch.* (J),] and

غَيْرُ مَأْسُوفٍ عَلَى زَمَنٍ * يَنْقَضِي بِالْهَمِّ وَالْحَزَنِ

[by Abù Nuwās (J),] a verse that IJ boggled in parsing to his son, [*Unregretted is a time that passes in trouble and grief*, which is like the preceding (J),] عَلَى زَمَنٍ being a *prep.* and *gen.* in the position of a *nom.* through مَأْسُوفٍ, as *pro-ag.*, and supplying the place of the *enunc.* of the *inch.* غَيْرُ. When the *qual.* and *ag.* [or *pro-ag.*] are both *sing.*, as أَقَائِمٌ زَيْدٌ, the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.*, [the better analysis, as appears below, because of the absence of *hyst.-prot.*,] or the *qual.* may be a *prepos. enunc.*, and what follows it a *post-pos. inch.*; e. g. أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي XIX. 47. *Art thou forsaking my gods?*, where أَرَاغِبٌ may be an *inch.*, and أَنْتَ an *ag.* supplying the place of the *enunc.*, or may be a *prepos. enunc.*, and أَنْتَ a *post-pos. inch.*; [(for) the verse خَلِيلَيَّ آلخ refutes the assertion of the KK and Z and IH that *hyst.-prot.* is obligatory in XIX. 47., since in the verse it would be impossible, for the *enunc.* of the *du.* cannot be *sing.* (Sh);] and, عَنْ آلِهَتِي

being a *reg.* of رَاغِبٌ, the former [analysis] is more [especially] appropriate, since it does not involve separation of the *op.* and its *reg.* by an extraneous [word], for أَنْتَ as *ag.* to رَاغِبٌ is not extraneous to it, whereas in the second [analysis] أَنْتَ, being an *inch.*, and therefore not governed by the *enunc.* رَاغِبٌ, is extraneous to it. When both are *du.*, as أَقَائِمَانِ الزَّيْدَانِ, or *pl.*, as أَقَائِمُونَ الزَّيْدُونَ, the *qual.* is a *prepos. enunc.*, and what follows it an *inch.*, according to the ordinary *dial.*; but in the *dial.* of أَكَلُونِي الْبَرَاغِيثُ [21] the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.* They may, however, disagree in number: this [construction] is of two kinds; (1) disallowed, as أَقَائِمَانِ زَيْدٌ and أَقَائِمُونَ زَيْدٌ, which composition is [obviously] wrong; and (2) allowable, as أَقَائِمٌ الزَّيْدَانِ and أَقَائِمٌ الزَّيْدُونَ, in which case the *qual.* must be an *inch.*, and what follows it an *ag.* supplying the place of the *enunc.* (IA). The *nom.* in أَفِي اللّٰهِ شَكٌّ XIV. 11. *Is there concerning God any doubt?* and مَا فِي الدَّارِ زَيْدٌ *Not in the house is Zaid* may be an *inch.* or an *ag.* [498], the latter being preferable, because the *o f.* is absence of *hyst.-prot.*: and like it are (a) the two غَرْفٌ

[in لٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ XXXIX
21. *But they which have feared their Lord shall hav*
pavilions above which shall be pavilions (DM)], becaus
the 1st *adv.* is supported upon what is predicated of, [i.
لٰكِنِ الخ, since الَّذِينَ is an *inch.* and لَهُمْ غُرَفٌ an *enun*
(DM),] and the 2nd upon the qualified, the 1st غُرَفٌ bein
qualified by what follows it; (b) the *n.* following th
qual. in زَيْدٌ قَائِمٌ أَبُوهُ and أَقَائِمٌ زَيْدٌ, because of what w
have mentioned, [that the *o. f.* is absence of *hyst.-pro*
(DM),] and because, when the أَبٌ is an *ag.*, the *enun*
of زَيْدٌ is a single term [26], the *o. f.* of *enunc.*; and (
ظُلُمَاتٌ in ظُلُمَاتٌ فِيهِ صَيِّبٍ مِنَ السَّمَاءِ أَوْ II. 18., [(whic
is like the 2nd غُرَفٌ,) *Or like* the similitude of me
caught in *a rain-storm from heaven, wherein are dark*
nesses (B),] the *ep.* being *orig.* a single term: an
if you say أَقَائِمٌ أَنْتَ, the case is similar, according t
the BB; and the doctrine of the KK, with whom I
agrees, that this [*pron.* (DM)] must be an *inch.* is conclu
sively falsified by XIX. 47. and خَلِيلَيَّ الخ, the sayin
that the *pron.* is an *inch.*, as Z asserts [and IA allows
in the text, leading [in the text] to separation of the *o*
from the *reg.* by an extraneous [word], and in the vers
to making the *sing.* the *enunc.* of the *du.* And أَخُوهُ i

زَيْدٌ ضُرِبَ فِي الدَّارِ أَخُوهُ may be an *ag.* by means of the *adv.*, the latter being supported upon the *s. s.*, namely the *pron.* of *Zaid* assumed to be in ضُرِبَ, [*Zaid was beaten, his brother being in the house* (DM),] or *pro-ag.* of ضُرِبَ assumed to be void of the *pron.*, [*Zaid's brother was beaten in the house* (DM),] or an *inch.* whose *enunc.* is the *adv.*, the *prop.* being a *d. s.*, [which (construction) reverts in sense to the 1st (DM):] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal *prop.* is void of the و, and declare the quality of *ag.* to be necessary in جَاءَ زَيْدٌ عَلَيْهِ جُبَّةٌ [80]; but it is not as they assert: and the three modes are [allowable (DM)] in وَكَأَيِّنْ مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ III. 140., [رِبِّيُّونَ being *pro-ag.* (? *ag.*) of the *adv.* occurring as a *d. s.* to the *pro-ag.* of قُتِلَ, read with the single ت, the *pron.* of نَبِيٌّ (DM), the sense being كَائِنًا مَعَهُ الخ (K), or *pro-ag.* of قُتِلَ, or an *inch.* whose *enunc.* is the *adv.*, the *prop.* being a *d. s.*, *And how many a Prophet hath been slain, with him being many devout men!* or *And how many a Prophet have many devout men been slain with!* (DM)]. The 1st of the two *ns.* must be the *inch.*, [and the 2nd the *enunc.*,] (1) when both are *det.*, whether equal in degree [of determinateness (DM)], as اللهُ رَبُّنَا, [what is *pre.* to the *pron.* being graded with

the proper name (262) (DM),] or unequal, as زَيْدٌ الفَاضِلُ
and الفَاضِلُ زَيْدٌ : this [30] is the ordinary [doctrine];
but the truth is that the *inch.* is (a), [if both be
alike known or unknown (DM),] [the] *more det.*, like
زَيْدٌ in the *ex.*, [whether it be first or last, and, if one be
not more *det.*, the *first* (DM),] or (b), [if they differ as
to being known and unknown (DM),] the one *known* to
the person addressed, [whether it be first or last, more
det. or not (DM),] as if he say *Who is the stander?*, and
you then say زَيْدٌ القَائِمُ *The stander is Zaid*, but (c), if he
know them both, though not the relation [of one to the
other], the *first*: (2) when both are *indet.*, suitable for
being made the *inch.* [25], as أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي
[28]: (3) when they differ as to determinateness and inde-
terminateness, and the 1st is the *det.*, like زَيْدٌ قَائِمٌ : but
if the first be the *indet.*, then, if it have not a permissive
it is an *enunc.* by common consent, as خَزٌّ ثَوْبُكَ *The*
garment is silk; and if it have a permissive, it is st
so, according to the majority, while Ṡ holds it to b
the *inch.*, as خَيْرٌ مِنْكَ زَيْدٌ *Zaid is a better than th*
or *A better than thou is Zaid*, and in my opinion eith
mode is allowable, the latter on the evidence of th
saying بِحَسْبِكَ زَيْدٌ [above], the ب not being prefix
to the *enunc.* in affirmation, [(and) حَسْبُ being (*indet*

i. q. مُحْسِب, since you say هٰذَا رَجُلٌ حَسْبُكَ *This is a man sufficing thee*, where it (K, B on III. 167.) does not import determinateness through being *pre.* (B), (but) is an *ep.* of the *indet.*, because its prothesis is not real, since it is in the sense of the *act. part.* (111) (K),] and the former on that of the saying مَا جَاءَتْ حَاجَتُكَ [448] with the *nom.*, *What has thy want become?*, *orig.* مَا حَاجَتُكَ, [مَا being *indet.* (180), a *prepos. enunc.* (DM),] so that the annulling [*v.*] is introduced after the *det.* is assumed to be an *inch.*, otherwise it would not be introduced, since an *interrog.* is not governed by what precedes it, [for, if مَا were an *inch.*, the annuller would be prefixed to it, so that the *interrog.* would be governed by what preceded it (DM),] whereas with the *acc.* the *o. f.* is مَا هِيَ حَاجَتُكَ, *i. q.* أَيُّ حَاجَةٍ هِيَ الخ, [مَا being a 1st *inch.*, هِيَ a 2nd, and حَاجَتُكَ *enunc.* of the 2nd (DM),] then, the annuller being prefixed to the *pron.*, the latter becomes latent in it, [so that مَا is an *inch.*, the *sub.* of جَاءَتْ a latent (*pron.*), حَاجَتُكَ a *pred.*, and the *prop.* the *enunc.* of مَا (DM)]. The last, however, must be the *inch.* in أَبُو حَنِيفَةَ أَبُو يُوسُفَ and بَنُونَا الخ [28] from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the *n.* is inchoation; but that which

governs the *nom.* otherwise than in the case of inchoa-
tion or the *acc.* or *gen.* sometimes invades the *inch.*, so
that it becomes non-inchoative: *e. g.* عبد الله منطلق
becomes رايت عبد الله منطلقا by prefixion of رايت or
كان عبد الله منطلقا or مررت بعبد الله منطلقا (S). [Thus]
the *ops.* كان &c. rob the *inch.* and *enunc.* of stability
upon the *nom.* (M). The annullers of inchoation are
(1) *vs.*, i. e. كان and its sisters [447], the *vs.* of *app.* [459]
and ظن and its sisters [440], (2) *ps.*, i. e. ما and its
sisters [38, 107], the generic *neg.* لا [36, 99], and ان
and its sisters [33, 97, 516] (IA). The *inch.* resemble
the *ag.* [19] in being a subject of attribution; and th
enunc. resembles it in being a second constituent of th
prop. (M), [for] the *v.* cannot dispense with the *n.* [432]
like as the first *n.* cannot dispense with the other i
inchoation (S).

§ 25. The *inch.* is (1) *det.*, which is the gener
rule, (2) *indet.* (M, IA, Sh), either qualified or unqu
lified (M), but only [on condition that (the predic
tion made of) it import a material sense, which is re
lised (IA)] in particular cases extended by some moder
to upwards of 30 (IA, Sh), said to be [all] reducib
to generality or particularity of the *indet.* (Sh). Tho
not here mentioned are either referable to what
mentioned, or not correct. [Of] these cases (IA), [i.

of] the permissives of inchoation by means of the *indet.* (ML), instances of particularity (Sh) are (1) the *indet.*'s being (*a*) qualified (IA, Sh, ML), (a) literally (IA, ML), [i. e.] by an *ep.* mentioned (Sh), as وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ II. 220. *And assuredly a believing servant* of God *is better than a polytheist* (ML, Sh), رَجُلٌ مِنَ الْكِرَامِ عِنْدَنَا *A man of the nobles is with us* (IA), and ضَعِيفٌ عَاذَ بِقَرْمَلَةٍ *A feeble* man *takes refuge in a weak thornless tree of the kind termed* قَرْمَلٌ, *orig.* رَجُلٌ ضَعِيفٌ, the *inch.* being really the suppressed [*indet.*], which is qualified; but every *ep.* does not produce material sense, so that رَجُلٌ مِنَ النَّاسِ جَاءَنِى is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i. e.] by an *ep.* supplied (Sh), as اَلسَّمْنُ الخ [27], i. e. مَنَوَانِ مِنْهُ (Sh, ML), شَرٌّ اَهَرَّ الخ [below] *An evil, (being what an evil!,) made &c.*, or *A (great) evil*, i. e. (IA, ML) شَرٌّ اى شَرٍّ (ML) [or] شَرٌّ عَظِيمٌ (IA), and

قَدَرٌ اَحَلَّكَ ذَا الْمَجَازِ وَقَدْ اَرَى * وَاَبِى مَا لَكَ ذُو الْمَجَازِ بِدَارِ

i. e. قَدَرٌ لَا يُغَالَبُ, [*A decree (that is not to be contested) has made thee to sojourn at Dhu-lMajāz; and indeed I think, by my fathers* (130), *Dhu-lMajāz is not a home*

for thee (DM, Jsh)]; (c) logically (ML), being a *dim.* (IA, Sh), as رُجَيْلٌ جَاءَنِي, i. q. رَجُلٌ صَغِيرٌ (Sh, ML) [or] حَقِيرٌ (IA), *A small*, or *contemptible, man came to me*, because the *dim.* formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as مَا أَحْسَنَ زَيْدًا [180, 478] (IA, ML), i. q. شَيْءٌ عَظِيمٌ أَحْسَنَ زَيْدًا, though in these two sorts there is no supplied *ep.*, so that they might be of the 2nd kind (ML); or (*b*) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *A believing* man *is better than an unbelieving* (IA), though the correct is what I have explained (ML), that the *inch.* is suppressed, and the permissive the qualification mentioned (DM): (2) its having a *reg.* [dependent upon it (Sh)] or being *pre.* (IA, Sh), [i. e.] its governing the *nom.*, as قَائِمٌ الزَّيْدَانِ according to him that allows it [1, 24], or the *acc.* (ML), as أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ [words of the Prophet (Sh)] *An enjoining of right is an alms, and a prohibiting from wrong is an alms* and أَفْضَلُ مِنْكَ جَاءَنِي *A more excellent than thou came to me* (Sh, ML), the *adv.* being in the place of an *acc.* through the *inf. n.* and *qual.*, or the *gen.* (ML), as خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللّٰهُ عَلَى الْعِبَادِ [words of the Prophet (Sh)] *Five prayers hath God prescribed unto men* (Sh, ML), provided that the *post. n.* be

indet., as exemplified, or *det.* when the *pre. n.* is such as does not become *det.* through prothesis, like مِثْلُكَ لَا يَبْخَلُ *The like of*, i. e. *One like, thee is not niggardly* [114], the *pre. n.* in other cases being *det.*, not *indet.* (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [كُلٌّ and] the *cond.* and *interrog. ns.* (ML), as كُلٌّ لَهُ قَانِتُونَ XXX. 25. *All are continually obedient unto Him* and مَنْ يَقُمْ أَقُمْ مَعَهُ *Whoever stands, I shall stand with him* (Sh); (b) through something else (ML), being preceded by a *neg.* (IA, Sh) or *interrog.* (IA), as مَا رَجُلٌ فِي الدَّارِ *Not a man is in the house* (Sh, ML), هَلْ رَجُلٌ فِي الدَّارِ *Is any man in &c.?*, and أَإِلٰهٌ مَعَ اللّٰهِ XXVII. 61. *What! is any god* fellow *with God?*: [and permissives not mentioned in Sh are] (4) syndesis, provided that the coupled or *ant.* be such as might be an *inch.* [if it stood alone (DM), (which includes the cases of) (a) the *indet.*'s being coupled to a *det.*, as زَيْدٌ وَرَجُلٌ قَائِمَانِ *Zaid and a man are standing*, or to (a *n.* qualified by) an *ep.* (IA)], as قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *A kind saying and forgiveness are better than an alms that injury follows*, [(and) as تَمِيمِيٌّ وَرَجُلٌ فِي الدَّارِ *A Tamīmī and a man are in the house* (IA),] and [(b) a qualified *n.'s* being coupled to it

(IA),] as طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ meaning أَمْثَلُ مِنْ غَيْرِهِمَا [29] *Obedience and a right saying* (*are more exemplary than aught else*); IM omits the proviso, citing

عِنْدِى اصْطِبَارٌ وَشَكْوَى عِنْدَ قَاتِلَتِى
فَهَلْ بِأَعْجَبَ مِنْ هٰذَا امْرُؤٌ سَمِعَا

but this is not an *ex.* of the case, since the و may be for the *d. s.*, which [و of the *d. s.* (DM)] is a permissive and, even if the syndesis be preserved, a supplied *ep* عَظِيمَةٌ required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive because the coupled in the verse is the *prop.*, not the *indet.* (ML), *I have patience, while,* or *but, she that kill me has (great) complaining: then has any man heard of a more marvellous* matter *than this?* (Jsh): (5) the *enunc.'* being an *adv.* or [*prep.* and (IA)] *gen.*, [or, as IM says *prop.*, as وَلَدَيْنَا مَزِيدٌ L. 34. *And We have an additiona store,* لِكُلِّ أَجَلٍ كِتَابٌ XIII. 88. *For every period is an ordinance,* and قَصَدَكَ غُلَامُهُ رَجُلٌ (*Such that*) *his young man repaired to thee was a man* (ML)], provided that the *enunc.* be [particular (ML), which means that what the *adv.* is *pre.* to, or the *gen.*, or the subject in the *prop.* should be such as might be an *inch.*, like the *det.* نَا in لَدَيْنَا, the general كُلِّ أَجَلٍ, and the *det.* غُلَامُهُ (DM)

so that فِى دَارٍ رَجُلٌ is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML)] *prepos.* (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an *ep.*, [the *indet.* having more need of the *ep.* than of the *enunc.* (DM)]; [thus in the last verse] the *enunc.* is a particular *adv.* [عِنْدَ قَاتِلَتِى], and this is by itself a permissive, its precedence not being necessary, because particularity [of the *indet.*] is attained through the supplied *ep.*, [so that the *indet.* needs no (other) *ep.* (DM),] and therefore the *adv.* may be *postpos.*, as in وَأَجَلٌ مُسَمًّى عِنْدَهُ VI. 2. *And a named period hath He* [28]: (6) the *indet.*'s being intended to denote the possessor of the essential nature considered abstractedly, as رَجُلٌ خَيْرٌ مِنِ امْرَأَةٍ *A man is better than a woman*: (7) its being in the sense of the *v.*, which includes (a) its being meant to denote wonder, as عَجَبٌ لِزَيْدٍ, [i. e. أَتَعَجَّبُ مِنْ زَيْدٍ *I wonder at Zaid!* (DM),] or invocation [28], as سَلَامٌ عَلَى آلِ يَاسِينَ XXXVII. 130. *Peace be upon the family of Yā-Sīn!*, [i. e. أَدْعُو لَهُمْ *I invoke a blessing for them* (DM),] and وَيْلٌ لِلْمُطَفِّفِينَ LXXXIII. 1. *Woe unto them that give short measure!*, [i. e. أَدْعُو عَلَيْهِمْ *I invoke a curse upon them* (DM),] and (b) قَائِمٌ الزَّيْدَانِ,

so that مَا قَائِمٌ الزَّيْدَانِ contains two permissives, [or rather three, the *neg.* and the two in قَائِمٌ الخ, i. e. government (of the *nom.*) and verbal sense (DM),] the majority [of the BB] disallowing قَائِمٌ الخ not because it contains no permissive, but either for want of the condition of government [346], i. e. support, or, more obviously, for want of the condition requisite for the *ag.* to be a sufficient substitute for the *enunc.* [24], i. e. precedence of a *neg.* or *interrog.*: (8) that the appertaining of that *enunc.* to the *indet.* should be an infringement of the usual course [of nature], as شَجَرَةٌ سَجَدَتْ *A tree bowed down* and بَقَرَةٌ تَكَلَّمَتْ *A cow spoke*, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to رَجُلٌ مَاتَ: (9) occurrence of the *indet.* after إِذَا denoting unexpectedness, as خَرَجْتُ فَإِذَا أَسَدٌ بِالْبَابِ *I went forth, and, lo, a lion was at the door!*, since the ordinary course [of nature] does not *necessitate* your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial *prop.* (ML),] after the و of the *d. s.*, as

سَرَيْنَا وَنَجْمٌ قَدْ أَضَاءَ فَمُذْ بَدَا * مُحَيَّاكِ أَخْفَى ضَوْؤُهُ كُلَّ شَارِقِ

(IA, ML) *We journeyed by night, a star having given light; but after thy face appeared, its lustre hid* the light of *every shining* star (J), or not after the و, as

اَلذِّئْبُ يَطْرُقُهَا فِى الدَّهْرِ وَاحِدَةً * وَكُلَّ يَوْمٍ تَرَانِى مُدْيَةٌ بِيَدِى

(ML) *The wolf comes by night to them* (the sheep) *in the period of life one (single time); but every day they see me, a big knife in my hand* (DM, Jsh). Other permissives mentioned are the *indet.*'s being (IA, ML) (11) circumscribed, as اِنَّمَا فِى الدَّارِ رَجُلٌ *Only a man is in the house* (ML), [or] in the sense of the circumscribed, as شَرٌّ أَهَرَّ ذَا نَابٍ, in full مَا أَهَرَّ ذَا نَابٍ اِلَّا شَرٌّ, (*Not* aught *but*) *an evil has made a possessor of a canine tooth to whine* (IA), (12) distributive, as

فَاَقْبَلْتُ زَحْفًا عَلَى الرُّكْبَتَيْنِ * فَثَوْبٌ نَسِيتُ وَثَوْبٌ اَجُرّ

[by Imra alKais, *And I approached crawling upon the two knees*, from fear of being tracked to her abode; *and* when I come forth, I walk boldly, *a garment have I forgotten* at her dwelling, *and a garment I trail* on the ground (J)], (13) after the ف of the *apod.*, as اِنْ ذَهَبَ عِيرٌ فَعِيرٌ فِى الرِّبَاطِ *If an ass be gone away, an ass is* fast *in the tether* (IA, ML), (14) after لَوْلَا, as

لَوْلَا اصْطِبَارٌ لَاَوْدَى كُلُّ ذِى مِقَةٍ * لَمَّا اسْتَقَلَّتْ مَطَايَاهُنَّ لِلظَّعْنِ

(IA) *Had there not been patience, every lover would have*

perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the *indet.* is correct without إنّما, [a reflection upon the *ex.*, however, not upon the rule, the author's objection being non-apparent in إنّما قائم رجل *Only a man is standing* (DM),] in the 2nd the two *vs.* may be *eps.*, the *enunc.* being suppressed, i. e. *and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail*, or *enuncs.* two supplied *eps.* being there, *and a garment (of mine) have I forgotten, and a garment (of mine) I trail*, in the 3rd the sense is فعير آخر *another ass*, the *ep.* being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied *ep.* (DM); (15) a reply, as رجل, i. e. رجل عندى, said in reply to "Who is with thee?," (16) [intended to be (J)] vague, as

أيا هند لا تنكحى بوهة * عليه عقيقته احسبا
مرسّعة بين أرساغه * به عسم يبتغى أرنبا

by Imra alKais, [*O Hind, wed thou not a dolt, upon whom* (so dirty is he) *is* still *the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks* the ankle-bone of *the hare* as a charm against the evil eye and sorcery, a

مرسعة being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the *intention* of making (it) vague is held to be the permissive (J),] (17) subjoined to the ل of inception, as لَرَجُلٌ قَائِمٌ *Assuredly a man is standing*, (18) after the enunciatory كَمْ, as كَمْ عَمَّةٌ الخ [224] (IA), كَمْ being enunciatory, in the position of an *acc.* as an *adv.*, its *sp.* in the *gen.* being suppressed, i. e. كَمْ وَقْتٍ, and عَمَّةٌ in the *nom.* being an *inch.*, which has, however, another permissive, its being qualified by لَكَ (J).

§ 26. The *enunc.* is (1) a single term [24], either [*prim.*, and then, according to the KK (and Z) and IM, absolutely (IA)] void of the *pron.* [relating to the *inch.*] (M, IA), as زَيْدٌ غُلَامُكَ *Zaid is thy young man* (M), though Ks and many others hold that it does assume the *pron.*, زَيْدٌ أَخُوكَ being in full, according to them, زَيْدٌ أَخُوكَ هُوَ, while the BB say that it assumes the *pron.* when it implies the sense of the *deriv.*, as زَيْدٌ أَسَدٌ *Zaid is a lion*, i. e. شُجَاعٌ *brave*, but not otherwise, as [before] exemplified (IA); or [*deriv.*, and then (IA)] assuming the *pron.* (M, IA), as عَمْرٌو مُنْطَلِقٌ *'Amr is departing* (M), when not governing an explicit *n.* in the *nom.*, and when

following the course of the *v.*, like the *act.* and *pass*
parts., [the intensive paradigms (C),] the assimilate *ep.*
and the أَفْعَلُ of superiority, as زَيْدٌ مُنْطَلِقٌ, i. e. هُوَ, bu
not when not following the course of the *v.*, like th
instrumental *ns.*, as هٰذَا مِفْتَاحٌ *This is a key*, where ther
is no *pron.*, and likewise *ns.* on the mould of مَفْعَلٌ denot
ing time and place, as هٰذَا مَرْمَى زَيْدٍ *This is Zaid's plac*
or *time, of shooting*, where there is no *pron.*, nor whe
following the course of the *v.*, but making an explicit *n*
nom., as زَيْدٌ قَائِمٌ غُلَامَاهُ *Zaid, his two young men are stand*
ing, where قَائِمٌ makes غُلَامَاهُ *nom.*, and therefore does no
assume a *pron.* (IA); the *deriv.* [*enunc.*] when not goverr
ing an explicit *n.* in the *nom.*, [and when following th
course of the *v.*,] governs the *pron.* of the *inch.* in th
nom., because the *deriv.* is like the *v.* in meaning, ar
therefore must have an *ag.* [or *pro-ag.*], either explicit, a
زَيْدٌ ضَارِبٌ غُلَامُهُ *Zaid's young man is striking*, or pron
minal, as زَيْدٌ مُنْطَلِقٌ, in full مُنْطَلِقٌ هُوَ (C); when th
[*deriv.* (IA)] *enunc.* falls to the person [or thing] th
[the attribute denoted by] it belongs to, the *pron.*
[necessarily (C)] *latent* [in it, as زَيْدٌ قَائِمٌ, S (howeve
allowing هُوَ in زَيْدٌ قَائِمٌ هُوَ to be either a *corrob.* of th
latent *pron.* or an *ag.* to قَائِمٌ (IA)]; but when it falls
a person [or thing] other than that which [the attribu

denoted by] it belongs to [and whose *pron.* it governs in the *nom.* (C)], the *pron.* must be *expressed*, according to the BB, whether ambiguity be [otherwise] precluded, as (IA, C) زَيْدٌ هِنْدًا ضَارِبُهَا هُوَ *Zaid is beating Hind* (IA) [and] هِنْدٌ زَيْدًا ضَارِبَتُهُ هِيَ *Hind is beating Zaid* (C), or not precluded [without the *pron.* (IA)], as زَيْدٌ عَمْرٌو ضَارِبُهُ هُوَ *Zaid is beating 'Amr*, [زَيْدٌ being an *inch.*, عَمْرٌو a 2nd *inch.*, ضَارِبُهُ *enunc.* of عَمْرٌو, the ه relating to him, and هُوَ an *ag.* relating to *Zaid*, which must be expressed, lest *'Amr* be imagined to be the *ag.* of the beating (C),] while, according to the KK, the *pron.* [may be either expressed or latent, if ambiguity be precluded, as in زَيْدٌ هِنْدًا الخ, so that هُوَ may be expressed or not, at will, and (IA)] must be expressed [only (C)] when ambiguity is apprehended [(without it), as in زَيْدٌ عَمْرٌو الخ, where without the *pron.* the *ag.* of the beating might be either *Zaid* or *'Amr*, whereas with the *pron.* *Zaid* must be the *ag.* (IA)]; and the saying of the poet

قَوْمِي ذُرَى الْمَجْدِ بَانُوهَا وَقَدْ عَلِمَتْ
بِصِدْقِ ذٰلِكَ عَدْنَانٌ وَقَحْطَانُ

[*My people are the builders of the pinnacles of glory: by* God, *'Adnān and Ḳaḥṭān have known the truth of that* (J), in full بَانُوهَا هُمْ (IA),] is an *ex.* (IA, C) of the KK's doctrine

(IA) that shows them to be right, [قَوْمِى being an *inch.*, ذُرَى a 2nd *inch.*, forming with its *enunc.* بَانُوهَا a *prop.* in the position of a *nom.* as *enunc.* of the 1st *inch.*, and the *cop.* هُمْ suppressed (J),] since he does not say بَانُوهَا هُمْ (C), there being no fear of ambiguity, as the *pinnacles* are known to be built, not builders; the BB, however, hold ذُرَى to be the *reg.* of a suppressed *qual.* indicated by the one mentioned, i. e. قَوْمِى بَانُونَ ذُرَى الخ, the بَانُونَ, though [denoting] past [time] and anarthrous [345], governing [the *acc.*], because it is meant to express *continuance*, so that it may govern as well as what is meant to denote the present or future, *My people* (*have been building*) *the pinnacles of glory*, *have been the builders thereof* (J): (2) a *prop.* (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the *inch.* may not have an annuller, like كَانَ and إِنَّ and their sisters, prefixed to it, unless its *pred.* be enunciatory (DM),] so that there is a dispute as to زَيْدٌ اضْرِبْهُ [144] and زَيْدٌ كَيْفَ هُوَ *Zaid, beat thou him* and *how is he?*, some saying that [كَيْفَ هُوَ (DM) or] the [other] *prop.* after the *inch.* is in the place of a *nom.* as an *enunc.*, which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an *acc.* through an understood *saying*, [i. e. أَقُولُ فِيهِ اضْرِبْهُ (DM),] which is the *enunc.* : the major [1] *prop.* is *biform*, i. e. nominal

in the former and verbal in the latter part, as زَيْدٌ يَقُومُ أَبُوهُ, or *uniform*, [i. e. nominal in both parts (DM),] as زَيْدٌ أَبُوهُ قَائِمٌ (ML) : the [enunciative] *prop.* is (a) verbal, as زَيْدٌ ذَهَبَ أَخُوهُ *Zaid's brother went away*; (b) nominal as عَمْرٌو أَبُوهُ مُنْطَلِقٌ *'Amr's father is departing*; (c) *cond.*, as بَكْرٌ إِنْ تُعْطِهِ يَشْكُرْكَ *Bakr, if thou give unto him, will thank thee*, [the *cond. prop.* being added by Z and others (ML), thus making *four* divisions of the *prop.* (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, خَالِدٌ فِي الدَّارِ (M); Z's *ex.* of the adverbial [1] *prop.*, فِي الدَّارِ in زَيْدٌ فِي الدَّارِ, supposes the supplied اِسْتَقَرَّ to be not a *n.*, but a *v.* [27], suppressed alone, the *pron.* being transported to the *adv.* after being governed by it (ML); for in زَيْدٌ اِسْتَقَرَّ فِي الدَّارِ there is a latent *pron.* in اِسْتَقَرَّ governed by it; and, when the *v.* is suppressed, the *pron.*, becoming devoid of *op.*, is then governed by the *adv.*, and consequently is transported to it, and becomes latent in it, because the *pron.* is attached only to its *op.* (DM): (3) an *adv.* or [*prep.* and] *gen.*, as زَيْدٌ عِنْدَكَ and زَيْدٌ فِي الدَّارِ, dependent upon a word necessarily suppressed, according to some an *act. part.*, in full زَيْدٌ كَائِنٌ الخ or مُسْتَقِرٌّ, in which case the *enunc.* belongs to the class of the single term, but according to the majority of the BB

a *v.*, in full زيد استقر الخ or يستقر, in which case the *enunc.* belongs to the class of the *prop.*, and according to some, among them IM, either one or the other, while Abù Bakr Ibn AsSarrāj wrongly holds that the *adv.* or [*prep.* and] *gen.* is a distinct class: the suppressed [word] is anomalously expressed in

لَكَ ٱلعِزُّ إِنْ مَوْلَاكَ عَزَّ وَإِنْ يَهُنْ
فَأَنْتَ لَدَى بُحْبُوحَةِ ٱلهُونِ كَائِنُ

(IA) *Thine will be might if thine ally be mighty; and if he be mean, thou wilt be at the centre of meanness*, while IJ declares that it *may* be expressed, because it is original (J): the *adv.* assumes a *pron.* transported to it from the suppressed اسْتِقْرَار, which [*pron.*] therefore is corroborated in

فَإِنْ يَكُ جُثْمَانِي بِأَرْضٍ سِوَاكُمُ * فَإِنَّ فُؤَادِي عِنْدَكُمْ أَجْمَعُ

[498], by Kuthayyir [or Jamīl, *For if my body be in a land other than* the land of *you, still verily my heart shall be beside thee ever all of it* (Jsh)], whether the *adv.* precede or follow the *inch.*, so that in

أَلَا يَا نَخْلَةً مِنْ ذَاتِ عِرْقٍ * عَلَيْكِ وَرَحْمَةُ ٱللّٰهِ ٱلسَّلَامُ

[by AlAḥwaṣ, *Now O palm-tree*, i.e. *woman, from Dhāt 'Irḳ, peace, upon thee be it and the mercy of God!* (Jsh),] the coupling may be to the *pron.* of سَلَام latent in عَلَيْكِ,

like مررت برجلٍ سواءٌ والعدمُ [158], whereas according to the assertion that the *adv.* does not assume a *pron.*, absolutely or with precedence, the verse must be a case of precedence of the coupled before the *ant.* [539], *upon thee be peace and the mercy of God!* (BS): the *adv.* of place is *enunc.* to a concrete *n.*, as زيدٌ عندكَ, or abstract *n.*, as القتالُ عندكَ (IA); the [adverbial (IA)] *n.* of time [in the *acc.* or governed in the *gen.* by فى (IA), though *enunc.* to an abstract *n.* (IA, Sh), as القتالُ يومَ الجمعةِ or فى يومِ الجمعةِ (IA),] is not *enunc.* to a concrete *n.*, as (IA, Sh, BS) زيدٌ اليومَ (IA, Sh) [or] زيدٌ فى يومٍ, because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive *ep.* (BS), [or] when [otherwise] affording a material sense, as الهلالُ الليلةَ *The new moon will be to-night*, الرطبُ شهرى ربيعٍ *Fresh, ripe dates are in the two months of Rabī'*, and نحنُ فى يومٍ طيّبٍ *We are in a pleasant day* and فى شهرٍ كذا *in such a month*, though most of the BB hold the prohibition to be absolute (IA), الليلةَ الهلالُ (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) طلوعُ الهلالِ (IA) [or] رؤيةُ الهلالِ, [*rising* or] *seeing* being an accident, not a substance

(Sh), وُجُودُ الرَّطْبِ (IA), and similarly the *prov.* اليوم خمر وغدا امر, i. e. شُرْبُ خَمْرٍ and حُدُوثُ أَمْرٍ, *To-day is (drinking of) wine; and to-morrow will be (betiding of) business* (Sh).

§ 27. The enunciative *prop.*, [when not itself logi cally the *inch.* (IA),] must contain (M, IA, ML) a men tion relating to the *inch.* (M), [i. e.] a *cop.* (IA, ML connecting it with the *inch.* (IA), فِى الدَّارِ meaning مستقر فيها [26] (M): hence the sayings that لَاكرمتك in لا زيد لاكرمتك is the *enunc.*, and that لَأَمْلَأَنَّ in لحق والحق اقول لأملأن XXXVIII. 85. is the *enunc.* of the 1 الحق, are refuted, [because there is no *cop.* (DM),] th *enunc.* being in both cases suppressed, i. e. لا زيد موجود [29] and فالحق قسمى, as in لَعَمْرُكَ لَأَفْعَلَنَّ [29] (ML اقول meaning اقولة (K), the *pron.* being suppressed (B like كلمة لم اصنع [1], *Then the truth (is Mine oath)—a the truth, I say (it)—I will surely fill* (K, B). The *c* is (1) a *pron.* (IA, ML) relating to the *inch.* (IA): th being the *o. f.*, serves as a *cop.* when mentioned, as ضربته, and when suppressed, [the *rel.* being sometim known, so that it need not be mentioned (M),] in the *no*

as XX. 66. [171], i.e. لَهُمَا سَاحِرَانِ, *Verily these two* [16, 171], or *Verily (the case is* this,) *these two* [166], or *Yea, these two* [527,556], *assuredly (they are) &c.*, or *acc.*, as كُلَّهُ لَمْ أَصْنَعِ [1], or *gen.*, as السَّمْنُ مَنَوَانِ بِدِرْهَمٍ *Clarified butter is two manà weight for a dirham*, i.e. مَنَوَانِ مِنْهُ [25], the saying of a woman [in the presence of the Prophet (DM)] زَوْجِي الْمَسُّ مَسُّ أَرْنَبٍ وَالرِّيحُ رِيحُ زَرْنَبٍ, [i.e. الْمَسُّ مِنْهُ, *My husband, the feel (of him) is a feel of a hare* in softness; *and the odour is an odour of saffron* (DM),] unless أَلْ acts for the *pron.*, *his feel*, and وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ XLII. 41. [*And assuredly he that hath suffered patiently* under wrong, *and forgiven, verily that (from him) is from the* Divine *ordering of affairs* (K, B)], i.e. إِنَّ ذٰلِكَ مِنْهُ: in three instances, however, the *pron.* does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the *enunc.* (DM)] by some [*con.*] other than the و, as زَيْدٌ قَامَ عَمْرٌو فَهُوَ or ثُمَّ هُوَ, whereas with وَهُوَ the *ex.* is allowable (DM)]; (b) when the *op.* is repeated [with the *con.* و (DM)], as زَيْدٌ قَامَ عَمْرٌو وَقَامَ هُوَ; (c) when the *pron.* is a *subst.*, as حُسْنٌ الْجَارِيَةُ الْجَارِيَةُ أَعْجَبَتْنِي هُوَ, where هُوَ, being a *subst.* of implication [150] for the latent *pron.* relating to the

young woman, is constructively as though it belonged to another *prop.* (ML), because with the *subst.* the *op.* is meant to be understood as repeated [152] (DM): (2) a *dem.* [to the *inch.* (IA)], as [in the reading (IA)] وَلِبَاسُ التَّقْوَى ذٰلِكَ خَيْرٌ VII. 25. *And the vesture of piety, that is better*: (3) *lit.* repetition of the *inch.*, generally in importing [awe and (ML)] solemnity, as الْحَاقَّةُ مَا الْحَاقَّةُ LXIX. 1. 2. (IA, ML), *orig.* مَا هِيَ, *The certain* hour, *what is the certain* hour? (K, B), الْقَارِعَةُ مَا الْقَارِعَةُ CI. 1. *The catastrophe, what is the catastrophe?* (IA), LVI. 26. [160], and لَا أَرَى الْمَوْتَ الخ [160] (ML), but sometimes in other cases, as زَيْدٌ مَا زَيْدٌ (IA): (4) logical repetition of it, as زَيْدٌ جَاءَنِي أَبُو عَبْدِ اللّٰهِ, when *Abù 'Abd Allāh* is a surname for him; this is allowed [only (DM)] by Abu-lḤasan (ML): (5) a generality [in the *prop.* (DM)] such as includes the *inch.*, as زَيْدٌ نِعْمَ الرَّجُلُ (IA, ML), أَلْ in the *ag.* of نِعْمَ being generic [469] (DM), and

أَلَا لَيْتَ شِعْرِي هَلْ إِلَى أُمِّ جَحْدَرٍ
سَبِيلٌ فَأَمَّا الصَّبْرُ عَنْهَا فَلَا صَبْرَا

by ArRammāḥ Ibn Abrad, *Now would that I knew whether there be a way to Umm Jaḥdar! for as for patience at separation from her, there is no patience* (Jsh)]: but

in that case زَيْدٌ مَاتَ النَّاسُ and خَالِدٌ لَا رَجُلَ فِى الدَّارِ must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the *ex.* the *cop.* is logical repetition of the *inch.*, as allowed by Abu -lḤasan, اَلْ denoting knowledge, not the genus, and in the verse is *lit.* repetition of the *inch.*, generality not being intended in it, since what is meant is that he has no patience at separation from *her*, not that he has no patience at separation from *anything*: (6) coupling by means of the illative ف a *prop.* having a *pron.* to a *prop.* void thereof, or the converse, as

وَإِنْسَانُ عَيْنِى يَحْسِرُ الْمَاءُ تَارَةً * فَيَبْدُو وَتَارَاتٍ يَجُمُّ فَيَغْرَقُ

And the image reflected in mine eye, the water clears away at one time, so that it (the image) *appears; and at times it gathers, so that it is drowned*, which, however, may be *orig.* يَحْسِرُ الْمَاءُ عَنْهُ; [(similarly) اَلَّذِى يَطِيرُ الخ (540) is allowable, because, the ف being illative, what follows and what precedes it are on the footing of the *cond.* and *correl. props.*, which are in the predicament of a single *prop.*, since زَيْدٌ إِنْ قَامَ غَضِبَ عَمْرٌو *If Zaid, stand, 'Amr will be angry* and زَيْدٌ إِنْ سَافَرَ عَمْرٌو أَقَامَ *Zaid if 'Amr journey, will abide* are allowable (BS)]: (7) [the like (DM)] coupling by the و, allowed by Hishām alone, as زَيْدٌ قَامَ وَقَعَدَتْ هِنْدٌ and زَيْدٌ قَامَتْ هِنْدٌ وَأَكْرَمَهَا, the و

denoting union, so that the two *props.* are like one, as i
the case of the ف : but the و denotes union only in th
case of single terms, not in that of *props.*, sinc
هٰذانِ قائِمٌ وقاعِدٌ is allowable, but not هٰذانِ يَقُومُ ويَقعُدُ
(8) a condition containing a *pron.*, and having its *corre*
indicated by the *enunc.*, as زَيدٌ يَقُومُ عَمرٌو وإنْ قامَ *Zaid*
'*Amr will stand, even if he* (Zaid) *stand,* [the connectio
here being through a *pron.* in a *cond. prop.* exterior t
the *enunc.* though a condition thereof (DM)] : (9) ل
acting for the *pron.*, according to the KK and some BB
as أَمّا مَنْ خافَ مَقامَ رَبِّهِ ونَهَى النَّفسَ عَنِ الهَوى فَإنَّ الجَنَّةَ
هِيَ المأوى LXXIX. 40. 41. *And as for him that hat*
feared the bar of his Lord, and refrained his soul fro
lust, verily Paradise, it shall be his abode, orig. مأواهُ, bu
according to the disallowers, in full المأوى لهُ *the abod*
(*for him*): (10) the *prop.*'s being logically the *inch.* itsel
as in هُجَيرَى أَبِي بَكرٍ لا إلٰهَ إلّا اللهُ [*The mid-day custo*
of Abù Bakr was to say "*There is no god but God*
which (*ex.*), however, is irrelevant, because the *enunc.*
being the *expression*, is a single term, not a *prop.* (DM),
and in the *enunc.* of the *pron.* of the case [167], a
CXII. 1. [160] (ML). But the [enunciative (IA)] *prop.*
when logically the *inch.* [itself (ML)], needs no *co*
(IA, ML) in addition to the *prop.* itself (DM), as مُلقِي

اللّٰهُ حَسْبِى *My speech is "God is sufficient for me,"* where اللّٰهُ حَسْبِى is itself what is meant by نُطْقِى, and similarly قَوْلِى لَا إِلٰهَ الخ *My saying is "There is etc."*

§ 28. The *inch. orig.* precedes the *enunc.*, because the latter is logically a qualification of it, and therefore ought to follow, like the *ep.* As regards preceding the *inch.*, the *enunc.* is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The *enunc.* may precede [the *inch.* (M), when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قَائِمٌ زَيْدٌ (IA)], as مُشْنُوءٌ مَنْ يُشْنُؤُكَ *Hateful is he that hates thee!* (M, IA) تَمِيمِىٌّ أَنَا *Tamīmī am I,* سَوَاءٌ مَحْيَاهُمْ وَمَمَاتُهُمْ XLV. 20 [(*Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,*) to be such that *alike should be their time of life and their time of death* in happiness and glory, as will be the case with the believers?, سَوَاءٌ الخ being a *subst.* for (the preceding) كَالَّذِينَ الخ the 2nd of the 2 *objs.* of نَجْعَلُ (B)], and سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ II 5. *Alike will it be to them whether thou have warned them, or have not warned them,* i. e. سَوَاءٌ عَلَيْهِمُ الْإِنْذَارُ وَعَدَمُهُ [541] (M); (b) قَامَ أَبُوهُ زَيْدٌ, as

قَدْ ثَكِلَتْ أُمُّهُ مَنْ كُنْتَ وَاحِدَهُ * وَبِتَّ مُنْتَشِبًا فِي بِرْثِنِ الْأَسَدِ

[by Ḥassān Ibn Thābit, *He whose sole* antagonist *thou wast, bereft* of him *has been his mother, and he has passed the night stuck fast in the claw of the lion* (J),] where قَدْ ثَكِلَتْ أُمُّهُ, [a verbal *prop.* (J),] is the *prepos. enunc.* of the *postpos. inch.* مَنْ كُنْتَ وَاحِدَهُ, [the *cop.* being the ه in أُمُّهُ, which *pron.* may relate to مَنْ, as being prior in natural order though literally posterior (J)]; (c) أَبُوهُ مُنْطَلِقٌ زَيْدٌ, as

أَبُوهُ وَلَا كَانَتْ كُلَيْبٌ تُصَاهِرُهُ * أَسُوقُ مَطِيَّتِي نَحْوَ مَلِكٍ مَا أُمُّهُ مِنْ مُحَارِبٍ

[by AlFarazdak, the ه in أُمُّهُ and تُصَاهِرُهُ relating to أَبُوهُ (*I will drive my riding-beast*) *towards a king, whose father is* such that *his mother is not of* the tribe of *Muḥārib, nor has* the tribe of *Kulaib become connected with him by marriage*, meaning that this king's father did not take a wife from Kulaib, and was not the son of a woman of Muḥārib (J),] where مَا أُمُّهُ مِنْ مُحَارِبٍ, [a nominal *prop.* (J),] is a *prepos. enunc.* to أَبُوهُ; (d) قَائِمٌ أَبُوهُ زَيْدٌ, (e) فِي الدَّارِ زَيْدٌ, and (f) عِنْدَكَ عَمْرٌو The *enunc.* must follow (1) when the *inch.* and *enunc.* are both *det.* [30], or *indet.* but capable of being an *inch.* [24], and there is nothing to distinguish the *inch.* from the *enunc.*, as زَيْدٌ أَخُوكَ

and أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو *A better than Zaid is* &c., where the *enuncs.* may not precede, because, if so, they would become *inchs.*, whereas they are meant to be *enuncs.*; but the *enunc.* may precede when there is evidence to show that the first-comer is an *enunc.*, so that in أَبُو يُوسُفَ أَبُو حَنِيفَةَ *Abù Yūsuf is* like *Abù Ḥanīfa* [100] the *enunc.* أَبُو حَنِيفَةَ might be put first [24], because it is known that the object is to liken Abù Yūsuf to Abù Ḥanīfa, not Abù Ḥanīfa to Abù Yūsuf, whence the saying

بَنُونَا بَنُو أَبْنَائِنَا وَبَنَاتُنَا * بَنُوهُنَّ أَبْنَاءُ الرِّجَالِ الْأَبَاعِدِ

[*The children of our sons are our children; but our daughters, their children are the children of the most alien men* (J)], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the *enunc.* is a *v.* governing in the *nom.* the latent *pron.* of the *inch.*, as زَيْدٌ قَامَ; for قَامَ زَيْدٌ is not admissible, if زَيْدٌ is to be a *postpos. inch.*, because it would be *ag.* of قَامَ; but when the *v.* governs in the *nom.* an explicit *n.*, like زَيْدٌ قَامَ أَبُوهُ, or a prominent *pron.*, like الزَّيْدَانِ قَامَا, the *enunc.* may precede, as قَامَ زَيْدٌ أَبُوهُ above and قَامَا الزَّيْدَانِ, though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the

enunc. is circumscribed by إنّما , as إنّما زيدٌ قائمٌ *Zaid i*

only standing, or إلّا , as ما زيدٌ إلّا قائمٌ *Zaid is not* augh

but standing, though it anomalously precedes with إلّا in

يا ربِّ هل إلّا بكَ النصرُ يرتجى * عليهم وهل إلّا عليكَ المعولُ

[by AlKumait, *Then, O my Lord, is help to be hoped sa*

through Thee against them, and is reliance save upo

thee? (J)], *orig.* وهل المعولُ إلّا عليكَ , [while if بكَ b

supposed the *enunc.* and يرتجى a *d. s.* to النصرُ , ther

will be another *ex.* in the first hemistich (J)] : (4) whe

the ل of inception is prefixed to the *inch.*, as لزيدٌ قائمٌ

because this ل requires the head of the sentence, thoug

precedence [of the *enunc.*] occurs anomalously in

خالي لأنتَ ومن جريرٌ خالُهُ * ينلِ العلاءَ ويكرمِ الأخوالا

[*Assuredly thou art my maternal uncle; and whoever ha*

Jarīr for his maternal uncle will attain eminence an

surpass the, i. e. *his, maternal uncles in nobility* (J)] : (5

when the *inch.* requires the head of the sentence, like th

interrog. ns., as مَن لي منجدًا *Who is for me, being*

helper? (IA). The *enunc.* must precede (1) when th

inch. is an *indet.* [with no permissive save precedence o

the *enunc.* (IA)], and the *enunc.* is an *adv.* or *prep.* an

gen. (M, IA), as عندكَ رجلٌ and في الدارِ امرأةٌ : but

the *indet.* have a permissive, either order is admissible, as عِنْدِى رَجُلٌ ظَرِيفٌ or رَجُلٌ ظَرِيفٌ عِنْدِى *A witty man is by me* (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the *current* idiom is عِنْدِى ثَوْبٌ جَيِّدٌ *I possess an excellent garment*, لِى عَبْدٌ كَيِّسٌ *I have a clever slave*, and the like (K): سَلَامٌ عَلَيْكَ, however, وَيْلٌ لَكَ, and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), وَيْلٌ [e. g.], *orig.* an *inf. n.* having no *v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as فِى الدَّارِ صَاحِبُهَا *In the house is its owner*, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

أَهَابُكَ إِجْلَالًا وَمَا بِكَ قُدْرَةٌ * عَلَىَّ وَلٰكِنْ مِلْءُ عَيْنٍ حَبِيبُهَا

[by Nuṣaib Ibn Rabāḥ, *I reverence thee to do* thee *honor, there not being in thee any power over me; but its beloved is what fills an eye* (J)], مِلْءُ عَيْنٍ being a [necessarily (J)] *prepos. enunc.* and حَبِيبُهَا an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said

حَبِيبُهَا مِلْءُ عَيْنٍ, the *pron.* would relate to a [word] posterior literally and in natural order, [the *pre.* and *post.* being like one thing, so that it is as though the *pron.* related to the *enunc.* مِلْءُ itself (J)]: (3) when the *enunc.* requires the head of the sentence, as (IA) in أَيْنَ زَيْدٌ *Where is Zaid?* (M, IA), the *interrog.* requiring the head of the sentence (IA), كَيْفَ عَمْرٌو *How is 'Amr?*, and مَتَى الْقِتَالُ *When will be the fighting?* (M): (4) when the *inch.* is circumscribed, as إِنَّمَا فِى الدَّارِ زَيْدٌ *Only Zaid is &c.* and مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدَ *We have not* any duty *save the following of Aḥmad.*

§ 29. The *inch.* or *enunc.*, when indicated, is allowably or necessarily suppressed (IA). The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML), (1) *frequently*, (a) in reply to interrogation, as وَمَا أَدْرَاكَ مَا الْحُطَمَةُ نَارُ اللّٰهِ CIV. 5. 6., i.e. هِىَ نَارُ اللّٰهِ, *And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God,* مَا أَصْحَابُ الْيَمِينِ فِى سِدْرٍ مَخْضُودٍ LVI. 26. 27., [i.e. هُمْ فِى سِدْرٍ (DM),] *What shall the companions of the right hand be? (They shall be) among thornless lote-trees* (ML), [and] as صَحِيحٌ *(He is) well*, i.e. هُوَ صَحِيحٌ, which you may also say, in reply to "How is

Zaid?" (IA), (b) after the ف of the *correl.*, as مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا XLI. 46. *Whoso doeth righteously, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it,* i.e. فَعَمَلُهُ لِنَفْسِهِ and فَإِسَاءَتُهُ عَلَيْهَا, (c) after *saying*, as XVIII. 21. [539] (ML), i.e. هُمْ ثَلٰثَةٌ (DM), [and] as

لَا يُبْعِدِ اللّٰهُ التَّلَبُّبَ وَالْـــغَارَاتِ * إِذْ قَالَ الْخَمِيسُ نَعَمْ

by AlMurakkish (M) the elder, *God curse not the girding on of weapons and the forays when the army said, (These are) camels!* (SM, DM), i.e. هٰذِهِ نَعَمٌ (Jsh), and (d) after what the *enunc.* is logically an *ep.* of, as IX. 113. [(539), after الْمُؤْمِنِينَ IX. 112. (DM), i.e. هُمُ التَّائِبُونَ, meaning *The believers* mentioned (K, B),] and صُمٌّ بُكْمٌ عُمْيٌ II. 17., [after الَّذِينَ اشْتَرَوُا الخ II. 15. (403) *They which &c.* (DM),] (*They are like*) men *deaf, dumb, blind,* [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the *inch.*, though suppressed, is in the predicament of what is spoken, as in

أَسَدٌ عَلَيَّ وَفِي الْحُرُوبِ نَعَامَةٌ * فُتْخَاءُ تَنْفِرُ مِنْ صَفِيرِ الصَّافِرِ

هَلَّا كَرَرْتَ عَلَى غَزَالَةَ فِي الْوَغَى * بَلْ كَانَ قَلْبُكَ فِي جَنَاحَيْ طَائِرِ

(K), by 'Imrān Ibn Ḥiṭṭān, i.e. أَنْتَ أَسَدٌ, (*Thou art*) *a lion against me, but in battles an ostrich having wide-*

spread flabby toes, that takes fright at the whistling of [illegible]
whistler. Wherefore didst thou not charge back upon G[illegible]
zāla in the fray? But thy heart was in the two wings [illegible]
a bird, i. e. *was palpitating* (N), whereas in the metap[illegible]
the sentence is void of the compared, and, were it not [illegible]
the indication of circumstance or context, would ad[illegible]
of signifying either that from which, or that to which, [illegible]
idea is transferred, like the saying of Zuhair

[illegible] أَسَدٍ شَاكِى السِّلَاحِ مُقَذَّفٍ * لَهُ لِبَدٌ أَظْفَارُهُ لَمْ تُقَلَّمِ

(K), describing Ḥuṣain Ibn Ḍamḍam, *Before a lion b*[illegible]
tling with weapons, oft hurled into encounters, havin[illegible]
mane, whose claws were not pared (EM)]: (2) *occasione*[illegible]
in other cases, as XXIV. 1. [1], i. e. هٰذِهِ سُورَةٌ, and si[illegible]
larly بَابُ كَذَا, where S expresses it [هٰذَا بَابُ (DM[illegible]
(*This is*) *the chapter of such a subject* (ML), [illegible] وَاللّٰهِ
(*This is*) *the new moon, by God!*, [illegible] وَاللّٰهِ (*This*
musk &c.!, and [illegible] وَرَبِّى (*This is*) *'Abd Al*[illegible]
by my Lord!, said on observing the new moon, smell[illegible]
an odour, and seeing a person (M), [and [illegible] السَّمٰوَاتِ
[illegible] وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ XIX. 66.] (*He is*) *the Lord*[illegible]
the heavens and the earth and what is between th[illegible]
therefore worship thou Him, i. e. هُوَ رَبُّ الخ, like

[illegible] خَوْلَانَ فَانْكِحْ فَتَاتَهُمْ * وَأَكْرُمَةَ الْحَيَّيْنِ خِلْوٌ كَمَا هِيَا

(K), i. e. هٰؤُلَآءِ خَوْلَانُ [or هٰذِهِ (Jsh)], *Many a* [woman (Jsh), tribe (N),] is there *saying*, (*These are*), or (*This is*), the tribe *Khaulān: therefore* [538, 540] *wed thou their damsel, while she that is noble in the two clans* of her father and mother *is unmated as she is* (N, Jsh). The *enunc.* is [allowably (M, IA)] suppressed, as (M, IA, ML) أُكُلُهَا دَائِمٌ وَظِلُّهَا XIII. 35. *Its fruit shall be eternal, and its shade* (*shall be eternal*), i. e. دَائِمٌ (ML), زَيْدٌ *Zaid* (*is with us*), i. e. زَيْدٌ عِنْدَنَا, which you may also say, in reply to "Who is with you?" (IA), خَرَجْتُ فَإِذَا السَّبُعُ *I went forth, and lo, the wild beast* (*was present*)! (M, IA), in one opinion, i. e. حَاضِرٌ,

نَحْنُ بِمَا عِنْدَنَا وَأَنْتَ بِمَا * عِنْدَكَ رَاضٍ وَالرَّأْيُ مُخْتَلِفُ

[by Ḳais Ibn AlKhaṭīm al Ausī, *We* (*are satisfied*) *with what we have, and thou art satisfied with what thou hast; and opinion is various* (J)], i. e. بِمَا عِنْدَنَا رَاضُونَ (IA), the *enunc.* of نَحْنُ being allowably suppressed because indicated by that of the 2nd *inch.*, which is, however, rare, that of the 2nd [*inch.*] being generally suppressed because indicated by [that of] the 1st (J)—[for] in زَيْدٌ وَعَمْرٌو قَائِمٌ the suppressed should rather be [the] 2nd [*enunc.*], though S holds the suppression to be from the 1st [*inch.*], separation being thus avoided, and the *enunc.* [mentioned

(DM)] given to the neighbouring [*inch.*], and IH says that قَائِمٌ, if *enunc.* to the 1st, would occur in the position thereof, زَيْدٌ قَائِمٌ وعَمْرٌو, while some say that each of the two *inchs.* governs the *enunc.* [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, whereas the suppression is clearly from the 1st in نَحْنُ بِمَا الخ and from the 2nd in فَانِّى وقَيَّارٌ الخ [161] (ML), لَغَرِيبٌ being *pred.* of انِّى, not *enunc.* of قَيَّارٌ, because the *enunc.* is not conjoined with the ل (DM)—[وحُورٌ عِينٌ LVI. 22.], i. e. وفِيهَا حُورٌ [or ولَهُمْ (B)], *And* (*therein*, or *for them*, *shall be*) spouses *dark-eyed large-eyed* (K, B), like

بَادَتْ وغَيَّرَ ايهُنَّ مَعَ البِلَى * الَّا رَوَاكِدُ جَمْرُهُنَّ هَبَاءُ

ومُشَجَّجٌ امَّا سَوَاءُ قَذَالِهِ * فَبَدَا وغَيَّرَ سَارَهُ المَعْزَاءُ

(K), i. e. وفِيهَا مُشَجَّجٌ, *They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and* (*among them was*) *a battered-headed* wooden tent-peg, *as for the middle of its neck it showed itself, but the stony* ground *altered the rest of it* (N), and

فيا ظبية الوعساء بين جلاجل * وبين النقا أأنت أم أم سالم

[661] by Dhu -rRumma (M), i. e. أأنت خير, *Then, O doe-gazelle of the soft sandy* ground *between Julājil and the sand-hill, (art) thou (better), or Umm Sālim?* (Jsh). Either case is admissible, [*frequently* after the ف (of the *correl.*), as IV. 94. (141) and II. 180. (18), i. e. فالواجب or فعليه, and *occasionally* in other cases (ML),] as فصبر جميل XII. 18., [an *enunc.* (K),] i. e. فأمري صبر جميل, *But (my business is) seemly patience* (M, ML), or [an *inch.*, because qualified (K),] فصبر جميل أجمل *But seemly patience (is more seemly)* (M) or أمثل *(is more exemplary)*, and طاعة وقول معروف [25], i. e. أمرنا or أمثل, the former being indicated by the saying [of 'Amr Ibn Abī Rabī'a alMakhzūmī (Jsh)]

فقالت على اسم الله امرك طاعة * وإن كان قد كلفت ما لم تعود

Then she said, In God's name, thy business is obedience, [(or) *thy bidding is obeyed,* طاعة (DM, Jsh), i. e. ذو طاعة (DM), being i. q. مطاع (DM, Jsh),] *even though it* [167] *be* that *thou hast been tasked with what thou hast not been accustomed to*: the suppressed should rather be the *inch.* according to AlWāsiṭī, because the point of the predi-

cation lies in the *enunc.*; but the *enunc.* according t
Al'Abdī, because defectiveness in the endings of the *pro*
is easier (ML) than in its beginning (DM). The tw
terms, *inch.* and *enunc.*, are said to be sometimes [allov
ably] suppressed, because indicated, as وَاللَّائِي يَئِسْنَ مِنَ
الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ
يَحِضْنَ LXV. 4. [*And such of your wives as have becom*
hopeless of menstruating by reason of their advanc
age, *if ye doubt* concerning their period, i. e. *be ignoran*
their period shall be three months (B): *and such as ha*
not menstruated, i. e. *the young*, (*their period shall*
three months) (K)], the *inch.* and *enunc.*, عِدَّتُهُنَّ الخ
being suppressed, because indicated by what is [me
tioned (K)] before it: but [here] they are suppress
only because they occur in the place of a single term, a
apparently the suppressed is a single term كَذٰلِكَ [1
[*and they that have not menstruated* (*shall be in li*
case) (B)]; and the best *ex.* is نَعَمْ *Yes*, (*Zaid is standing*
i. e. نَعَمْ زَيْدٌ قَائِمٌ, in reply to "Is Zaid standing?." T
inch. is necessarily suppressed (1) with the anacolut
nom. ep. [146] in praise, blame, or pity, as مَرَرْتُ بِزَيْدٍ
الْكَرِيمُ or الْخَبِيثُ or الْمِسْكِينُ *I passed by Zaid*; (*he*
the noble or *the vile* or *the poor*, i. e. هُوَ الْكَرِيمُ &c: (

when the *enunc.* is particularized by نِعْمَ or بِئْسَ, as نِعْمَ الرجلُ زيدٌ *Most excellent is the man;* (*he*, i. e. *the eulogized, is*) *Zaid* and بِئْسَ الرجلُ عمرٌو *Most evil is the man;* (*he*, i. e. *the censured, is*) *'Amr* [472], i. e. هُوَ زيدٌ and هُوَ عمرٌو : (3) in فِى ذِمَّتِى لَأَفْعَلَنَّ, transmitted by F, *In my responsibility* (*is an oath*), i. e. *I am responsible for an oath, assuredly I will do*, i. e. فِى ذِمَّتِى يَمِينٌ, and similarly in what resembles it: (4) when the *enunc.* is an *inf. n.* a *subst.* for the *v.*, as صَبْرٌ جَمِيلٌ, i. e. صَبْرِى جَمِيلٌ (IA); [thus] in وَقُولُوا حِطَّةٌ II. 55. حِطَّةٌ is فِعْلَةٌ [337] from حَطَّ, like جِلْسَةٌ [and رِكْبَةٌ, and is *enunc.* of a (necessarily) suppressed *inch.* (K)], i. e. مَسْئَلَتُنَا حِطَّةٌ or أَمْرُكَ حِطَّةٌ, *And say ye*, (*Our petition*, or *Thine affair, is*) *a putting down* [our sins from us]; it is *orig.* in the *acc.*, which is also read here, [through subaudition of its *v.* (41) (K),] meaning حُطَّ عَنَّا ذُنُوبَنَا حِطَّةً, (*Put Thou down from us our sins*) *with putting down* (K, B), and is put into the *nom.* only to import the sense of *permanence*, like

شَكَا إِلَىَّ جَمَلِى طُولَ السُّرَى * صَبْرٌ جَمِيلٌ فَكِلَانَا مُبْتَلَى

[*My he-camel complained to me of the length of the*

night-journey. (Thy patience is) goodly patience!, i. e. *is less than any other, for each of us is tried* (N), or] (*Thine affair is*) *goodly &c., orig.* صَبْرًا, i. e. اِصْبِرْ صَبْرًا, (*Be thou patient*) *with goodly patience* (K). The *enunc.* is necessarily suppressed (M, IA), because something else supplies its place, (1) in لَوْلَا زَيْدٌ لَكَانَ كَذَا (M), [i. e.] when *enunc.* of an *inch.* after لَوْلَا, as لَوْلَا زَيْدٌ لَأَتَيْتُكَ, i. e. لَوْلَا زَيْدٌ مَوْجُودٌ [27] (IA), because [the *enunc.* is known, and (J)] the *correl.* supplies its place (M); but with some rare exceptions, as IM here mentions, like

لَوْلَا أَبُوكَ وَلَوْلَا قَبْلَهُ عُمَرُ * أَلْقَتْ إِلَيْكَ مَعَدٌّ بِالْمَقَالِيدِ

[by Aflaḥ Ibn Yasār, *If thy father (had) not (oppressed the people in his government), and if before him* thy grandsire *'Umar (had) not (oppressed the people in his government also)*, the tribe of *Ma'add would have thrown to thee the keys*, i. e. *submitted unto thee*, the *enunc.* قَدْ ظَلَمَ النَّاسَ فِي وِلَايَتِهِ, necessarily suppressed after the 1st لَوْلَا, being anomalously mentioned after the 2nd through the mention of its *reg.* قَبْلَهُ (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e. g. قَبْلَهُ depending upon a suppressed *d. s.* not *enunc.* (J)]; and the 3rd is that it is obligatory, if the *enunc.* be *unrestricted being*, as لَوْلَا زَيْدٌ لَكَانَ كَذَا, i. e.

وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ , [and لَوْلَا زَيْدٌ مَوْجُودٌ لَفَسَدَتِ الْأَرْضُ II. 252. *And if God's repelling men, some of them by means of some, (were) not (existing), the earth would become corrupt*, i. e. وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ مَوْجُودٌ (J),] but that, if it be *restricted being*, then, if not indicated, it must be mentioned, as لَوْلَا زَيْدٌ مُحْسِنٌ إِلَيَّ مَا أَتَيْتُ *Had not Zaid been a benefactor to me, I should not have come*, and, if indicated, it may be suppressed or expressed, as لَوْلَا زَيْدٌ لَهَلَكْتُ , i. e. لَوْلَا زَيْدٌ مُحْسِنٌ إِلَيَّ , where the *enunc.* may also be expressed, in reply to "Is Zaid a benefactor to thee ?", whence the saying of Abu -l'Alá alMa'arrī [describing a sword (Sh)]

يُذِيبُ الرُّعْبُ مِنْهُ كُلَّ عَضْبٍ * فَلَوْلَا الْغِمْدُ يُمْسِكُهُ لَسَالَا

[*Terror thereat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away*, the *enunc.* يُمْسِكُهُ being indicated by the *inch.*, since the business of the scabbard is to withhold the sword (J)], which method is elsewhere preferred by IM: (2) when the *inch.* is a prescriptive sign of the oath [650, 651], as لَعَمْرُكَ لَأَفْعَلَنَّ [27] *Assuredly, thy life (is mine oath), I will surely do*, [only عَمْرٌ with *Fatḥ* being used in the oath (H),] i. e. لَعَمْرُكَ قَسَمِي , [or مَا أُقْسِمُ بِهِ (*is what I swear by*) (H),] and similarly, as some say, يَمِينُ اللّٰهِ لَأَفْعَلَنَّ

The oath of God (*is mine oath*), *&c.*, i. e. يَمِينُ اللّٰهِ قَسَمِى, though here the suppressed may be an *inch.*, i.

قَسَمِى يَمِينُ اللّٰهِ, whereas with لَعَمْرُكَ it must be *enunc.*, because the ل of inception ought to be prefix to the *inch.*; if, however, the *inch.* be not a prescripti sign of the oath, as in عَهْدُ اللّٰهِ لَأَفْعَلَنَّ, i. e. عَهْدُ اللّٰهِ عَلَىَّ *God's covenant* (*is upon me*), *&c.*, the *enunc.* may expressed or suppressed: (3) when the *inch.* is follow by a و that is a prescriptive sign of association, as (I in كُلُّ رَجُلٍ وَضَيْعَتُهُ *Every man to his trade* (M, IA), i.

كُلُّ رَجُلٍ وَضَيْعَتُهُ مُقْتَرِنَانِ *Every man and his trade a joined together*, وَضَيْعَتُهُ being coupled to كُلُّ, and th *enunc.* supplied after the و of association, though som say that there is no need to supply the *enunc.*, becau the sense is كُلُّ رَجُلٍ مَعَ ضَيْعَتِهِ *Every man is with &c* a complete sentence; if however, the و be not a prescrip tive sign of association, the *enunc.* is not necessarily sup pressed, as زَيْدٌ وَعَمْرٌو قَائِمَانِ (IA): [thus] in مَا أَنْتُمْ وَمَا تَعْبُدُونَ بِفَاتِنِينَ عَلَيْهِ XXXVII. 161. 162., [(where however, إِنَّ is prefixed,) the و may be (a) in the sense o مَعَ, as in كُلُّ رَجُلٍ آلخ, so that pause is allowable afte تَعْبُدُونَ, as after كُلُّ رَجُلٍ آلخ and إِنَّ كُلَّ رَجُلٍ آلخ

because (K)] وما تعبدون supplies the place of the *pred.*, [on account of the sense of *conjunction* in it (B),] the sense being [*For verily ye and what ye worship* (*are* قرناء *yoke-fellows*) (B), (or) *For verily ye are with what ye worship*, i. e. *are their yoke-fellows* (K), i e.] *ye cease not to worship your deities: ye seduce not unto it*, i. e. *unto what ye worship*, [any *save him that is the brand of Hell-fire*] (K, B); or (b) [intended to couple to the *sub.* of إنّ (N),] as in

فَإِنَّكَ وَالْكِتَابَ إِلَى عَلِيٍّ * كَدَابِغَةٍ وَقَدْ حَلِمَ الْأَدِيمُ

[by AlWalīd Ibn 'Uḳba, *For verily thou and the writing to 'Alī are*, i. e. *with thy writing to 'Alī art, like a* woman *tanning when the hide has become worm-eaten* (N),] *For verily ye and what ye worship, ye seduce not into rebellion against Him*, i. e. *God*, [any *save &c.*] (K), where أنتم belongs to them and their deities, the 2nd *pers.* prevailing over the 3rd [170. A] (B): (4) when the *inch.* is (*a*) an *inf. n.* followed by a *d. s.* supplying the place of the *enunc.*, but incapable of being an *enunc.*, [such *inf. n.* governing the exponent of the *s. s.* (CA),] as in ضربى العبد مسيئًا, i. e. إذا كان مسيئًا if you mean the future, or إذ كان if you mean the past, *My beating the slave* (*will be*, or *was, when he exists*, or *existed,*) *while doing wrong*, ضربى being an *inch.*, [an *inf. n.* governing العبد the exponent (160) of the *pron.* latent in the suppressed *att.* كان (CA),]

العَبْدُ a *reg.* of it, مُسِيئًا a *d. s.* to the latent *pron.* in ى
expounded by العَبْدُ, supplying the place of the *enun*
but incapable of being an *enunc.* to the preceding *inc*
so that you do not say ضَرْبِى العَبْدُ مُسِىءٌ, becau
beating is not describable as *doing wrong*, and كَانَ
or إِذْ كَانَ an *adv.* of time, a *subst.* for the *enunc.*, whi
[is the اسْتِقْرَارٌ in the suppressed إِذَا (or إِذْ), i. e. بِى
العَبْدُ كَائِنٌ إِذَا كَانَ الخ (CA), and] is supplied befo
the *d. s.* that supplies its place (IA), [and similarly]
ضَرْبِى زَيْدًا قَائِمًا (M); (*b*) [an أَفْعَلُ of superiority (CA
pre. to such an *inf. n.*, as in تَبْيِينِى الحَقَّ مَنُوطًا بِالحِكَمِ
The most perfect of my explaining the truth (*will be*,
was, *when it occurs*, or *occurred*,) *while made depend*
upon the sciences, أَتَمُّ being [an أَفْعَلُ of superiority (CA
an *inch.* [*pre.* to تَبْيِينِى (CA)], تَبْيِينِى *post.*, الحَقَّ *obj.*
تَبْيِينِى, and مَنُوطًا a *d. s.* [to the *pron.* latent in the su
plied كَانَ (CA),] supplying the place of the *enunc.* of
i. e. أَتَمُّ تَبْيِينِى الحَقَّ إِذَا كَانَ مَنُوطًا or إِذْ كَانَ (IA), a
[similarly] in أَخْطَبُ مَا يَكُونُ الأَمِيرُ قَائِمًا *The most ora*
rical of the governor's being [571] (*is*, or *was*, *when*
exists, or *existed*,) *standing* (M): the كَانَ is held to

att., the *acc.* being a *d. s.*, not *non-att.*, the *acc.* being its *pred.*, (a) because only *indet. ns.* derived from *inf. ns.* have been seen used by the Arabs in this position, whereas *preds.* might be *det.* or *indet.*, *deriv.* or *non-deriv.*, (b) because the nominal *prop.* conjoined with the و occurs in place of this *acc.*, as أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ [1] words of the Prophet *The nearest of the servant's being to his Lord* (*is*) *when he is bowing down* and

خَيْرُ اقْتِرَابِي مِنَ الْمَوْلَى حَلِيفُ رِضًى
وَشَرُّ بُعْدِي عَنْهُ وَهُوَ غَضْبَانُ

The best of my drawing near to the friend (*is when he exists*) *constantly satisfied; and the worst of my being far from him* (*is*) *when he is angry* (A): (5) in أَقَائِمُ الزَّيْدَانِ.

§ 30. Sometimes the *inch.* and *enunc.* are both *det.* together, as زَيْدٌ الْمُنْطَلِقُ *Zaid is the departer*, اللّٰهُ إِلٰهُنَا وَمُحَمَّدٌ نَبِيُّنَا *God is our God, and Muḥammad is our Prophet*, أَنْتَ أَنْتَ *Thou art he*, [i. e. *art the person specified* (H),] and

أَنَا أَبُو النَّجْمِ وَشِعْرِي شِعْرِي * لِلّٰهِ دَرِّي مَا أَجَنَّ صَدْرِي

by Abu -nNajm, [*I am Abu -nNajm*, i. e. *am the* person *celebrated for perfection of chasteness in language* (N); *and my poetry is my poetry*, i. e. *is unaltered in chasteness*

(Jsh), (or) *is excellent* (H): *to God be ascribed my genius, how supernaturally inspired is my bosom!* (Jsh)]. Here the *enunc.* may not precede [28]; but whichever precedes is the *inch.* (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] *inch.* may have two or more *enuncs.* [without a *con.*, whether they be in the sense of a single *enunc.* (IA)], as هٰذَا حُلْوٌ حَامِضٌ *This is sweet, sour*, [i. e. مُزٌّ *combining sweetness and sourness*, or be not so, as (IA)] وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَّالٌ لِمَا يُرِيدُ LXXXV. 14-16. *And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth* (M, IA). Others allow plurality of *enuncs.* only when they are in the sense of a single *enunc.*; and hold that otherwise a *con.* is requisite, and that, if there be no *con.*, another *inch.* is to be supplied, as

مَنْ يَكُ ذَا بَتٍّ فَهٰذَا بَتِّي * مُقَيِّظٌ مُصَيِّفٌ مُشَتِّي

[by Ru'ba, where the plurality is both in word and sense, *Whoever is possessor of a cloak*, I am like unto him; *for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter*, an *inch.* وَأَنَا being supplied to each (*enunc.* after بَتِّي), but most correctly *this is my cloak, is sufficient* for me *through summer, is sufficient* for me *through*

spring, is sufficient for me *through winter*, مُقَيِّظًا الخ being *enuncs.* of ذَا (J),] and

يَنَامُ بِإِحْدَى مُقْلَتَيْهِ وَيَتَّقِى * بِأُخْرَى الْمَنَايَا فَهُوَ يَقْظَانُ نَائِمُ

[properly هَاجِعٌ, by Ḥumaid Ibn Thaur describing the wolf, where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, *He sleeps with one of his two eye-balls, and keeps guard with another against the fates; so that he is wakeful, (and he is) sleeping*, an *inch.* وَهُوَ being supplied, or *is sleeping*, نَائِمٌ being a 2nd *enunc.* (J)]. Others allow plurality only when the *enuncs.* are homogeneous, e. g. when they are single terms, as زَيْدٌ قَائِمٌ ضَاحِكٌ, or *props.*, as زَيْدٌ قَائِمٌ ضَاحِكٌ, and not when one is a single term and the other a *prop.*, so that you do not say زَيْدٌ قَائِمٌ ضَاحِكٌ: that is, however, frequently allowed by inflectionists in the Ḳur'ān and elsewhere, as فَإِذَا هِيَ حَيَّةٌ تَسْعَى XX. 21. *And behold, it was a serpent, was running*, تَسْعَى being parsed as a 2nd *enunc.*, though it may be a *d. a.* (IA). The most correct [opinion] is that additional *inchs.* should not be supplied, whether the *enuncs.* be in the sense of a single *enunc.* or not, or have a *con.* or not, or

be plural in word and sense or in word alone, and wh
ther they be homogeneous or not: because the *enun*
serves to predicate, and two or more predications may
made of one thing; and because it is like the *ep.*,
which there may be plurality, as زيد العالم العلامة
الفهامة الدراكة الذكى *The learned, erudite, intellectu*
perceptive, sagacious Zaid came (J).

§ 32. When the *inch.* implies the sense of conditio
the ف may be prefixed to its *enunc.* (M); [for] like
the ف connects the *correl.* with its condition [419],
does it connect the *quasi-correl.* with the quasi-conditi
in such as الذى يأتينى فله درهم *He that comes to*
shall have a dirham, the speaker's intention, that the g
of the dirham should be consequent upon the *comin*
being understood by means of its prefixion, where
were it not prefixed, that would be admissible, or an
thing else (ML). Such [an *inch.*] is either a conjun
n. or a qualified *indet.*, when the *conj.* or *ep.* is a *v.*
adv., as الذين ينفقون اموالهم بالليل والنهار سرا وعلانية
فلهم اجرهم عند ربهم II. 275. *They that expend their goo*
in beneficence *by night and day secretly and openly sh*
have their reward with their Lord, [فلهم الخ being *enun*
of الذين الخ, and the ف illative (B),] ما بكم من نعمة
فمن الله XVI. 55. [180] *And such prosperity as is w*

you is from God, [مَا being conjunct, implying the sense of condition (B),] and كُلُّ رَجُلٍ يَأْتِينِى فَلَهُ دِرْهَمٌ or فِى الدَّارِ *Every man that comes to me*, or *that is in the house, shall have a dirham* (M). The text وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ XLII. 29. *And such adversity as befalleth you is because of what your hands have wrought* is read with expression [of the فَ (DM), because مَا implies the sense of condition (K, B),] and suppression (ML), because of the sense of illativeness in the بِ (B); so that the connection is [not necessary, but] allowable (DM). When, however, لَيْتَ or لَعَلَّ is prefixed [to the *inch.*], the فَ is not prefixed, by common consent; while in the case of prefixion of أَنَّ [to the *inch.*] there is a dispute between Akh and the Author of the Book.

§ 33. The *pred.* of أَنَّ and its sisters is the *nom.* in such as إِنَّ زَيْدًا أَخُوكَ *Verily Zaid is thy brother* and لَعَلَّ بِشْرًا صَاحِبُكَ *Perhaps Bishr is thy companion.* According to our school it is in the *nom.* through the *p*, because this resembles the *v.* [516] in inseparability from *ns.*, and the *pret.* of it in being *uninfl.* upon Fatḥ, so that its *acc.* is coordinated with the *obj.*, and its *nom.* with the *ag.*, إِنَّ زَيْدًا أَخُوكَ being regarded as parallel to ضَرَبَ زَيْدًا أَخُوكَ, and كَأَنَّ عَمْرًا الْأَسَدُ *It is as though*

'Amr were the lion to فَرَسُ عَمْرًا الأَسَدُ *The lion re*
'Amr; but according to the KK it is in the *nom.* throug
the same [*op.*] as [the *enunc.*] in زَيْدٌ أَخُوكَ, the
having no government in it (M).

§ 34. The *pred.* may in no case precede the *p.* (Sh
It may not precede [the *sub.* (IA, Sh), because *ps.*, bei
made to accord with *vs.* in being made *op.*, are subordina
in government, and consequently the liberty of transpo
ing their *regs.* should not be taken (Sh)], unless the *pre*
be an *adv.* or *prep.* and *gen.* [498] (M, IA, Sh), in whi
case it may intervene between the *p.* and *sub.* (Sh),
إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ. LXXXVIII. 25. 2
Verily unto Us will be their returning; then verily up
Us will depend their reckoning (M), لَدَيْنَا أَنْكَالًا
LXXIII. 12. *Verily with Us are heavy fetters*, and
tradition إِنَّ فِي الصَّلَاةِ لَشُغْلًا وَإِنَّ مِنَ الشِّعْرِ لَحِكْمَةً *Ver*
in prayer there is occupation; and verily from poetry the
is wisdom (Sh). Such precedence is (1) allowable,
لَيْتَ فِيهَا غَيْرَ الْبَذِيِّ or لَيْتَ هُنَا *Would that in it*, or *he*
were other than the foul-mouthed, where فِيهَا or هُنَا m
either precede or follow غَيْرَ; (2) necessary, as فِي
الدَّارِ صَاحِبُهَا *Would that in the house were its owner*, whe
فِي الدَّارِ may not be *postpos.*, lest the *pron.* relate to
word posterior literally and in natural order [160]. T

reg. of the *pred.* may not precede the *sub.*, when the *reg.* is not an *adv.* or [*prep.* and] *gen.*, as إِنَّ زَيْدًا آكِلٌ طَعَامَكَ *Verily Zaid is eating thy food*, not إِنَّ طَعَامَكَ زَيْدًا آكِلٌ; and similarly, [according to the majority (J),] when the *reg.* is an *adv.* or *prep.* and *gen.*, as إِنَّ زَيْدًا وَاثِقٌ بِكَ or جَالِسٌ عِنْدَكَ *Verily Zaid is trusting in thee* or *sitting by thee*, not إِنَّ بِكَ زَيْدًا الخ or إِنَّ عِنْدَكَ الخ, though some allow it, and assign as an instance of it

فَلَا تَلْحَنِى فِيهَا فَإِنَّ بِحُبِّهَا * أَخَاكَ مُصَابُ الْقَلْبِ جَمٌّ بَلَابِلُهْ

(IA) *Then censure thou me not for* the love of *her; for verily through love of her thy brother is stricken at heart, many are his troubles* on account of her, بِحُبِّهَا, the *reg.* of the *pred.* مُصَابُ الْقَلْبِ, preceding the *sub.* أَخَاكَ (J). All else that has been mentioned respecting the sorts, states, and conditions of the *enunc.* stands good in the case of the *pred.* (M). In

يَغُضُّ الطَّرْفَ مِنْ مَكْرٍ وَدَهْيٍ * كَأَنَّ بِهِ وَلَيْسَ بِهِ خُشُوعًا

He lowers the eye from deceit and craft, as though in him (*but it is not in him*) *were humility* the parenthetic *prop.* is prettily interposed between the [*prepos.*] *pred.* of كَأَنَّ and its *sub.* (BS). In إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِىُّ الْأَمِينُ XXVIII. 26. *Verily a most excellent person that thou hast*

hired is the strong, the trustworthy خَيْرَ (B) [in] خَيْرَ مَنِ اسْتَأْجَرْتَ (K) is made *sub.* (K, B) and الْقَوِيُّ الخ *pred.*, [so that the *pred.*, being synarthrous, is more *det.* than the *sub.*, which is (only approximately *det.*, being) *pre.* to مَنْ an *indet.* (qualified by اسْتَأْجَرْتَ), i.e. خَيْرَ شَخْصٍ (182) (N)]; the precedence [of خَيْرَ] being caused by the *stress* [laid upon what is made *sub.* (N)], as in

أَلَا إِنَّ خَيْرَ النَّاسِ حَيًّا وَهَالِكًا * أَسِيرُ ثَقِيفٍ عِنْدَهُمْ فِي السَّلَاسِلِ

[by Abu-shShaghb al'Absī, *Now verily the best of men, living and perishing, is the captive of Thaḳīf beside them in chains* (T), the *pred.*, as *pre.* to a proper name, being more *det.* than the *sub.*, which is *pre.* to the synarthrous (262)], so that what is more fit to be *pred.* is made *sub.* (K). The *prop.* occurring as *pred.* must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

إِنَّ الَّذِينَ قَتَلْتُمْ أَمْسِ سَيِّدَهُمْ * لَا تَحْسَبُوا لَيْلَهُمْ عَنْ لَيْلِكُمْ نَامَا

[*Verily they whose chief ye slew yesterday, reckon ye not,* *orig.* لَا تَحْسَبُونَ *ye shall not reckon, their night to be* such that *it has*, i.e. *its people have, slept foregoing vengeance upon your night* (DM)] and

إِنِّي إِذَا مَا الْقَوْمُ كَانُوا أَنْجِيَةً * وَاضْطَرَبَ الْقَوْمُ اضْطِرَابَ الْأَرْشِيَةِ

وَشَدَّ فُوقَ بَعْضِهِمْ بِالْأَرْوِيَةِ * هُنَاكَ أَوْصِينِي وَلَا تُوصِي بِيَهْ

[*Verily I, whenever the people are communing of* disquieting *secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them* from fear of falling when overcome by sleep, *there* or *then* (T) *do thou trust me* over others, *and not trust others over* (the ب being i.q. عَلَى) *me*, i.e. أَسْتَحِقُّ أَنْ أَكُونَ وَصِيًّا عَلَى غَيْرِي *I am worthy of being trustee over others* (DM)], except the *pred.* of the contracted أَنْ, which may be precatory, as in the reading of XXIV. 9. [525] (ML).

§ 35. The *pred.* is [sometimes (M) allowably] suppressed, as إِنَّ مَالًا وَإِنَّ وَلَدًا, [i.e. إِنَّ لَهُمْ مَالًا (M),] *Verily (they have cattle, and verily (they have) children.*

إِنَّ مَحَلًّا وَإِنَّ مُرْتَحَلًا * وَإِنَّ فِي السَّفْرِ إِذْ مَضَوْا مَهَلًا

by AlA'shà, (M, ML), i.e. إِنَّ لَنَا الخ, *Verily (we have) a sojourning* in the world, *and verily (we have) a departing* from it; [*and verily in the travellers, since they have gone* to the next world before us, (*we have*) *a respite* (Jsh),]

إِذَا قِيلَ سِيرُوا إِنَّ لَيْلَى لَعَلَّهَا
جَرَى دُونَ لَيْلَى مَائِلُ الْقَرْنِ أَعْضَبُ

i.e. لَعَلَّهَا قَرِيبَةٌ (ML), *When it is said,* "*Journey ye;*

verily Lailà, perchance she (is nigh)," a watcher hi
ous as *a wry-horned, broken-horned* bull [(or) ram (DM
runs in front of Lailà, the *prop.* لَعَلَّهَا قَرِيبَةٌ being *pr*
of إِنَّ (Jsh), إِنَّ زَيْدًا *Verily Zaid (is for us)*, i. e. لَنَا
said in reply to "Is any one for you? Verily the peo
are against you," إِنَّ غَيْرَهَا إِبِلًا وَشَاءً *Verily (we ha*
others, camels and sheep, i. e. إِنَّ لَنَا ,

كُنْتُ فِي وَادِي ٱلْعَقِيقِ رَاتِعًا * يَا لَيْتَ أَيَّامَ ٱلصِّبَى رَوَاجِعَا
[by Al'Ajjāj (SM, Jsh) or, as Ibn Ya'ish says, Ru'ba (S
When I was in the vale of Al'Akīk revelling in ple
—O would that (ours were) the days of youthful f
returning! (Jsh)], i. e. يَا لَيْتَ لَنَا [533]. and the say
of 'Umar Ibn 'Abd Al'Azīz to a man of Ḳuraish t
claimed kindred with him فَإِنَّ ذَاكَ *Well, surely*
(is admitted), then, on his mentioning his need, ذَاكَ
Perhaps that, i. e. *thy desire, (will be realised)*, i. e.
ذَاكَ مُصَدَّقٌ and لَعَلَّ مَطْلُوبَكَ حَاصِلٌ. It is necessa
suppressed in لَيْتَ شِعْرِي, [لَيْتَ being able to dispe
with its *pred.* through the two *objs.* of its *sub.* رِي
which needs two *objs.* because it is in the sense of ي
and the full phrase being لَيْتَ شِعْرِي وَاقِعٌ, i. e. ي
عَلِمْتُ or وَقَعَ عِلْمِي (T)].

§ 36. The *pred.* of لَا as a generic *neg.* is [the *nom.*] in the saying of the Ḥijāzīs لَا رَجُلٌ أَفْضَلُ مِنْكَ *Not a man is more excellent than thou*: and Ḥātim in وَلَا كَرِيمٌ الخ [37] either forsakes his *dial.* of Ṭayyi for that of AlḤijāz or makes مَصْبُوحٌ not a *pred.*, but an *ep.* made to accord [in case] with the place of لَا together with the [*sub.*] denied [102]. It also is in the *nom.* through the *p.*, because لَا is treated like إِنَّ, as being its *opp.* [in sense] and like it inseparable from *ns.* (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Ḥijāzīs (M, IA), and necessarily by the Tamīmīs (IA, Sh, ML) and Ṭā'īs (IA)], as (M, IA, Sh, ML) فَلَا فَوْتَ XXXIV. 50., i. e. لَهُمْ, *And (they shall have) no escape*, لَا ضَيْرَ XXVI. 50., i. e. عَلَيْنَا, *No hurt (shall be upon us)* (Sh, ML), لَا فَتَى إِلَّا عَلِيٌّ وَلَا سَيْفَ إِلَّا ذُو الْفَقَارِ *There is no champion but 'Alī, and no sword but Dhu -lFaḳār*, the dogma of the creed, i. e. لَا إِلٰهَ فِي الْوُجُودِ إِلَّا اللّٰهُ *No god (is in existence) save God* (M), [and] لَا رَجُلَ *No man (is standing)* said in reply to "Is any man standing?", the *pred.* قَائِمٌ being suppressed, necessarily according to the Tamīmīs and Ṭā'īs, and allowably according to the Ḥijāzīs; this holds

good whether the *pred.* be or be not an *adv.* or a *pre*
and *gen.* (IA): and [hence some even say that (ML)]
is not mentioned (M, ML) *at all* by the Tamīmīs [a
Ṭā'īs] (M). But when not indicated (IA), [and ther
fore] unknown (Sh), its suppression is not allowab
according to any, [much less necessary (Sh),] as أَحَدٌ
أَغْيَرُ مِنَ اللّٰهِ [words of the Prophet (IA)] *Not any*
more jealous than God (IA, Sh) and

اللِّقَاحُ غَدَتْ مُلْقًى أَصِرَّتُهَا * وَلَا كَرِيمَ مِنَ الْوِلْدَانِ مَصْبُوحُ

[36] (IA) *When the milch camels become* so dry of mi
that *the strings used to fasten their udders in order th*
their little ones may not suck them are cast away as us
less, *and not a noble* boy *of the children is given a mor*
ing-draught of their milk, where the *pred.* مَصْبُوحٌ
necessarily mentioned, because, if suppressed, it wou
not be known, since there is nothing to indicate it (J).

§ 38. The *sub.* of مَا, لَا, [لَاتَ, and إِنْ (107
assimilated to لَيْسَ is [the *nom.*] in [such phrases a
مَا زَيْدٌ مُنْطَلِقًا *Zaid is not departing* and رَجُلٌ أَفْضَلَ
مِنْكَ *No man is more excellent than thou.* Their rese
blance to لَيْسَ is in negation and prefixion to the *in*
and *enunc.*; but مَا [like إِنْ] resembles it more close
as being confined to negation of the present [546, 55

for which reason it is prefixed [like إِنْ] both to the *det.* and *indet.*, as مَا زَيْدٌ مُنْطَلِقًا and مَا أَحَدٌ أَفْضَلَ مِنْكَ, whereas لَا [like لَاتَ] is prefixed only to the *indet.* The use of لَا in the sense of لَيْسَ is rare, e. g.

مَنْ صَدَّ عَنْ نِيرَانِهَا * فَأَنَا ابْنُ قَيْسٍ لَا بَرَاحُ

[547] (M), by Sa'd Ibn Mālik Ibn Ḍubai'a Ibn Ḳais, *Whoever turns away from its fires, I am the descendant of Ḳais; no quitting of place* (*is with me in war*), where لَا, being like لَيْسَ, governs the *indet.* in the *nom.*, and the *pred.* is understood, i. e. لَا بَرَاحٌ عِنْدِي فِي الْحَرْبِ : some, however, make بَرَاحٌ an *inch.*, and the *enunc.* understood; that is *good* only when لَا is repeated, as لَا عَبْدٌ لِي وَلَا أَمَةٌ *I have neither male slave nor female slave* [104]; but the *poet* may put an *indet.* into the *nom.* after لَا when not repeated, because the *o. f.* of what is denied by لَا is the *nom.*, so that it is like a recurrence to the *o. f.*; the *nom.* is [accordingly] used here by poetic license instead of the *acc.* (T).

THE ACCUSATIVES.

§ 39. The unrestricted *obj.* is the [complementary (Sh), (i.e.) *acc.* (IA),] *inf. n.* [331] (M, IA, Sh) *corrob.* of its *op.* or explanatory of its mode or number, [as ضَرَبْتُ ضَرْبًا or ضَرْبَ الأَمِيرِ or ضَرْبَتَيْنِ *I struck with striking* or *with the striking of the governor* or *two strokes* Sh)]. It is named *unrestricted* [*obj.* (IA)] because the name مَفْعُول applies to it without restriction (IA, Sh) by a *prep.* or the like, whereas it applies to the other *objs.* only when it is restricted, as مَفْعُولٌ بِهِ or مَعَهُ or فِيهِ or لَهُ (IA): thus ضَرْبًا in ضَرَبْتُ ضَرْبًا is مَفْعُول, because it is the thing itself that you have done; whereas زَيْدًا in ضَرَبْتُ زَيْدًا is not the thing that you have done, but the person that you have done an act, namely *beating*, to, and is therefore named مَفْعُولٌ بِهِ; and similarly with the rest of the *objs.* For this reason Z and IH mention the unrestricted *obj.* before the others, as being really the *obj.* [The 2nd *inf. n.* in] رُكُوعُ زَيْدٍ رُكُوعُ حَسَنٍ *Zaid's lowering of the head in prayer is a fine lowering &c.* is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd [الفُجُور] in كَرِهْتُ الفُجُورَ الفُجُورَ *I abhorred debauch-*

chery, debauchery, though a *corrob.* complementary *inf. n.*, is excluded, because the corroborated is not the *op.* of the *corrob.* (Sh). The unrestricted *obj.* is (1) *corrob.*, [as وَكَلَّمَ اللّٰهُ مُوسَى تَكْلِيمًا IV. 162. *And God spake with Moses with speaking* and وَيُسَلِّمُوا تَسْلِيمًا IV. 68. *And submit themselves with submission* (Sh)]; (2) explanatory of mode, [as فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ LIV. 42. *And We chastised them with the chastising of One mighty, omnipotent* and جَلَسْتُ جُلُوسَ الْقَاضِي *I sat with the sitting of the judge*, i.e. *as the judge sits* (Sh)]; (3) explanatory of number (IA, Sh), as فَدُكَّتَا دَكَّةً وَاحِدَةً LXIX. 14. *And they shall be beaten together with one single beating* and ضَرَبْتُ ضَرْبَتَيْنِ or ضَرَبَاتٍ (Sh). It is vague, as ضَرَبْتُ ضَرْبًا; and precise, as ضَرَبْتُ ضَرْبَةً and ضَرْبَتَيْنِ (M). When *corrob.* of its *op.*, it may not be dualized, or pluralized, [but must be made *sing.*, as ضَرَبْتُ ضَرْبًا, because it is equivalent to repetition of the *v.*, and the *v.* is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as سِرْتُ سَيْرَيْ زَيْدٍ الْحَسَنَ وَالْقَبِيحَ *I journeyed with Zaid's two journeyings, the fair and the foul*, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-

ber, it may be dualized or pluralized (IH, IA) without
pute. It is put into the *acc.* [432] by the *inf. n.*, as
مِنْ ضَرْبِكَ زَيْدًا ضَرْبًا شَدِيدًا, or *v.*, as ضَرَبْتُ زَيْدًا ضَرْبًا,
qual., as أَنَا ضَارِبٌ زَيْدًا ضَرْبًا (IA).

§ 40. It is sometimes [not the *inf. n.* of the *v.* (m
tioned), but (M)] in the sense of the *inf. n.* (M, IA, S
i. e. (1) an *inf. n.* (M, IA), (*a*) coinciding with the
derivation, as وَاللّٰهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا LXXI.
[*And God hath made you to grow out of the earth, u
growing*, نَبَاتًا being governed in the *acc.* by
because it implies the sense of نَبَّتَكُمْ (K),] and
تَبْتِيلًا LXXIII. 8. [*And devote thyself unto God w
devotion*, a syllepsis for تَبَتُّلًا, تَبَتَّلَ being i. q. نَفْسَهُ
(K)]; (*b*) not coinciding with it therein (M), [but] *syn.* w
the *inf. n.* of the *v.* mentioned (IA), as قَعَدْتُ جُلُوسًا (
IA) and اِفْرَحِ الْجَذَلَ *Be thou joyful with gladness* (I
(2) not an *inf. n.* (M), (a) كُلّ or بَعْض *pre.* to the *inf.*
as فَلَا تَمِيلُوا كُلَّ الْمَيْلِ IV. 128. *Wherefore be ye not p
tial with entire partiality*; (b) the *dem.*, qualified by t
inf. n., as ضَرْبَتُهُ ذٰلِكَ الضَّرْبَ, or not qualified by it,
ظَنَنْتُ ذَاكَ [443], i. e. ذَاكَ الظَّنَّ; (c) the *pron.* of t

inf. n. [43], as لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ V. 115. [*Wherewith I will not chastise any one of the classes of created beings*, the *pron.* relating to the *inf. n.* (K, B),] i. e. لَا أُعَذِّبُ الْعَذَابَ; (d) its *num.*, as فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً XXIV. 4. *Scourge ye them with fourscore stripes*; (e) the instrument, as ضَرَبْتُهُ سَوْطًا *I beat him with a whip, orig.* ضَرْبَ سَوْطٍ, the *pre. n.* being suppressed, and the *post. n.* put into its place (IA); (f) like (M, Sh) وَلَا تَضُرُّوهُ شَيْئًا IX 39. *Nor shall ye harm Him in any wise* (Sh), ضَرَبْتُهُ أَنْوَاعًا مِنَ الضَّرْبِ *I struck him with* divers *modes of striking* and أَيَّ ضَرْبٍ and أَيَّمَا ضَرْبٍ *with what a striking!*, اِشْتَمَلَ الصَّمَّاءَ [*He wrapped himself up in his garment, and then threw the left side over the right* (H)], and قَعَدَ الْقُرْفُصَاءَ [*He squatted upon his buttocks, making his thighs touch his belly and holding in his legs by clasping his hands round them*, with the *acc.* as *inf. ns.* (H),] because they are modes of wrapping oneself up and sitting (M), as though you said *He wrapped himself up with the* شَمْلَةٌ *known by this name* (H).

§ 41. The *op.* of the *corrob. inf. n.* may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the *op.*: and ضَرْبًا زَيْدًا,

where, as will be seen, the *op.* is necessarily suppresse
it not *corrob.*, but a command, devoid of corroboratio
equivalent to اِضْرِبْ زَيْدًا, because it occurs in its plac
for the two may not be combined, whereas any *corro*
may be combined with the corroborated; and moreov
the *corrob. inf. n.* does not govern, whereas زَيْدًا is g
verned in the *acc.* by ضَرْبًا, which is thus a *subst.* f
اِضْرِبْ in sense and government (IA). The *op.* of the i
n. [not *corrob.* (IA) of its *op.*] is suppressed, [becau
indicated (IA),] (1) allowably, [as خَيْرَ مَقْدَمٍ (*Thou h*
arrived) *with a most excellent arrival*, مَوَاعِيدَ عُرْقُوبٍ (*Th*
promisest) *with the promises of 'Urḳūb*, and بَ الْخَيْلِ
عَلَى اللُّجُمِ (*Thou chafest*) *with the chafing of the hor*
against the bridles, said to him that arrives from
journey, or falls short in his promises, or is irate, wher
the saying أَوْفَرَقًا خَيْرًا مِنْ حُبٍّ, i.e. أَوَأَفْرَقُكَ فَرَقًا, A
(*shall I fear thee*) *with fear better than love?* (M), (a
as ضَرْبَتَيْنِ *Two strokes* said in reply to "How ma
(strokes) struckest thou Zaid?" (IA)]: (2) necessar
when the *inf. n.* is (M, IA) (a) a *subst.* for the *v.*, wh
is regular in command and prohibition, as مَا لَا قُعُودًا
i.e. قُمْ قِيَامًا وَلَا تَقْعُدْ قُعُودًا, (*Stand thou*) *with standi*

(*and sit*) *not with sitting*, and in invocation, as سُقْيًا لَكَ, i.e. سَقَاكَ اللّٰهُ, *God send thee rain!*, and similarly after interrogation signifying reproof, as

أَتَوَانٍ وَقَدْ عَلَاكَ الْمَشِيبُ

[for أَتَوَانِيًا (720),] i. e. أَتَتَوَانَى, *What! delayest thou when hoariness has mounted upon thee?*, but rare in the case of the enunciatory *v.*, as اِفْعَلْ وَكَرَامَةً, i. e. وَأُكْرِمُكَ, [كَرَامَةً being a simple substantive from أَكْرَمَ (H),] *Do thou whilst I honor thee*, the *inf. n.* in such *exs.* being governed in the *acc.* by a necessarily suppressed *v.*, and being a *subst.* for it in indicating its sense: as regards the *imp.*, however, the *inf. n.* is a *subst.* for only the 2nd *pers.*, as ضَرْبًا زَيْدًا, i. e. اِضْرِبْ, e. g.

يَمُرُّونَ بِالدَّهْنَا خِفَافًا عِيَابُهُمْ
وَيَرْجِعْنَ مِنْ دَارِينَ بُجْرَ الْحَقَائِبِ
عَلَى حِينَ أَلْهَى النَّاسَ جُلُّ أُمُورِهِمْ
فَنَدْلًا زُرَيْقُ الْمَالَ نَدْلَ الثَّعَالِبِ

[by AlA'shà (J),] نَدْلًا being a *subst.* for اُنْدُلْ, not for لِيَنْدُلْ, and زُرَيْقُ a *voc.*, not a *nom.* to نَدْلًا, because the 2nd *pers.* of the *imp.* does not govern an explicit *n.* in

the *nom.* [165], and therefore its *subst.* does not do
[*They* (certain robbers) *pass by Ad Dahnà light as to the*
saddle-bags, and return from Dārīn swollen as to the sac
At the time that the principal part of their affairs h
diverted the attention of the people they say, *Snatch tho*
Zuraik, the goods, with the snatching of the foxes, the *a*
of يَرْجِعْنَ being made *fem.* because the لُصُوص are rende
able as the جَمَاعَة (21), or because they are graded wi
women on account of their ignobleness, or because t
ن of females is tropically used for males, and the
being *red.* (J)] : (b) distributive of the result of what pr
cedes it, as حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ
وَإِمَّا فِدَاءً XLVII. 4. 5. *So, when ye have made gre*
slaughter among them, make fast the bond; then eith
ye shall grant grace afterwards, or ye shall take ranso
i. e. فَإِمَّا تَمُنُّونَ مَنًّا وَإِمَّا تَفْدُونَ فِدَاءً : (c) a *subst.* for
v. that is made *enunc.* to a concrete *n.*, when the *in*
n. is repeated or circumscribed, as زَيْدٌ سَيْرًا سَيْرًا, i. e
زَيْدٌ يَسِيرُ سَيْرًا, *Zaid journeys incessantly*, يَسِيرُ bein
necessarily suppressed, because the repetition stands i
its place, and مَا زَيْدٌ إِلَّا سَيْرًا and إِنَّمَا زَيْدٌ سَيْرًا, i. e.
يَسِيرُ سَيْرًا and إِنَّمَا زَيْدٌ يَسِيرُ سَيْرًا, يَسِيرُ being necessaril
suppressed, because the corroboration in the circumscrip
tion stands in the place of repetition; whereas when th

inf. n. is neither repeated nor circumscribed, suppression is not necessary, as زيد سيرا or يسير سيرا (IA): (d) *corrob.* of (*a*) itself (M, IA), i. e. occurs after a *prop.* that does not admit of being [indicative of] anything else than [what is signified by] the *inf. n.* (IA), as له على الف عرفا, [i. e. اعترافا (IA),] *I owe him a thousand, I acknowledge* (M, IA), the full phrase being اعترف اعترافا, and اعترافا being named "*corrob.* of itself" because it corroborates the preceding *prop.*, which is [indicative of what is signified by] the *inf. n.* itself, in the sense that it does not admit of being [indicative of] anything else [than an *acknowledgment*] (IA), and as

إنّى لأمنحك الصدود وإننى * قسما اليك مع الصدود لأميل

by AlAḥwaṣ, *Verily I give thee avoidance, while verily I, I swear, towards thee notwithstanding the avoidance am inclined*, صنع الله XXVII. 90. *God shall do* that, [an *inf. n. corrob.* of itself, i. e. of the purport of the preceding *prop.* (B),] وعد الله [in اليه مرجعكم جميعا وعد الله حقا X. 4. *Unto Him shall be your returning, all together, God hath promised, of a truth*, i. e. وعد الله وعدا (K), an *inf. n. corrob.* of itself, because اليه مرجعكم is a *promise from God*, while حقا is an *inf. n. corrob.* of other than itself, i. e. of what is indicated by وعد الله (B)], كتاب الله عليكم IV. 28.

God hath prescribed (that) unto you, [i. e. كَتَبَ اللّٰهُ ذٰلِكَ
عَلَيْكُمْ كِتَابًا (K),] and صِبْغَةَ اللّٰهِ II. 132. *With God*
baptism (M), an *inf. n. corrob.* of آمَنَّا II. 130. *We ha*
believed [*in God &c.*] (K, B) : *God hath baptized* (*us wi*
belief, nor have we been baptized with your baptism), i.
صَبَغَنَا اللّٰهُ بِالْإِيمَانِ صِبْغَةً وَلَمْ نُصْبَغْ صِبْغَتَكُمْ (K), [or] *Go*
hath baptized (*us with His baptism*), i. e. صَبَغَنَا اللّٰهُ صِبْغَتَهُ
(B) ; (*b*) something else (M, IA), i. e. occurs after a *pr*
that admits of being [indicative of what is signified b
the *inf. n.* or of being [indicative of] something else, b
becomes through the mention of the *inf. n.* an unequiv
cal indication of [what is signified by] the *inf. n.*,
أَنْتَ ابْنِي حَقًّا *Thou art my son, truly,* the full phrase b
ing أُحِقُّهُ حَقًّا *I verify* (*it*), and حَقًّا being named "*corro*
of something else" than itself because the precedi
prop. may be [indicative of what is signified by] حَقًّا,
may be [indicative of] something else, since *Thou art*
son may be a proper phrase, or a trope in the sense
Thou art in respect of affection on the same footing
my son in mine estimation, whereas, when حَقًّا is said, t
prop. becomes an unequivocal indication that what
meant is *sonship in reality,* so that the *prop.* is modifi
by the *inf. n.*, which is therefore *corrob.* of something el
than itself, since the modified must be different from t
modifier (IA), [and] as هٰذَا عَبْدُ اللّٰهِ الْحَقَّ لَا الْبَاطِلَ *T*

is 'Abd Allāh, truly not falsely, and أَجِدًّا لَا تَفْعَلُ كَذَا *What! seriously wilt thou not do such a thing?* (M): (e) meant to denote comparison after a *prop.* containing the logical *ag.* of the *inf. n.*, as لِزَيْدٍ صَوْتٌ صَوْتَ حِمَارٍ, where صَوْتَ حِمَارٍ is a comparative *inf. n.* governed in the *acc.* by a *v.* necessarily suppressed, i. e. يَصُوتُ صَوْتَ حِمَارٍ, and the preceding *prop.* لِزَيْدٍ صَوْتٌ contains the logical *ag.*, i. e. زَيْدٌ, *Zaid has a producing of sound, (he produces sound) like an ass' producing of sound*; and as لَهُ بُكَاءُ بُكَاءِ الثَّكْلَى, i. e. يَبْكِي بُكَاءَ الخ, *He has a weeping, (he weeps) like the weeping of the bereaved* mother: but the *nom.* is necessary if no *prop.* precedes, as صَوْتُهُ صَوْتَ حِمَارٍ; or if the preceding *prop.* does not contain the logical *ag.*, as هٰذَا بُكَاءُ بُكَاءِ الثَّكْلَى (IA): (f) transmitted dualized, as لَبَّيْكَ [115]: (g) aplastic, as سُبْحَانَ اللّٰهِ *I extol the absolute immunity of God from all imperfections*, [سُبْحَانَ being (K, B) an *inf. n.*, like غُفْرَانَ, in the sense of تَسْبِيحٌ i. q. تَنْزِيهٌ, hardly ever used except *pre.*, but sometimes (B) a (generic) proper name (K, B) for التَّسْبِيحُ (8), like عُثْمَانُ for a man (K), in the sense of التَّنْزِيهُ, anomalously, and then cut off from prefixion and declined as a diptote, as

ن قلت لما جاءنى فخره * سبحان من علقمة الفاخر

I saying when his bragging came to me, I marvel
'Alkama the braggart (B), and being governed in the *a*
by subaudition of its *v.*, which is never expressed (K,
on II. 30., XVII. 1.), in full اسبح الله سبحان, and th
treated as a *v.*, supplying the place thereof (K),] ن الله
I seek refuge with God, [i. e. اعوذ بالله معاذا (K, B,
XII. 23), while معاذ الله ان نأخذ XII. 79. means ذ
بالله معاذا من ان نأخذ *We seek refuge with God fro*
taking, the *inf. n.* being *pre.* to the direct *obj.*, and
suppressed (K),] and عمرك الله *I pray God to prolo*
thy life, [as in the saying of 'Umar Ibn Abī Rabī'a
Makhzūmī

ايها المنكح الثريا سهيلا * عمرك الله كيف يلتقيان

O thou that weddest Ath Thurayyā to Suhail, I pray G
&c., how shall they meet together? (H)]. Some *inf. n*
governed in the *acc.* by *vs.* understood have no *v.* of the
own, like [لك] دفرا *Mayst thou stink!*, [لك] بعدا *May*
thou stumble and fall!, افة [197], ويحك *Mercy on thee*
ويسك, ويبك, and ويلك [28] *Woe to thee!*, [
and ويل, when *pre.* (T, H) without the ل (T), bein
governed in the *acc.* by a *v.* understood (T, H), i.
ويحا الزمه الله *God make mercy to cleave to him*

(T), and so in وَيْحًا لِزَيْدٍ and وَيْلًا, i.e. وَيْحًا أَلْزَمَهُ اللهُ and وَيْلًا, but being in the *nom.* as *inchs.* in وَيْحٌ لِزَيْدٍ and وَيْلٌ (H)].

§ 42. Sometimes *ns.* not *inf. ns.* are made to follow that course: (1) concrete substantives, as تَرِبًا [لَهُ] وَجَنْدَلًا (*God make*) *dust* (*to cleave*) *to him and stones!*, and فَاهَا لِفِيكَ *Her mouth to thy mouth*; (2) *eps.* [76,333], as هَنِيئًا مَرِيئًا, [هَنِيئًا in كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ LII. 19. being an *ep.* used in the same way as the *inf. n.* that stands in the place of the *v.*, as in

وَكُنْتُ كَذِي رِجْلَيْنِ رِجْلٍ صَحِيحَةٍ
وَرِجْلٍ رَمَى فِيهَا الزَّمَانُ فَشَلَّتِ

هَنِيئًا مَرِيئًا غَيْرَ دَاءٍ مُخَامِرٍ
لِعَزَّةَ مِنْ أَعْرَاضِنَا مَا اسْتَحَلَّتِ

(K) by Kuthayyir, *And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away.. Wholesome, salutary, not an infecting distemper, for 'Azza of our honours be what she has desecrated!* (N), where مَا is governed in the *nom.* by it, as it would be by the *v.*, as though he said هَنَّأَ عَزَّةَ الْمُسْتَحِلُّ

مِنْ أَعْرَاضِنَا , i. e. هَنَاكُمْ مَا آلخ , *Eat ye and drink: may* th
recompense of *what ye were wont to do be wholesome f*
you!, and the ب being *red.*, as in **XIII. 43. (503) (K)**
and أَقَائِمًا وَقَدْ قَعَدَ النَّاسُ *What!* ***standing***, **i. e.** ***stand***
thou, when the people have sat down?.

§ 43. A case of pronominal [40] ***inf. n.*** **is** ...ـ اللّٰهِ
أَظُنُّهُ مُنْطَلِقٌ , the ه being the *pron.* **of** ***thinking***, **as thou**
you said أَظُنُّ ظَنِّي , *'Abd Allāh,* ***I think it, is departi***
(M).

§ 44. The direct *obj.* is what **the action of the**
befalls (M, Sh), as ضَرَبْتُ زَيْدًا ***I beat Zaid*** **and**
السَّفَرَ *I intended the journey*, **whereas the unrestricted**
is the befalling action itself, the **adverbial** *obj.* **is wh**
the action befalls in, the causative ***obj.*** **is what the act**
befalls on account of, and the **concomitate** *obj.* **is wh**
the action befalls together with. **By** ***befalling*** **is mea**
ideal dependence, not actual contact, **which would exclu**
أَرَدْتُ السَّفَرَ , i. e. the dependence **of the direct** *obj.* **up**
what is not intelligible without **it, for which reason**
belongs only to the *trans. v.* (Sh). **It is what dist**
guishes the *trans.* from the *intrans.* ***v.*; and it ran**
from 1 to 3 [432] (M). It is more **in need of inflect**
than the unrestricted *obj.*, being **liable to be confoun**
with the *ag.* (Sh). Such confusion **is common when**

is an incomplete *n.*, [i. e. incomplete without a *conj.* or *ep.* (DM),] and the other a complete *n.*; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (*a*) below (DM)]. To know the *ag.* from the *obj.*, put in the place of the complete, if it be in the *nom.*, the *nom. pron.* of the 1st *pers.*, and, if in the *acc.*, the *acc. pron.* thereof, substituting for the incomplete a *n. syn.* with it in rationality or irrationality: thus أَعْجَبَ زَيْدًا مَا كَرِهَ عَمْرٌو is not allowable, because أَعْجَبَتْ الثَّوْبُ is not; while the *acc.* [of زَيْدًا (DM)] is allowable, *What 'Amr disliked pleased Zaid*, because أَعْجَبَنِي الثَّوْبُ is: but if مَا be applied to rational beings, the *nom.* is allowable, because أَعْجَبَتْ النِّسَاءَ *I pleased the women* is allowable; and if the incomplete *n.* be مَنْ or الَّذِي, either construction is allowable. You say (*a*) أَمْكَنَ الْمُسَافِرَ السَّفَرُ *The journey was possible for the traveller*, because you say أَمْكَنَنِي السَّفَرُ, not أَمْكَنَتْ السَّفَرُ: (*b*) مَا دَعَا زَيْدًا إِلَى الْخُرُوجِ *What led Zaid to going forth?*, and مَا كَرِهَ زَيْدٌ مِنْ الْخُرُوجِ *What did Zaid dislike of the going forth?*, with زَيْدًا in the 1st in the *acc.* as *obj.*, the *ag.* being the *pron.* of مَا latent, and in the 2nd in the *nom.* as *ag.*, the *obj.* being the *pron.* of مَا suppressed, [مَا in either case being an *inch.*, and its

pron. the *cop.* of the enunciative *prop.* (DM),] not
converse, because you say مَا دَعَانِى إِلَى الْخُرُوجِ and
كَرِهْتُ مِنْهُ, not دَعَوْتُ الثَّوْبَ إِلَى الْخُرُوجِ, [this (ثَوْبَ
being substituted for the latent *acc. pron.* relating
مَا (DM),] and كَرِهَ مِنَ الْخُرُوجِ, [or rather نِى الثَّوْبُ
مِنَ الْخُرُوجِ, with the ى of the 1st *pers.* in place of
(DM)]. And you say فِى رِزْقِ عَمْرٍو عِشْرُونَ دِينَارًا
Twenty dinars were added to the allowance of 'Amr w
عِشْرُونَ in the *nom.*, not otherwise, [because it is the di
obj. (438) in the *o. f.* السُّلْطَانُ فِى رِزْقِ عَمْرٍو عِشْرِينَ
The sovereign added to &c. twenty (DM)]: but رُونَ
in عَمْرٌو زِيدَ فِى رِزْقِهِ عِشْرُونَ may be in the *nom.*, the
being void of the *pron.*, so that it must be made *sing.* w
the *du.* or *pl.*, and the mention of the *prep.* and *gen*
necessary for the sake of the *pron.* relating to the *ind*
or in the *acc.*, the *v.* [here doubly *trans.* (DM)] assum
the *pron.*, so that the latter becomes prominent in
du. or *pl.*, [e. g. الزَّيْدَانِ زِيدَا فِى رِزْقِهِمَا عِشْرِينَ or دُونَ
زِيدُوا فِى رِزْقِهِمْ عِشْرِينَ *The two Zaids*, or *The Zaids*, t
had twenty added to their allowance (DM),] and the m
tion of the *prep.* and *gen.* is not necessary. When th
is no fear of ambiguity, the *ag.* is given the inflectio
the *obj.*, and the converse, [but not regularly (DM),]

خَرَقَ الخ [432], كَسَرَ الزُّجَاجَ الحَجَرُ *The stone broke the glass*, and

مِثْلُ القَنَافِذِ هَدَّاجُونَ قَدْ بَلَغَتْ
نَجْرَانَ أَوْ بَلَغَتْ سَوْآتُهُمْ هَجَرُ

[by AlAkhṭal, They are *like hedgehogs, tottering in their gait: their shameful deeds have reached* the people of *Najrān, nay,* أَوْ being i. q. بَلْ, *have reached* the people of *Hajar* (Jsh)]: the *acc.* of both has also been heard, like

قَدْ سَالَمَ الحَيَّاتِ مِنْهُ القَدَمَا * الأَفْعُوَانَ وَالشُّجَاعَ الشَّجْعَمَا

[by Abù Ḥayyān alFaḳ'asī, *The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent* (Jsh),] in the version with the *acc.* of الحَيَّاتِ, though القَدَمَا is said to be a *du.* [*nom.*], *The two feet of him have made peace with the serpents*, with its ن suppressed by poetic license, like

هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ * وَإِمَّا دَمٌ وَالقَتْلُ بِالحُرِّ أَجْدَرُ

[by Ta'abbaṭa Sharrà, *They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free* (T)]; and the *nom.* of both, like

إِنَّ مَنْ صَادَ عَقْعَقًا لَمَشْؤُومُ * كَيْفَ مَنْ صَادَ عَقْعَقَانِ وَبُومُ

(ML) *Verily he that has snared a magpie is unlucky. How shall he be that has snared two magpies and an owl?*

(Jsh). The direct *obj.* is governed in the *acc.* by on
4 [*ops.*], the *trans. v.*, its *qual.*, its *inf. n.*, and its ve
n., as وَوَرِثَ سُلَيْمَانُ دَاوُدَ XXVII. 16. *And Solomon*
ceeded David, إِنَّ اللّٰهَ بَالِغُ أَمْرِهِ LXV. 3. *Verily*
attaineth His purpose, II. 252. [16], and أَنْفُسَكُمْ
V. 104. [*Keep ye to* the correction of *your souls*, the *p*
and *gen.* being made a (verbal *imp.*) *n.* (187) for
and therefore governing أَنْفُسَكُمْ in the *acc.* (B)], gener
mentioned, as in these *exs.* (Sh).

§ 45. The *op.* is allowably understood [when in
cated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh)
أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا XVI. 32., i. e. أَنْزَلَ رَبُّنَا خَيْرًا *W*
hath your Lord vouchsafed? They will say, (*Our Lord h*
vouchsafed) *good* (Sh), زَيْدًا (*I beat*) *Zaid*, i. e. ضَرَبْتُ زَيْدًا
in reply to "Whom didst thou beat?" (IA), زَيْدًا (*B*
thou) *Zaid* addressed to him that says "I will beat
worst of men," by subaudition of اِضْرِبْ (M); (2) circu
stantially, as مَكَّةَ (*Thou seekest*) *Makka* and تُرِيدُ
(*Thou wilt hit*) *the mark* said by subaudition of تُرِيدُ a
تُصِيبُ to him that has equipped himself for a journey
aimed an arrow (Sh), زَيْدًا (*Beat thou*) *Zaid*, حَدِيثَكَ (*G*
thou) *thy story*, and أَكُلَّ هٰذَا بُخْلًا (*Doest thou*) *all of t*

from niggardliness?, said by subaudition of اِضْرِبْ [47], هَاتِ, and تَفْعَلُ to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too اَلْهِلَالَ وَاللّٰهِ (*They have seen*) *the new moon, by God* said when the observers of the new moon utter the Takbīr, خَيْرًا لَنَا وَشَرًّا لِعَدُوِّنَا (*Thou hast seen*) *good for us and evil for our foes!*, said to him that sees a vision, and أَهْلَ ذَاكَ and أَهْلَهُ (*Thou hast commended*) *the* man *worthy of that* and *thereof* said to him that commends a man, i.e. أَبْصَرُوا, رَأَيْتُ, and ذَكَرْتُ; and hence

لَنْ تَرَاهَا وَلَوْ تَأَمَّلْتَ إِلَّا * وَلَهَا فِي مَفَارِقِ الرَّأْسِ طِيبَا

i.e. وَتَرَى لَهَا, [by 'Ubaid Allāh Ibn Ḳais arRuḳayyāt *Thou wilt not see her, even though thou look intently, but* (*thou wilt see*) *belonging to her in the partings of the head perfume* (Jsh),] and their saying كَالْيَوْمِ رَجُلًا by subaudition of لَمْ أَرَ (*I have not seen*) *a man like to-day*, [as] says Aus, [suppressing لَمْ أَرَ (K, 1445),]

حَتَّى إِذَا الْكَلَّابُ قَالَ لَهَا * كَالْيَوْمِ مَطْلُوبًا وَلَا طَلَبَا

So that when the dog-keeper said to them, (*I have not seen*) *like to-day a pursued nor pursuers* (M).

§ 47. These are proofs, [says S (M),] that I hav
heard from the Arabs [or from trustworthy persons wh
asserted that they had heard them from the Arabs (S)]:-
the saying اللّٰهمّ ضَبُعًا وذِئْبًا, [an imprecation upon
man's flocks (S),] *O God*, (*unite*, or *place*, *Thou amon*
them) *a hyena and a wolf*, i. e. اللّٰهمّ اجمعْ فيها ضَبُعًا الخ
[or اجعلْ فيها, what is meant being easily expounde
because the understood (word) is sometimes expresse
(S)]; الصِّبْيانَ بأبى (*Blame thou*) *the boys, by my fathe*
i. e. لُمِ الخ, heard by Abu -lKhaṭṭāb from an Arab
reply to "Why have ye spoiled your place?"; and
وجاذًا *Yea*; (*I know therein*) *places holding water*, i.
اعرفُ به وجاذًا, said by an Arab in reply to "Is the
not in such a situation a place holding water?" (S, M
Hence too the saying of Miskīn [adDārimī (Jsh)]

اخاكَ أخاكَ إنّ مَنْ لا أخا لهُ * كساعٍ إلى الهيجا بغيرِ سلاحِ

[(*Cleave thou to*) *thy brother, thy brother; verily*
that has no brother is like one running to the fr
without a weapon (Jsh),] i. e. الزمْ أخاكَ [61]; and
وعمرًا, i. e. اضربْ الخ (*Beat thou*) *Zaid and 'Amr*, li
as you say زيدًا وعمرًا رأيتُ; and the sayings
مُبكياتِكِ لا آمرُ مُضحكاتِكِ (*Keep thou to*) *the bidding*

them that make thee weep, not the bidding of them that make thee laugh, i. e. عَلَيْكَ أَمْرُ الخ , and اَلظِّبَاءُ عَلَى البَقَرِ, i. e. خَلِّ الظِّبَاءَ, (*Leave thou*) *the gazelles* (*alone*) *with the* wild *cows*, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), (or) اِخْتَرْتُ or اِخْتَارَ, (*I have*, or *He has*, *preferred*) *the gazelles to the cows*, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, بَقَر being a *met.* for wives (Md)]. But you may not say زَيْدًا, meaning لِيَضْرِبْ عَمْرٌو زَيْدًا; nor زَيْدٌ عَمْرًا, meaning لِيَضْرِبْ زَيْدٌ عَمْرًا, when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat 'Amr; Zaid [here] and 'Amr [above] being absent: for the [*imp.*] *v.* of the absent [*ag.*] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying زَيْدًا, that you are giving *him* an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the *v.*, as عَلَيْكَ, they dislike to say عَلَيْهِ زَيْدًا, lest what is not derived from a verbal paradigm be assimilated to the *v.* [in receiving variations of person]. And in زَيْدًا, meaning اِضْرِبْ زَيْدًا [45], where

you do address [the person ordered], you [may] understand the *v.*, only because you do not assign to the person addressed another *v.*, as though you had said قُلْ لَهُ اضْرِبْ زَيْدًا (*Say thou to him, Beat thou*) *Zaid*, the ambiguity imported from understanding in one command two *vs.* for two [different] subjects being disapproved (S).

§ 48. The *op.* is necessarily understood in the *voc.* (M, IH), which is [the *n.* denoting] the person whose attention is besought by means of a *p.*, expressed or supplied [56], acting as a [*quasi*—] *subst.* for أَدْعُو (IH). The *voc.* is [logically (IA) a direct *obj.* (IA, Sh),] governed in the *acc.* (M, IA, Sh, ML), literally or constructively (M), by [a *v.* (IA)] أَدْعُو, [necessarily (ML)] suppressed (IA, ML), not by يَا and its sisters [554] as *ps.*, nor as [verbal (DM)] *ns.* for أَدْعُو assuming the *pron.* of the *ag.* (ML). For يَا عَبْدَ اللّٰهِ is *orig.* يَا أَدْعُو عَبْدَ اللّٰهِ *O* (*I call*) *'Abd Allāh*, يَا being a premonitory *p.*, أَدْعُو an originative, not enunciatory, *v.*, its *ag.* latent, and عَبْدَ اللّٰهِ an *obj.* and *post. n.*; but from frequency of usage the *v.* is necessarily suppressed, يَا and its sisters being made a *quasi-subst.* for it (Sh). If the *voc. p.* were absolutely a *subst.* for the *v.* of calling, its suppression would not be allowable [1] (ML). The *voc.* is (1) aprothetic,

(a) *det.*; (b) *indet.*, specifically intended or not: (2) *pre.* or *quasi-pre.* (IA). It is [literally (M, Sh, KN)] in the *acc.* [as an *obj.* (Sh)], (1) when *pre.*, [as

أَلَا يَا عِبَادَ اللّٰهِ قَلْبِي مُتَيَّمٌ * بِأَحْسَنِ مَنْ صَلَّى وَأَقْبَحِهِمْ فِعْلَا

(KN) *Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed* (Jsh)]; (2) when *quasi-pre.*, [i. e. having some complement of its sense attached to it (Sh, KN), namely a *n.*, (*a*) governed by it in the *nom.*, as يَا مَحْمُودًا فِعْلُهُ *O* thou *whose deed is praised*, or *acc.*, as يَا طَالِعًا جَبَلًا *O* thou that art *climbing a mountain*, (*b*) governed in the *gen.* by an *op.* dependent upon it, as يَا رَفِيقًا بِالْعِبَادِ *O* Thou that art *tender to men* and يَا خَيْرًا مِنْ زَيْدٍ *O better than Zaid*, or (*c*) coupled to it before the calling, as يَا ثَلٰثَةَ وَثَلٰثِينَ *O Three-and-thirty* in the case of a man so named (KN)]; (3) when an [aprothetic (IA)] *indet.* (M, IA, Sh, KN), not specifically intended, like the blind man's saying يَا رَجُلًا خُذْ بِيَدِي *O man, take thou hold of my hand* and

فَيَا رَاكِبًا إِمَّا عَرَضْتَ فَبَلِّغَنْ * نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلَاقِيَا

(IA, Sh, KN), by 'Abd Yaghūth Ibn Waḳḳāṣ alḤārithī, *Then, O rider, if thou come to Al'Arūḍ, do thou announce to my boon companions of* the people of *Najrān that there*

will be no meeting between me and them (J, Jsh). It
constructively in the *acc.*, (1) when an aprothetic *de*
like يَا زَيْدُ , يَا غُلَامُ , and يَا أَيُّهَا الرَّجُلُ [51] (M): [fo
when [resembling the *pron.* by being (Sh)] aprotheti
[i.e. neither *pre.* nor *quasi-pre.* (Sh, KN),] and *det.* [
indet. specifically intended (IA), i. e. meant to signi
some one specified (Sh, KN), whether a proper name
not (Sh),] it is *uninfl.* (IA, Sh, KN) upon what it woul
be made *nom.* with (IA, KN), if it were *infl.* (KN), [i.e
upon Ḍamma, (a) when neither a *du.* nor *perf. pl. mas*
as يَا زَيْدُ *O Zaid* and يَا رَجُلُ *O* thou *man*, (b) when
broken *pl.*, as XXXIV. 10. [49], or upon its *subst.* [16
the ا, if a *du.*, as يَا زَيْدَانِ and يَا رَجُلَانِ *O* ye *two me*
or و, if a *perf. pl. masc.*, as يَا زَيْدُونَ and مُسْلِمُونَ
O ye *Muslims* (Sh); and is in the place of an *acc.* as
obj. (IA): the *voc.* that ought to have Ḍamm may, how
ever, be put into the *acc.*, when its Tanwīn is necessar
[to a poet (IA)], as

ضَرَبَتْ صَدْرَهَا إِلَيَّ وَقَالَتْ * يَا عَدِيًّا لَقَدْ وَقَتْكَ الْأَوَاقِي

[by Muhalhil, *She smote her bosom* marvelling *at me*, i.e
at mine escape, and said, O 'Adī, assuredly the preserve
(683) *have preserved thee!*, إِلَيَّ being i.q. مِنِّي (J)], o
be pronounced with Ḍamm [and Tanwīn (IA)], as

سَلَامُ اللّٰهِ يَا مَطَرٌ عَلَيْهَا * وَلَيْسَ عَلَيْكَ يَا مَطَرُ السَّلَامُ

(IA, Sh), by Muḥammad Ibn 'Abd Allāh alAḥwaṣ, concerning Maṭar, whom he hated, but whose wife he loved, *The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation* (J): (2) when the ل of the call for help or of wondering is prefixed to it (M): (a) one says يَا لَزَيْدٍ لِعَمْرٍو *O (I call) Zaid, (come thou,* or *I call thee,* or *called,) for 'Amr*; so that [the *n.* denoting] the person invoked to help, [its ل being a *red.* (504) *prep.*, (not dependent upon any thing), is a *voc. uninfl.* upon Ḍamm supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the *red. prep.*; but, according to IM, its ل being an essential *prep.* (J), with the sense of making *trans.* (DM), dependent upon يَا as (*quasi*—) *subst.* for أَدْعُو (J),] is governed in the *gen.* by a ل pronounced with Fatḥ, because the *voc.* occurs in the situation of the *pron.* [504], with which the ل has Fatḥ, as لَكَ and لَهُ ; and [the *n.* denoting] the person that help is invoked for, [not a direct *obj.*, its ل (504) being causative (DM),] is governed in the *gen.* by a ل pronounced with Kasr (IA), dependent upon a suppressed [word], a *v.* of an independent *prop.*, i. e. [تَعَالَ (J) or] أَدْعُوكَ لِعَمْرٍو, or a *n.*, a *d. s.* to the *voc.*, i. e. مَدْعُوًّا لِعَمْرٍو (ML): when another [*n.* denoting a] person invoked to help is coupled to the first, Fatḥ [of the ل] is necessary, if يَا be repeated, as يَا لَزَيْدٍ وَيَا لَعَمْرٍو وَيَا لَبَكْرٍ ; and Kasr, if it be not

repeated, as يَا لَزَيْدٍ وَلِعَمْرٍو وَلِبَكْرٍ (IA): in يَا لَزَيْدٍ wi
Fatḥ of the ل he is invoked to help; but with Kasr h
is invoked for him, [the *n.* denoting] the person invok
to help being suppressed: while يَا لَكَ and يَا لِي adm
of the two modes, both allowed by IJ in

فَيَا شَوْقِ مَا أَبْقَى وَيَا لِي مِنَ النَّوَى
وَيَا دَمْعِ مَا أَجْرَى وَيَا قَلْبِ مَا أَصْبَى

(ML), i.e. مَا أَبْقَاكَ (DM, Jsh), أَجْرَاكَ, and صْبَاكَ
And, O my longing, how lasting thou art! *and, O* peop
help ye me from the distance of the friend! *and, O*
tears, how streaming ye are! *and, O my heart, how fo*
thou art! (Jsh), i.e. *I call myself for safety*, or *I call* (
people) *to save me, from &c.* (DM): (b) [the *n.* denotin
what is wondered at is like [that denoting] the pers
invoked to help, as يَا لَلدَّاهِيَةِ *Oh! the calamity!* a
يَا لَلْعَجَبِ, being governed in the *gen.* by a ل [50
pronounced with Fatḥ (IA), because like the ل of
call for help (J): يَا لَلْعَجَبِ with Fatḥ of the ل mea
O thou wonder, (*come thou and present thyself*); but w
Kasr of the ل the *voc.* is suppressed, and the wonder
summoned to (H): [and] in يَا لَهَا the يَا is a *voc. p.*,
voc. being suppressed, or a premonitory *p.*, i.q. أَلَا,

ل in either case depending upon a suppressed *v.*, i. e. يَا قَوْمُ اعْجَبُوا لَهَا or أَلَا اعْجَبُوا لَهَا *O (people)*, or *Now, (marvel ye) at her*; but the *pron.* is not a *voc.* with the ل of wonder prefixed to it, as in

فَيَا لَكَ مِنْ لَيْلٍ كَأَنَّ نُجُومَهُ * بِكُلِّ مُغَارِ الْفَتْلِ شُدَّتْ بِيَذْبُلِ

[by Imra alKais (EM)], *orig.* يَا إِيَّاكَ or يَا أَنْتَ *O thou*, the detached *acc.* or *nom. pron.* becoming converted into an attached *gen. pron.* when the *prep.* ل is prefixed, [*For, O marvel of a night*, it is *as though its*, an enallage from the 2nd to the 3rd *pers.*, *stars with every firmly twisted* cord *were made fast* to mount *Yadhbul* (EM)], because the *pron.* of the 3rd *pers.* is not made a *voc.* (BS): (3) when it is lamented [55], like يَا زَيْدَاهُ (M).

§ 49. The *appos.* of the *voc.*, (1) when a *subst.* or anarthrous [*synd.*] serial, [whether the *voc.* be *infl.* or *uninfl.* (Sh, KN),] is treated as though it were itself a *voc.*: you say (M, IA, Sh, KN) in the case of the *subst.* (Sh, KN) يَا سَعِيدُ كُرْزُ *O Sa'īd, "Wallet,"* with Ḍamm without Tanwīn, like يَا كُرْزُ (KN), يَا عَبْدَ اللّٰهِ كُرْزُ (Sh), and يَا سَعِيدُ أَبَا عَبْدِ اللّٰهِ with the *acc.*, like يَا أَبَا عَبْدِ اللّٰهِ (KN); and in the case of the serial (Sh, KN) يَا زَيْدُ وَعَمْرُو *O Zaid and 'Amr* [or أَوْ عَمْرُو *or 'Amr* or لَا عَمْرُو *not 'Amr*

(M)] with Ḍamm (M, KN), يَا عَبْدَ اللّٰهِ وَخَالِدُ (Sh), a
يَا زَيْدُ وَأَبَا عَبْدِ اللّٰهِ (IA, KN) with the *acc.* (KN), b
يَا أَبَا عَبْدِ اللّٰهِ (IA): (2) when not a *subst.* or anarthro
[*synd.*] serial (Sh), [i. e.] when an *ep.*, *corrob.*, [*synd.*] ex
or synarthrous [*synd.*] serial (IA, KN), (*a*) if the *voc.*
uninfl., (a) when *ep.* [51] of أَيّ [184], must be in the *no*
[according to the form (KN), because it is (significa
of) the person intended by the call (IA), as يَا أَيُّهَا النَّاسُ
II. 19. *O ye men* and يَا أَيُّهَا النَّبِيُّ VIII. 65. *O thou P*
phet (KN), though AlMāzinī allows it to be in the *a*
(IA, Sh) by analogy with الظَّرِيفُ in يَا زَيْدُ الظَّرِيفُ w
the *nom.* or *acc.* (IA), and cites a reading يَا أَيُّهَا الْكَافِرِينَ
CIX. 1. *O ye unbelievers*, which, if authentic, is a solit
anomaly (Sh)]; (b) when *pre.* and anarthrous, must
in the *acc.* [according to the place, as يَا زَيْدُ صَاحِبَ عَمْرٍو
O Zaid, the companion of 'Amr, يَا تَمِيمُ كُلَّكُمْ or
O Tamīm, all of you or *them*, يَا زَيْدُ أَبَا عَبْدِ اللّٰهِ *O Za*
Abù 'Abd Allāh, and يَا زَيْدُ وَأَبَا عَبْدِ اللّٰهِ *O Zaid, a*
Abù 'Abd Allāh (KN)]; (c) when aprothetic [or *pre.* a
synarthrous (IA, KN)], may be in the *nom* [according
the form of the *voc.* (KN)], or *acc.* (IA, Sh, KN) acco
ing to its place, as يَا زَيْدُ الظَّرِيفُ *O witty Zaid*, تَمِيمُ

يَا سَعِيدُ كُرْزُ or أَجْمَعِينَ أَجْمَعُونَ *O Tamīm, all of you,* or كُرْزًا *O Sa'īd,* "*Wallet,*" and يَا زَيْدُ وَالضَّحَّاكُ (KN), though Khl, S, and IM prefer the *nom.*; the *voc.*, when *uninfl.* before being a *voc.*, is assumed to be *uninfl.* upon Ḍamm after being a *voc.*, and the *appos.* is in the *nom.* from regard to the supplied Ḍamm, or *acc.* from regard to the place, as يَا هٰذَا الْعَاقِلُ *O thou intelligent* man (IA); the poet [Ru'ba Ibn Al'Ajjāj (Jsh)] says

يَا حَكَمُ الْوَارِثُ عَنْ عَبْدِ الْمَلِكْ * تَبَلَّجِ الزَّهْرَاءُ فِي جُنْحِ الدُّلَكْ

[*O Ḥakam, inheriting from 'Abd 'AlMalik, shine thou brightly* upon men by reason of thy munificence *with* the bright shining of *the fair-faced* woman *in the darkness of sunset* (Jsh)], related with the *nom.* and *acc.*; another [Jarīr (Jsh)] says

فَمَا كَعْبُ بْنُ مَامَةَ وَابْنُ سُعْدَى * بِأَكْرَمَ مِنْكَ يَا عُمَرَ الْجَوَادَا

(KN) *So that not Ka'b Ibn Māma and Ibn Su'dà are more generous than thou, O munificent 'Umar* (Jsh); Dhu -rRumma [(or) Ru'ba Ibn Al'Ajjāj (Jsh)] says

إِنِّي وَأَسْطَارٍ سُطِرْنَ سَطْرَا * لَقَائِلٌ يَا نَصْرُ نَصْرُ نَصْرَا

[156] (Sh) *Verily I, by lines that have been writ with writing*, i. e. *the lines of the Ḳur'ān, am saying, O Naṣr, Naṣr, Naṣr!* (Jsh); another says

أَلَا يَا زَيْدُ وَالضَّحَّاكُ سِيرَا * فَقَدْ جَاوَزْتُمَا خَمْرَ الطَّرِيقِ

[*Now, O Zaid and AḍḌaḥḥāk, journey ye: for ye h*
passed the hollow of the road (Jsh)]; and the text جِبَالُ
أَوِّبِي مَعَهُ وَالطَّيْرَ XXXIV. 10. [*O ye mountains, re-e*
ye the praises of God *with him, and birds* (B)] is oc
sionally read وَالطَّيْرُ, [as coupled to the form of بَالُ
by assimilation of the accidental vowel of uninflectedn
to the vowel of inflection (B)]; these are the *exs.* of
aprothetic, and the synarthrous *pre.* is similar, as زَيْدُ
الْحَسَنُ الْوَجْهِ *O Zaid the handsome in face* and

صَاحِ يَا ذَا الضَّامِرُ الْعَنْسِ * بِالرَّحْلِ وَالْأَقْتَابِ وَالْحِلْسِ

[by Khuzaz Ibn Laudhān, *O companion, O thou lean in*
pect of the sturdy she-camel by reason of the baggage a
the pack-saddles and the saddle-cloth (Jsh)] related w
the *nom.* [51] and *acc.* (KN): (*b*) if the *voc.* be *infl.* m
be in the *acc.*, as يَا عَبْدَ اللّٰهِ صَاحِبَ عَمْرٍو *O 'Abd Allā*
companion of 'Amr, يَا بَنِي تَمِيمٍ كُلَّهُمْ, and يَا عَبْدَ اللّٰهِ أَبَا
زَيْدٍ *O 'Abd Allāh Abù Zaid*; and since the *pre.*, wh
an *appos.* to the *uninfl.*, must be in the *acc.*, *a fort*
ought it to be in the *acc.* when an *appos.* to an *infl.*;
text says قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ XXXIX. 47.
thou, O God, Creator of the heavens and the earth,
being an *ep.* of the name of God, though S asserts t

it is a 2nd *voc.* (*O*) *Creator* with the *voc. p.* suppressed, because, according to him, the *voc.* that is always used as a *voc.* may not be qualified, and اللهمّ [52] is not used except as a *voc.* (Sh).

§ 50. When ابن [or ابنة (M)] does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the *voc.* must have Ḍamm, not Fatḥ, and the ا of ابن must be expressed (IA), as يا زيد ابن أخينا (M, IA), يا هند ابنة عمّنا (M), يا غلام ابن عمرو, and يا زيد الظريفُ ابن عمرو (IA). When it does [so] occur (M), [i. e.] when the *voc.* is [aprothetic (IA),] a proper name, qualified by ابن [or ابنة (IH)] *pre.* to a proper name (IH, IA, Sh) and not separated from the *voc.* (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in ابنم and امرؤ [16] (M), [so that] the *voc.* has Fatḥ (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the Ḍamm to remain (Sh), as يا زيد بن عمرو (M, IA, Sh),

يا طلحة بن عبيد الله قد وجبت
لك الجنان وبوأت المها العينا

O Talḥa, the son of 'Ubaid Allāh, the gardens of Parad
have become due to thee; and thou hast espoused
large-eyed beauties (Sh), and يَا هِنْدَ ابْنَةَ عَاصِمٍ (M),
Ḍamm, as يَا زَيْدُ بْنَ عَمْرٍو, and the ا of ابْنِ must be elid
in writing (IA). [Thus] in يَا عِيسَى ابْنَ مَرْيَمَ V. 1
[below] *O Jesus, the son of Mary* the vowel of عِيسَى
[assumed to be] assimilated to the vowel of the ابْنِ, 1
يَا زَيْدُ بْنَ عَمْرٍو, which is the ordinary *dial.*; or عِيسَى n
[be assumed to] have Ḍamm, like يَا زَيْدُ بْنَ عَمْرٍو, as
proved by the saying [of Imra alḲais]

حَارِ بْنَ عَمْرٍو كَأَنِّي خَمِرٌ * وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتَمِرُ

[*O Ḥārith Ibn 'Amr*, it is *as though I were suffer*
from the effects of drunkenness: and his complying
what he complies with of the bidding of his soul, *inju*
the man, orig. يَا حَارِثُ (N)], because curtailment [
occurs only in the [*voc.*] pronounced with Ḍamm (K). T
ا is elided from ابْنِ only when it occurs as an *ep.* betw
two proper names—names, surnames, or cognomens—
make known that it with the name before it becomes eq
valent to a single name, because of the closeness of
attachment of the *ep.* to the qualified, and that it occup
the place of an element thereof, for which reason t
Tanwīn [609] is elided from the name before it, as بْنُ
مُحَمَّدٍ, like as it is elided from the compounded names

رامهرمز and بعلبك : but in every other case the ا must be expressed, namely when ابن is (1) *pre.* to a *pron.*, as هذا زيد ابنك *This is Zaid thy son*, (2) *pre.* to any but [the name of] his father, as المعتضد بالله ابن أخي المعتمد على الله *AlMu'tadid bi -llāh the son of the brother of Al-Mu'tamid 'ala-llāh* [and V. 112 above], (3) affiliated to the higher ancestor, as أبو الحسن ابن المهتدي بالله *Abu l-Ḥasan, the descendant of AlMuhtadi bi-llāh*, (4) made to deviate from the *ep.* to the *enunc.* or *pred.*, as إن كعبا ابن لؤي *Verily Ka'b was the son of Lu'ayy*, (5) made to deviate from the *ep.* to interrogation, as هل تميم ابن مر *Was Tamīm the son of Murr?*; because ابن in enunciation and interrogation is on the footing of the detached from the first name, since the full phrase is إن كعبا هو ابن لؤي *Verily Ka'b, (he) was &c.* and هل تميم هو ابن مر *Tamīm, was (he) &c.?*, so that the ا is expressed in it as when the sentence begins with it (D). In the *non-voc.*, also, they say when they qualify هذا زيد ابن أخينا *This is Zaid the son of our brother* and هند ابنة عمنا *Hind the daughter of our paternal uncle*, but هذا زيد بن عمرو and هند ابنة عاصم [609], and similarly in the *acc.* and *gen.*;

whereas when they do not qualify, the Tanwīn is inva
bly used: the Tanwīn, however, is allowed by po
license in the case of the *ep.*, as

جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةْ * كَرِيمَةٌ أَخْوَالُهَا وَالعَصَبَةْ

[*A damsel of* the tribe of *Ḳais Ibn Tha'laba, nobl*
regards her maternal uncles and the paternal kind
(Jsh)].

§ 51. The vague *voc.* is (1) أَيُّ [57,184] (M):
say يَا أَيُّهَا الرَّجُلُ *O thou man,* يَا أَيُّهَا ذَا *O thou, this* n
[and يَا أَيُّهَا الَّذِى فَعَلَ كَذَا *O thou that hast done t*
(IA),] أَيُّ being [an aprothetic *voc. uninfl.* upon Ḍa
(48) (IA),] qualified by a synarthrous [generic (IA)]
or a *dem.* [599](M, IA), [as] says Dhu -r Rumma

أَيُّهَا ذَا الْبَاخِعُ الْوَجْدَ نَفْسَهُ * لِشَيْءٍ نَحَتْهُ عَنْ يَدَيْهِ الْمَقَادِرُ

(M) *Now,* O *thou, this* man, *whose soul passion is dest*
ing, because of a thing that the decrees of God *h*
diverted from his hands (Jsh), or a synarthrous conju
and هَا being *red.* (IA): what is governed by the *voc. p*
أَيُّ ,the subsequent *n.* being its *ep.* [49], like زَيْدٌ الظَّرِيفُ
save that أَيُّ, not being independent like زَيْدٌ, may no
dissevered from the *ep.* (K on II. 19.); and the premonit
word is interpolated between them (M, K), as a *cor*
of the sense of the *voc. p.*, and *subst.* for the prefix

required by أَيٌّ (K): (2) a *dem.*: this is qualified only by the synarthrous *n.* (M): you say يَا هٰذَا الرَّجُلُ *O thou man* (M, IA), الرَّجُلُ being necessarily in the *nom.*, if هٰذَا be made a connective for calling him, like as the *ep.* of أَيٌّ is necessarily in the *nom.* [48] (IA), and يَا هٰؤُلَاءِ الرِّجَالُ *O ye men*, and S cites يَا صَاحِ يَا ذَا الضَّامِرُ الْخ [49] (M); whereas, if the *dem.* be not made a connective for calling what follows it, its *ep.* need not be in the *nom.*, but may be in the *nom.* or *acc.* (IA): and you say in the case of [an *appos.*] other than the *ep.*, يَا هٰذَا زَيْدٌ or زَيْدًا *O thou Zaid* and يَا هٰذَانِ زَيْدٌ وَعَمْرٌو or زَيْدًا وَعَمْرًا *O ye two, Zaid and 'Amr*, [as a *synd. expl.*,] and يَا هٰذَا ذَا الْجُمَّةِ *O thou long-haired one* as a *subst.*

§ 52. The synarthrous is not made a *voc.* [599] (M), [since] the *voc. p.* and أَلْ may not be combined [184] (IA); except in (1) اَللّٰهُ (M, IA), because the *art.* does not quit it, like as it does not quit اَلنَّجْمُ *The Pleiades* [11], being a *subst.* for the Hamza of إِلٰهٌ (M), اَللّٰهُ being *orig.* اَلْإِلٰهُ, as

مَعَاذَ الْإِلٰهِ أَنْ تَكُونَ كَظَبْيَةٍ * وَلَا دُمْيَةٍ وَلَا عَقِيلَةِ رَبْرَبِ

[by AlBa'ith Ibn Ḥuraith, *God forefend that* in beauty

she should be only *like a doe-gazelle or a decorated im*

or a noble cow *of a herd of wild cattle!* (T)], like ى

orig. الأناسى, as

إِنَّ المَنَايَا يَطَّلِعْـــنَ عَلَى الأَنَاسِ الآمِنِينَا

[*Verily the fates come unawares upon the men*

from fear (N)], the Hamza being suppressed and

art. made a *subst.* for it, for which reason (K, 6)

say يَا أَللّٰهُ with the *disj.* Hamza (K, IA), like يَا أَللّٰهُ (

as well as يَا اللّٰهُ with the *conj.* Hamza; though the c

monest *voc.* is اللّٰهُمَّ [49], [meaning *O God* (H),

being a *voc. uninfl.* upon Ḍamm (J),] with a doub

[*aug.* (J)] م substituted for the *voc. p.*, [which is s

pressed (56) (ZN), to avoid prefixing يَا to أَلْ, th

being selected because of the affinity between them

being determinative and the م a *subst.* for the ل of de

mination in the *dial.* of Ḥimyar (599, 687), doubled

order to be biliteral like يَا, and put last to secure a bl

ing through beginning with the name of God, and beca

the *subst.* need not be in the place of the original,

the ة of عِدَةٌ and the ا of ابْنٌ (J), and the 2nd م be

vocalized with Fatḥ, preferred on account of its lightn

because of the concurrence of two quiescents (H)];

the imitated *prop.* used as a name, as رَجُلٌ مُنْطَلِقٌ

أَقْبِلْ in the case of him whose name is الرَّجُلُ مُنْطَلِقٌ.
The saying

فَيَا الْغُلَامَانِ اللَّذَانِ فَرَّا * إِيَّاكُمَا أَنْ تَعْقِبَانَا شَرَّا

[*Then, O* ye *two young men, who have fled,* I warn *you* against *your causing us evil* by your flight (J)] is a poetic license (IA); [and]

مِنْ أَجْلِكِ يَا الَّتِي تَيَّمْتِ قَلْبِي * وَأَنْتِ بَخِيلَةٌ بِالْوَصْلِ عَنِّي

[*On thine account, O* thou *that hast enslaved my heart, while thou art grudgingly withholding union from me* (Jsh)], like يَا اللّٰهُ, is anomalous.

§ 53. When the *voc.* is repeated in the state of prefixion (M), [e. g.] in يَا تَيْمَ تَيْمَ الخ [below] (IA) (1) both *ns.* may be in the *acc.* (M, IA), as

يَا تَيْمَ تَيْمَ عَدِيٍّ لَا أَبَا لَكُمُ * لَا يُلْقِيَنَّكُمُ فِي سَوْءَةٍ عُمَرُ

by Jarīr, [*O Taim, Taim of 'Adī, (may ye have no father!,) let not 'Umar cast you into evil* (Jsh)], and

يَا زَيْدَ زَيْدَ الْيَعْمَلَاتِ الذُّبَّلِ * تَطَاوَلَ اللَّيْلُ عَلَيْكَ فَانْزِلِ

(M), by 'Abd Allāh Ibn Rawāḥa alAnṣārī, *O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou* (Jsh): the 1st being, according to S, *pre.* to what follows the 2nd *n.* [125], which is [*red.* (J),] interpolated [101] between the *pre.* and *post. ns.*, [in the *acc.* as a *corrob.*, without Tanwīn

for conformity to the 1st (J)]; but, according to M
pre. to a suppressed [word] like what the 2nd is *pre.* t
orig. يَا تَيْمَ عَدِيٍّ تَيْمَ عَدِيٍّ, the 1st عَدِيٍّ being suppress
because indicated by the 2nd (IA), and the 2nd تَيْمَ, *pr*
to عَدِيٍّ, being in the *acc.* according to the modes me
tioned [below] (J): (2) the 1st may have Ḍamm (M, I
the 2nd being in the *acc.* as a [*lit.* (J)] *corrob.*, or
subaudition of أَعْنِى *O Taim, (I mean) Taim of 'Adī,*
as a [total (J)] *subst.*, or *synd. expl.*, or [2nd (J)] *v*
(IA) with the يَا suppressed, and being, in all these mo
of parsing, *pre.* to عَدِيٍّ (J).

§ 54. When the *voc.* is *pre.* to the ى of the 1st *pe*
[its predicament, if it be unsound, is like its predicame
when not a *voc.* (129): but if it be sound (IA), like ى
(KN),] the following *dial. vars.* are allowable, (1) elision
the [quiescent (KN)] ى, [because it occupies the pl
of the Tanwīn, which is elided in this *cat.* (T, 129),] a
retention of the Kasra [as an indication of it (KN), wh
is the commonest (*var.*) (IA), as يَا عِبَادِ فَاتَّقُونِ XXX
18. *O My servants, fear ye then Me* (KN)]: (2) reten
of the ى quiescent, [which is less common than the
(IA), as يَا عِبَادِى لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ XLIII. 68. *O*
servants, there shall be no fear for you to-day: (3) (eli
of the ى, and) Ḍamm of the letter that was pronou

with Kasr on account of the ى, which is a weak *dial.*: they have transmitted يَا أُمَّ لَا تَفْعَلِى *O my mother, do thou not*; and قَالَ رَبِّ احْكُمْ بِالْحَقِّ XXI. 112. *He said, My Lord, judge Thou with righteousness* is read (KN)]: (4) Fatḥ of the ى, [as يَا عِبَادِىَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ XXXIX. 54. *O my servants, who have been extravagant* in sinning *against your own souls* (KN)]: (5) conversion of the Kasra [before the ى pronounced with Fatḥ (KN)] into Fatḥa, and [consequently (KN)] of the ى nto ا (IA, KN), because it is mobile and preceded by Fatḥ, as يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ اللّٰهِ XXXIX. 57. *O my remorse for that I have been remiss in respect of the due of God!* and يَا أَسَفَا عَلَى يُوسُفَ XII. 84. *O mine anguish for Joseph!* (KN): one says يَا رَبَّا تَجَاوَزْ عَنِّى *O my Lord, forgive Thou me*; and in pause يَا رَبَّاهْ and يَا غُلَامَاهْ (M); (6) elision of the ا and retention of the Fatḥa (IA, KN) as an indication of it, as

وَلَسْتُ بِرَاجِعٍ مَا فَاتَ مِنِّى * بِلَهْفَ وَلَا بِلَيْتَ وَلَا لَوَ انِّى

[*Nor am I recovering what has escaped from me because of* my saying "O *my regret!*", *nor because of* my saying "*Would that!*", *nor* because of my saying "*If I*" (Jsh)], i.e. بِقَوْلِى يَا لَهْفَ, [*orig.* يَا لَهْفِى (Jsb)]. When the *voc. pre.* to the ى is أَبٌ or أُمٌّ, 10 *dial. vars.* are allowed, the

6 mentioned and (7) change of the ى into ت pronounced with Kasr, as the Seven except Ibn 'Āmir read in يَا أَبَتِ XII. 4. &c. *O my father* (KN): the ت is a ة of femininization, since it is converted into ة in pause [646]; substituted for the ى (M, K on XII. 4.) of prothesis, because [the signs of] femininization and prothesis are related in that each is an augment to the *n.* at its end; and allowed to be affixed to the *masc.*, as in حَمَامَةُ ذَكَرٍ *A male pigeon* and رَجُلٌ رَبْعَةٌ *A middle-sized man*: and the Kasra is that which was before the ى in يَا أَبِي, relegated to the ت, because the ة of femininization must be preceded by Fatḥ, while the ت may not remain quiescent, the Kasra dropping off because of the Fatḥa required by the ة, since it is a *n.*, and *ns.* ought to be vocalized because *orig. infl.*, the ى, *orig.* vocalized, being made quiescent only for lightness, because it is a soft letter, whereas the ت is a sound letter, like the ك of the *pron.*, so that it must be vocalized (K): (8) change of the ى into ت pronounced with Fatḥ, as Ibn 'Āmir reads [in the whole of the Ḳur'ān (B), because this is the vowel of the original ى in يَا أَبِي, or because the ا is elided from يَا أَبَتَا, and the Fatḥa before it preserved, as is done (with the Kasra) when the ى is elided in يَا غُلَامِ (K)]: (9) يَا أَبَتَا with the ت and ا, as read anomalously: (10) يَا أَبَتِي with the ت and ى: these [last] two *vars.*

are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says يَا أَبَتِ and يَا أُمَّتِ (D, IA), as يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ XIX. 45. *O my father, worship thou not the Devil* and يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ XIX. 43. *O my father, wherefore worshippest thou what heareth not nor seeth?* (D); يَا أَبَتَ and يَا أُمَّتَ (IA); يَا أَبَتَا and يَا أُمَّتَا, [that not being reckoned a combination of the *subst.* and original (K); but rarely, because the ا is (also) a *subst.* for the ى (K on XIX. 43.)]; and in pause يَا أَبَهْ and يَا أُمَّهْ (D); but not يَا أَبَتِى and يَا أُمَّتِى (D, IA), by analogy to يَا عَمَّتِى (D), the *subst.* and original not being combinable (IA): and (11) يَا أَبَتُ with Ḍamm is read, treated as a *n.* made *fem.* by means of the ة, [like يَا ثُبَةُ (K),] without regard to the fact that the ت is a *subst.* (K, B) for the ى of prothesis (K). When the *voc.* is *pre.* to a *n. pre.* to the ى, [like يَا غُلَامَ غُلَامِى (KN),] the ى must be expressed, [pronounced with Fatḥ or quiescent (KN),] except in ابْنَ أُمِّى and ابْنَ عَمِّى, where (IA, KN) the ى is [generally] elided [for lightening, as in the *voc. pre.* to the ى (B on VII. 149.),] from frequency of usage (IA), [and] four *dial. vars.* are allowable, (1) Fatḥ and (2) Kasr of the م, both read by the Seven in قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ

استضعفونى VII. 149. *He said, Son of my mother, verily the people deemed me weak* and قال يا ابن ام لا تأخذ بلحيتى XX. 95. *He said, O son of my mother, seize thou not my beard*, (3) expression of the ى, as

يا ابن امى ويا شقيق نفسى * انت خلفتنى لدهر شديد

[by Abù Zubaid aṭṬā'ī, *O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate* (Jsh)], and (4) conversion of the ى into ا, as

من ان رات راسى كراس الاصلع

يا بنت عما لا تلومى واهجعى

[after قد اصبحت ام الخ (1), *Because she has seen my head like the head of the* man *bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep* (N, Jsh)], which [last] two *vars.* are rarely used (KN): they say يا ابن ام or عم (M, IA), and يا ابن امى or عمى; and Abu -nNajm says يا بنت عما الخ: [because] they make the two *ns.* like one *n.* (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like وا زيداه *Ah Zaid!*,] or figuratively, like the saying of 'Umar وا عمراه وا عمراه *Ah 'Umar! Ah 'Umar!* when informed of a dearth that had befallen some of the Arabs (J),] or

suffered from, [whether the cause of pain, like وَا مُصِيبَاهْ *Ah mine affliction!*, or the seat of it (J),] like وَا ظَهْرَاهْ *Ah my back!* (IA). The lamented is always (M, IA) known, وَا مَنْ حَفَرَ بِئْرَ زَمْزَمَاهْ *Alas for him that dug the well of Zamzam!* not being disapproved because equivalent to وَا عَبْدَ الْمُطَّلِبَاهْ *Alas for 'Abd AlMuṭṭalib!* (M), [and] *det.*, not *indet.*, as وَا رَجُلَاهْ; but not vague, like the *dem.*, as وَا هٰذَاهْ; nor conjunct, unless anarthrous and notorious through the *conj.*, like وَا مَنْ حَفَرَ الخ (IA). It must have يَا or وَا prefixed to it (M): and ا is [optionally (M)] affixed to its final, as (M, IA) وَا زَيْدَا لَا تَبْعَدْ *Ah Zaid, perish not!* (IA), وَا زَيْدَاهْ, or وَا زَيْدُ; and to the [*n.*] *post.* [to it], as وَا أَمِيرَ الْمُؤْمِنِينَاهْ *Ah the Commander of the Believers!*; [and to its *conj.* or *corrob.*]; but not to the *ep.*, as وَا زَيْدُ الطَّرِيقَاهْ, according to Khl, while according to Y it is affixed thereto (M): and the ه [of pause (IA)] is affixed to it after the ا in pause, [as وَا زَيْدَاهْ; or one pauses upon the ا, as وَا زَيْدَا (IA)]; not in continuous speech (M, IA), except by poetic license, like

أَلَا يَا عَمْرُو عَمْرَاهْ * وَعَمْرُو بْنَ الزُّبَيْرَاهْ

[*Now, Oh 'Amr, 'Amr, and 'Amr the son of AzZubair!*

in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The ة in عَمْرَاهْ and الزُّبَيْرَاهْ is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: عَمْرَاهْ a *corrob.* is in the *nom.* (49), the sign of which is a Ḍamma supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental Fatḥa for affinity to the ا of lamentation; or in the *acc.*, the sign of which is a Fatḥa apparent in its final: and الزُّبَيْرَاهْ a *post. n.* is in the *gen.*, the sign of which is a Kasra supplied upon its final, prevented &c. (J)]. What precedes the ا is elided, if an ا, as وَا مُوسَاهْ, the ا of مُوسَى being elided, or a Tanwīn at the end of a *conj.*, as وَا مَنْ الخ, or of anything else, as يَا غُلَامَ زَيْدَاهْ. When the final is Fatḥa, the ا is affixed unaltered, as وَا غُلَامَ أَحْمَدَاهْ: but otherwise the final consonant must be pronounced with Fatḥ, as وَا غُلَامَ زَيْدَاهْ and وَا زَيْدَاهْ; unless ambiguity would be thus produced, as وَا غُلَامُهُوهْ and وَا غُلَامَكِيهْ, *orig.* وَا غُلَامَهُ and وَا غُلَامَكِ, where the ا must be converted into و after the Ḍamma and ى after the Kasra, because, if you elided the Ḍamma and Kasra, pronouncing with Fatḥ, and added the ا, saying وَا غُلَامَهَاهْ and وَا غُلَامَكَاهْ, the lamented *pre.* to the *pron.* of the 3rd *pers. sing. masc.* and 2nd *pers. sing. fem.* would be con-

founded with that *pre.* to the *pron.* of the 3rd *pers. sing. fem.* and 2nd *pers. sing. masc.* When the lamented is *pre.* to the ى of the 1st *pers.*, one says, in the *dial.* that makes the ى quiescent [54], وَا عَبْدِيَا or وَا عَبْدَا, pronouncing the ى with Fatḥ or eliding it, and affixing the ا; in the *dial.* that elides the ى, contenting itself with the Kasra, or converts the ى into ا and the Kasra into Fatḥa, eliding the ا and contenting itself with the Fatḥa, or retaining the ا, only وَا عَبْدَا; and in the *dial.* that pronounces the ى with Fatḥ, only وَا عَبْدِيَا. The ل of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an ا put at the end as a *subst.* for it, as يَا زَيْدَا لِعَمْرٍو and يَا عَجَبَا لِزَيْدٍ (IA). The ا is to prolong the sound of the *voc.* invoked to help, wondered at, or lamented, like

يَا يَزِيدَا لِآمِلٍ نَيْلَ عِزٍّ * وَغِنًى بَعْدَ فَاقَةٍ وَهَوَانِ

[*O Yazīd, help thou one that hopes for acquisition of honor and wealth after destitution and contempt* (Jsh)],

يَا عَجَبَا لِهٰذِهِ الْفَلِيقَةْ * هَلْ تُذْهِبَنِّ الْقُوبَاءَ الرِّيقَةْ

[*O wonder, (be thou present) for this calamity! Will spittle take away the itch?* (Jsh)], and

حُمِّلْتَ أَمْرًا عَظِيمًا فَاصْطَبَرْتَ لَهُ * وَقُمْتَ فِيهِ بِأَمْرِ اللّٰهِ يَا عُمَرَا

(ML), by Jarīr, *Thou wast charged with a great matter,*

i. e. the خِلَافَةٌ, *and hadst patience thereat, and fulfilledst in it the command of God, O 'Umar* (Jsh).

§ 56. Suppression of the *voc. p.* is (1) disallowed with (a) the lamented; (b) the person invoked to help; [(c) the *pron.*, as يَا إِيَّاكَ *O thou* (IA);] and (d) the *dem.* or generic *n.* (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM),] allow it here; and IM follows them, because it has been heard, as ثُمَّ أَنْتُمْ هٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ II. 79. *Nevertheless ye, (O) ye* breakers of the covenant, *slay yourselves*, i. e. يَا هٰؤُلَاءِ [554],

ذَا ارْعِوَاءٍ فَلَيْسَ بَعْدَ اشْتِعَالِ الرَّأْسِ شَيْبًا إِلَى الصِّبَى مِنْ سَبِيلِ

[(*O*) *thou, refrain thou* (41) from doing evil; *for there is not after the glistening of the head with hoariness any way to youth* (J)], and أَصْبِحْ لَيْلُ *Become thou morning, (O) night* (IA): [but] هٰؤُلَاءِ is the *enunc.* of أَنْتُمْ , تَقْتُلُونَ الخ being *expos.*, *ye are these* breakers &c., *ye slay &c.* (B); such suppression [in verse] is attributed by the BB to poetic license (J); أَصْبِحْ لَيْلُ (M, ML), افْتَدِ مَخْنُوقُ *Ransom thyself, (O) strangled,* أَطْرِقْ كَرَا [58] *Lower thy neck, (O) partridge* (M), and

إِذَا هَمَلَتْ عَيْنِي لَهَا قَالَ صَاحِبِي * بِمِثْلِكَ هٰذَا لَوْعَةٌ وَغَرَامُ

(ML), by Dhu -rRumma, *When mine eye overflows for her, my comrade says, In the like of thee,* (*O*) *this,* i. e. (*O*) *man, are heart-burn and desire* (Jsh) are anomalous (M, ML); and AlMutanabbi is charged with a solecism in

هٰذِى بَرَزْتِ لَنَا فَهِجْتِ رَسِيسَا
ثُمَّ انْصَرَفْتِ وَمَا شَفَيْتِ نَسِيسَا

[(*O*) *thou, thou hast appeared to us, and stirred a love settled* in our hearts; *then turned away, nor restored to health a remnant of spirit* (W)], though it is replied that هٰذِى is an unrestricted *obj.*, i. e. هٰذِهِ الْبَرْزَةَ, [*With this* (*single appearance*) *hast thou appeared &c* (W),] IM's objection, that the *dem.* to the *inf. n.* is always qualified by that *inf. n.* [40], being refuted by a verse [of AlMutanabbi (?) (Jsh)] cited by himself

يَا عَمْرُو إِنَّكَ قَدْ مَلِلْتَ صَحَابَتِى
وَصَحَابَتِيكَ إِخَالُ ذَاكَ قَلِيلُ

(ML) *O 'Amr, verily thou hast wearied of* thy *consorting with me and my consorting with thee,* as *I fancy;* and *that* wearying *is rare* among comrades, or *but my consorting with thee, I fancy, that* consorting *is rare* (DM): (2) allowable (M, IA), as يُوسُفُ أَعْرِضْ عَنْ هٰذَا XII. 29. *Joseph, turn thou away from this* matter, رَبِّ أَرِنِى أَنْظُرْ إِلَيْكَ VII. 139. *My Lord, show thou me* Thyself: *I shall behold Thee,*

مَنْ لَا يَزَالُ مُحْسِنًا أَحْسِنْ إِلَيَّ , and أَيَّتُهَا الْمَرْأَةُ , أَيُّهَا الرَّجُلُ

Thou that ceasest not to be doing good, do Thou good unto me: (3) necessary in اللَّهُمَّ, because the م is a *subst.* for it [52] (M): [and] the combination of the م and *voc. p.* in

إِنِّي إِذَا مَا حَدَثٌ أَلَمَّا * أَقُولُ يَا اللَّهُمَّ يَا اللَّهُمَّا

[by Abù Khirāsh alHudhalī, *Verily I, whenever a calamity befalls* me, *say, O God, O God* (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the م to be part of a suppressed *prop.*, i. e. يَا اللَّهُ أَمِّنَّا بِخَيْرٍ *O God, bring us good* (J), by suppression of the *voc. p.*, the dependents of the *v.*, and its Hamza (B on III. 25)].

§ 56.A. *Ns.* used only as *vocs.* are (1) such as يَا فُلُ, i. e. يَا رَجُلُ, يَا لُؤْمَانُ for the *very mean*, and يَا نُوْمَانُ for the *great sleeper*; which [sort] is [confined to what has been] heard: (2) فَعَالِ [193], *uninfl.* upon Kasra, used as a term of blame and reviling for the *fem.*; which is regular from every *tril.* [*att.*] *v.*, as يَا خَبَاثِ, يَا فَسَاقِ, and يَا لَكَاعِ: (3) فُعَلُ used as a term of blame for the *masc.*, as يَا فُسَقُ, [i. e. يَا أَيُّهَا الْفَاسِقُ, *det.* since they say يَا فُسَقُ الْخَبِيثُ *O thou abominable profligate* with the *ep.* synarthrous (H),] يَا غُدَرُ *O thou traitor*, and يَا لُكَعُ *O thou vile one*; which is frequent, though not regular. Some

ns. confined to the *voc.* are sometimes otherwise used in poetry, like

تَضِلُّ مِنْهُ إِبِلِي بِالْهَوْجَلِ * تَدَافُعَ الشِّيبِ وَلَمْ تُقَتَّلِ

فِي لَجَّةٍ أَمْسِكْ فُلَانًا عَنْ فُلِ

(IA), by Abu-nNajm, *My camels stray* from the path *because of it*, i. e. *the dust, in the desert:* they have jostled together *with the jostling together of the white-haired* men *while they have not slain* any one *in a mingling of many shouts in battle*, wherein it is said [144], *Keep thou such a one off from such a one*: Ibn Hishām, however, objects that the *mets.* for *Zaid* and *Hind* are فُلَانٌ and فُلَانَةُ [14], not فُلٌ and فُلَةُ, which are *mets.*, as S says, for *man* and *woman*, and are the ones confined to the *voc.*; so that فُلِ in the verse is *orig.* فُلَانٍ, which is not confined to the *voc.*, the ا and ن being elided from it by poetic license (J).

§ 57. The *acc.* of particularization is one of the [direct] *objs.* that the *op.* is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a *voc.* (Sh). It is like the *voc.* literally; but differs from it in being (1) unaccompanied by a *voc. p.*, (2) necessarily preceded by something, (3) [sometimes] synarthrous (IA). It is a *det.* explicit *n.*, intended to be particularized by the predicament of a preceding *pron.*, generally of the

1st *pers.*, seldom of the 2nd, never of the 3rd; the occasion of this particularization being (*a*) glorying, as

لَنَا مَعْشَرُ الْأَنْصَارِ مَجْدٌ مُؤَثَّلٌ * بِإِرْضَائِنَا خَيْرَ الْبَرِيَّةِ أَحْمَدَا

We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Aḥmad, (*b*) self-abasement, as

جُدْ بِعَفْوٍ فَإِنَّنِي أَيُّهَا الْعَبْـــدُ إِلَى الْعَفْوِ يَا إِلٰهِي فَقِيرُ

Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (*c*) explanation, as

إِنَّا بَنِي نَهْشَلٍ لَا نَدَّعِي لِأَبٍ * عَنْهُ وَلَا هُوَ بِالْأَبْنَاءِ يَشْرِينَا

[by Bashāma Ibn Ḥazn anNahshalī, *Verily we, (I mention) the Banù Nahshal, disclaim not him for a father, nor sells he us for* other *sons* (T)]. It is (1) synarthrous, as نَحْنُ الْعَرَبُ أَقْرَى النَّاسِ لِلضَّيْفِ *We, (I particularize) the Arabs, are the most hospitable of men to the guest*, i. e. نَحْنُ أَخَصُّ الْعَرَبِ : (2) *pre.*, as

نَحْنُ بَنِي ضَبَّةَ أَصْحَابُ الْجَمَلْ

نَنْعَى ابْنَ عَفَّانَ بِأَطْرَافِ الْأَسَلْ

[by AlA'raj alMa'nī, *We, (I mention) the Banù Ḍabba, are the companions of "The He-camel:" we announce the death of Ibn 'Affān with the tips of the spears* (T)]

and the sayings of the Prophet إنّا آلَ مُحَمَّدٍ لا تَحِلُّ لَنَا الصَّدَقَةُ *Verily we, (I particularize) the family of Muḥammad, the poor-rate is not lawful for us* and نَحْنُ مَعَاشِرَ الأَنْبِيَاءِ لا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ *We, (I particularize) the companies of the Prophets, are not inherited from: what we have left is alms*: (3) أَيُّ, which is here, as in the *voc.* [51], *uninfl.* upon Ḍamma, made *fem.* with the *fem.*, always *sing.*, aprothetic literally and constructively, followed by the premonitory هَا, and qualified by a synarthrous *n.* in the *nom.*, as أَنَا أَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ *I will do such a thing, thou man* and اللَّهُمَّ اغْفِرْ لَنَا أَيَّتُهَا الْعِصَابَةُ *O God, forgive Thou us, thou band* (Sh): they make أَيّ with its *ep.* an indication of particularization and explanation, meaning by the *man* and *band* only themselves and what they denominate by أَنَا and the *pron.* in لَنَا, as though it were said *I will do, particularized by that from among men* and *forgive Thou us, particularized from among the bands* (M): أَيَّةٌ and its *ep.* ought both to be in the *acc.*, [أَيَّةٌ being *reg.* of a suppressed أَخُصُّ (DM),] like نَحْنُ الْعَرَبُ الخ; but, being literally like that used in the *voc.*, it is given the predicament of the latter, though the cause of the uninflectedness,

[the occurrence of the *voc.* in the place of the ك of allocution (DM),] is non-existent; whereas العرب cannot be a *voc.*, being synarthrous, so that it is given the predicament proper for it, [the *acc.* through a suppressed *op.* (DM)]; while معاشر must be in the *acc.*, [being *pre.* (DM),] whether its own condition [as *reg.* of a suppressed (*v.*) (DM)] be regarded, or that of the *voc.*, which it resembles (ML): (4) seldom a proper name, so that in بك الله نرجو الفضل *Through Thee, (we particularize) God, do we hope for grace* there are two anomalies, its following a *pron.* of the 2nd *pers.* and its being a proper name (Sh). And hence the saying الحمد لله الحميد *Praise be to God, (I extol) the Praiseworthy!*, the reading وامرأته حمالة الحطب CXI. 4. *And his wife, (I revile) the female carrier of firewood,* and مررت به المسكين البائس *I passed by him, (I commiserate) the poor, the distressed* (M). Though the *acc.* of praise [&c.] ought to be *det.* (K on III. 16.), it occurs *indet.* in the saying of the Hudhalī

ويأوى إلى نسوة عطّل * وشعثا مراضيع مثل السعالى

(M, K) *And he repairs to women bare of ornaments, and (I compassionate) dishevelled* females, *giving suck*, haggard *like the ogresses*, where the و is inserted to strengthen the affixion of the *ep.* to the qualified (N). And this is what

is called *acc.* of praise, reviling, or commiseration [146] (M).

§ 58. Curtailment, i. e. elision of the ending [for lightness (IH, KN)], is allowable in the [*det.* (KN)] *voc.*, [as يَا سُعَا, *orig.* يَا سُعَادُ (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a *voc.*, as

لَنِعْمَ الْفَتَى تَعْشُو إِلَى ضَوْءِ نَارِهِ
طَرِيفُ بْنُ مَالٍ لَيْلَةَ الْجُوعِ وَالْخَصْرِ

i.e. مَالِكٍ (IA), by Imra al Ḳais, (*By God,*) *most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Ṭarīf Ibn Mālik, in the night of hunger and bitter cold* (J)]. The *voc.* must be [not *pre.* (M, IH, IA) or *quasi-pre.* (R, Jm), nor a *prop.* (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like عُثْمَانُ and جَعْفَرُ (IA), and pronounced with Ḍamma (KN),] or made *fem.* with the ة (M, IH, IA, KN), like فَاطِمَةُ, جَارِيَةُ, and شَاةُ: you say يَا عُثْمُ, يَا جَعْفُ, يَا مَعْدِى [below]; and يَا فَاطِمُ, يَا جَارِى, يَا شَا —whence the saying يَا شَا اذْجُنِى *O sheep, abide thou by the tent*—with elision of the ة but of nothing more: whereas عَبْدُ شَمْسٍ, شَابُ قَرْنَاهَا, قَائِمُ,

and زَيْدٌ are not curtailed (IA); while يَا صَاحِ, [*orig.* يَا صَاحِبُ or صَاحِبِى (J),] and أَطْرِقْ كَرَا [56] are anomalous. The curtailed is simple or *comp.* In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two *augs.* in the predicament of a single *aug.*, as in أَسْمَاءُ, مَرْوَانُ, [عُثْمَانُ, طَائِفِىُّ (M),] or a sound [*rad.* (Jm)] letter and preceding [*aug.* (R, Jm)] letter of prolongation, [when the *n.* is of more than four letters (IH), as in مَنْصُورٌ, عَمَّارٌ, مِسْكِينٌ (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an *aug.*, soft, quiescent letter, fourth or upwards, as in عُثْمَانُ, مَنْصُورٌ, مِسْكِينٌ, must be elided with the final, as يَا عُثْمَ, يَا مَنْصُ, يَا مِسْكِ; but if not *aug.*, as in مُخْتَارٌ, not soft, as in فِرْعَوْنُ, not quiescent, as in قَنْوَرٌ, or not fourth [or upwards], as in مَجِيدٌ, it may not be elided, as يَا مُخْتَا, يَا قَنْوَ, يَا مَجِى; though such words as have their [penultimate] و or ى preceded by Fatḥa, like فِرْعَوْنُ and غُرْنِيقٌ, are treated by Fr and Jr like مَنْصُورٌ and مِسْكِينٌ, as يَا فِرْعَ and يَا غُرْنَ, while other GG disallow that, as يَا فِرْعَو and يَا غُرْنَى (IA). In the [synthetic (IA)] *comp.* the last *n.* is [completely (M)] suppressed, as (M, IA) يَا سِيبَ from سِيبَوَيْهِ (M), يَا

مَعْدِى from مَعْدِيكَرِبُ. The prothetic or *att. comp.* is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَا تَابَطَا from تَابَطَا شَرًّا. Two *dials.* are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the *dial.* of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَا حَارِ, يَا ثَمُو [with a quiescent و, يَا جَعْفَ, يَا قَمَطْ (IA), يَا كَرُو (IH), from حَارِثُ, ثَمُودُ, جَعْفَرُ, قَمَطْرُ (IA), كَرْوَانُ (Jm)]: (2) [it is not understood as expressed, which is termed the *dial.* of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete *n.*, [being made *uninfl.* upon Ḍamm (IA),] as يَا حَارُ, يَا ثَمِى (IH, IA), the و being converted into ى, and the Ḍamma into Kasra, because there is no *infl. n.* ending in و preceded by Ḍamma, but the و must be converted into ى, and the Ḍamma into Kasra [721], يَا جَعْفُ, يَا قَمَطُ (IA), يَا كَرَا [719] (IH). What contains the ة of femininization to distinguish the *fem.* from the *masc.* [265], like مُسْلِمَةُ, must be curtailed according to the *dial.* of him that awaits the [elided] letter, as يَا مُسْلِمُ, not according to the other *dial.*, يَا مُسْلِمُ, lest it be confounded with the *voc.* of the

masc.; whereas what contains the ة not to distinguish [the *fem.* from the *masc.*] is curtailed according to either *dial.*, as يَا مُسْلِمُ from مُسْلِمَةُ a proper name (IA). In XLIII. 77. [59] يَا مَالِ is read, [like

يُحْيِي رُفَاتَ الْعِظَامِ بَالِيَةً * وَالْحَقُّ يَا مَالِ غَيْرُ مَا تَصِفُ

He will quicken the crumbled particles of the bones when decayed: and the truth, O Mālik, is not what thou describest (K),] and يَا مَالُ (K, B). [And in the former verse] مَالِ has Tanwīn according to the *dial.* of him that does not await the elided letter; whereas according to the other *dial.* it would not have Tanwīn (J).

§ 59. The *voc.* is sometimes suppressed, as XXVII. 25. [2] (M, IH), يَا being *voc.*, and its *voc.* suppressed, [i.e. أَلَا يَا قَوْمُ (B),] as in (K, B)

أَلَا يَا اسْلَمِي يَا دَارَ مَيَّ عَلَى الْبِلَى
وَلَا زَالَ مُنْهَلًّا بِجَرْعَائِكِ الْقَطْرُ

(K), by Dhu -rRumma, i.e. يَا هٰذِهِ, *Now, O (thou), be thou safe, O dwelling of Mayy, from being worn away, and may the rain cease not* [454] *to be pouring in thy barren sandy land!*, مَيَّ being *gen.* of مَيٌّ, diptote because a

logically *fem.* proper name, not curtailed from مَيَّةَ; as is sometimes imagined, and عَلَى i. q. مِنْ (J), [and]

وَقَالَتْ أَلَا يَا اسْمَعْ نَعِظْكَ بِخُطَّةٍ
فَقُلْتُ سَمِيعًا فَانْطِقِي وَأَصِيبِي

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللّٰهِ وَالْأَقْوَامِ كُلِّهِمْ * وَالصَّالِحُونَ عَلَى سِمْعَانَ مِنْ جَارِ

(M), i. e. يَا قَوْمُ, *O (people), the curse of God, and* the curse of *the peoples, all of them, and the righteous, be upon Sim'ān as a neighbour!* (SM). When followed immediately by what is not a *voc.*, like the *v.* in XXVII. 25. and أَلَا يَا اصْبَحَانِي الخ [551], the *p.* in IV. 75. [411] and يَا رُبَّ كَاسِيَةٍ الخ [2], or the nominal *prop.*, as in يَا لَعْنَةُ الخ, يَا is said to be *voc.*, the *voc.* being suppressed; and to be merely premonitory, [*corrob.* of the inceptive أَلَا (J) in أَلَا يَا اسْلَمِي الخ and the like,] lest catachresis ensue through the suppression of the whole *prop.*, [if يَا be made *voc.* (DM)]: while IM says that, if followed immediately by prayer, as in يَا لَعْنَةُ الخ, or command, as in XXVII. 25., it is *voc.*, because the *voc.* frequently

occurs before them, as II. 33. [158] and يَا مَالِكُ لِيَقْضِ الخ XLIII. 77. *O Mālik, let &c.* [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The *op.* [of the direct *obj.*] is necessarily understood in (1) cautioning (M, IH, IA), as إِيَّاكَ وَالْأَسَدَ (M, IH), i.e. إِتَّقِ نَفْسَكَ أَنْ تَتَعَرَّضَ لِلْأَسَدِ وَالْأَسَدَ أَنْ يُهْلِكَكَ (*Guard thou*) *thyself* (from *exposing thyself to the lion*), *and the lion* (from *destroying thee*), the saying [of 'Umar (R)] إِيَّايَ وَأَنْ يَحْذِفَ أَحَدُكُمُ الْأَرْنَبَ, i.e. نَحِّنِي عَنْ مُشَاهَدَةِ حَذْفِ الْأَرْنَبِ وَنَحِّ حَذْفَهَا عَنْ حَضْرَتِي وَمُشَاهَدَتِي (*Remove thou*) *me* (*from beholding throwing at the hare*), *and* (*remove*) *throwing at her* (*from my presence and view*), meaning prohibition of throwing at the hare (M), and اَلطَّرِيقَ اَلطَّرِيقَ [61] (IH)—which is properly for the 2nd *pers.*, anomalously for the 1st in إِيَّايَ وَأَنْ يَحْذِفَ الخ, and more anomalously for the 3rd in إِذَا بَلَغَ الرَّجُلُ الخ [162]—provided it be by means of (a) إِيَّاكَ, إِيَّاكِ, &c., whether there be coupling, as إِيَّاكَ وَالشَّرَّ, i.e. إِيَّاكَ أُحَذِّرُ, (*I caution*) *thee against the evil*, or not, as إِيَّاكَ أَنْ تَفْعَلَ كَذَا, i.e. إِيَّاكَ أُحَذِّرُ مِنْ أَنْ الخ, (*I caution*) *thee* (*against*)

doing thus (IA): they say إِيَّاكَ الأَسَدَ, whereas the idiom is to prefix the و to الأَسَدَ, as said the Prophet إِيَّاكَ ومُصَاحَبَةَ الكَذَّابِ فَإِنَّهُ يُقَرِّبُ عَلَيْكَ البَعِيدَ ويُبَعِّدُ عَلَيْكَ القَرِيبَ *Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far*, and the poet [Muḍarris Ibn Rib'ī (N)]

فَإِيَّاكَ والأَمْرَ الَّذِي إِنْ تَوَسَّعَتْ
مَوَارِدُهُ ضَاقَتْ عَلَيْكَ المَصَادِرُ

[*Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee* (N)], because إِيَّاكَ is governed in the *acc.* by subaudition of a *v.* اِتَّقِ or بَاعِدْ *trans.* to only one *obj.*, so that, when another *n.* is afterwards uttered, the *con.* must be prefixed thereto, as if you said اِتَّقِ الشَّرَّ والأَسَدَ, though the و may be omitted on repetition of إِيَّاكَ, as the *v.* is with repetition of the *n.* in الطَّرِيقَ الطَّرِيقَ, as says the poet, [Faḍl Ibn 'Abd ArRaḥmān alKurashī (CD),]

فَإِيَّاكَ إِيَّاكَ المِرَاءَ فَإِنَّهُ * إِلَى الشَّرِّ دَعَّاءٌ وَلِلشَّرِّ جَالِبُ

[*Then* (*remove*) *thyself, thyself*, a *corrob.*, *far* from (497) *disputation; for verily it is wont to incite to evil and an*

attracter of evil (Jsh)]; and, if you say إِيَّاكَ أَنْ تَقْرَبَ الأَسَدَ, it is better to prefix the و, because أَنْ and the *v.* are equivalent to the *inf. n.*, so that it is like إِيَّاكَ وَمُقَارَبَةَ الأَسَدِ, though the و may be omitted, أَنْ and the *v.* after it being explanatory of the cause of the cautioning, so that it is as though you said أُحَذِّرُكَ لِأَجْلِ أَنْ تَقْرَبَ الأَسَدَ (*I caution*) *thee* (*on account of*) *thine approaching the lion*, as says the poet

فَبُحْ بِالسَّرَائِرِ فِي أَهْلِهَا * وَإِيَّاكَ فِي غَيْرِهِمْ أَنْ تَبُوحَا

Then divulge thou secrets among them that are worthy thereof; and (*I caution*) *thee among others* (*on account of*) *thy divulging* (D): and you say إِيَّاكَ مِنَ الأَسَدِ and مِنْ أَنْ تَحْذِفَ (*I caution*) *thee against the lion* and *against throwing*; and إِيَّاكَ أَنْ تَحْذِفَ by supplying مِنْ, but not إِيَّاكَ الأَسَدَ, because مِنْ may not be supplied (IH): (b) something else, but with coupling, as مَازِنُ رَأْسَكَ وَالسَّيْفَ, i.e. يَا مَازِنُ قِ رَأْسَكَ وَاحْذَرِ السَّيْفَ, (*O*) *Māzin*, (*guard*) *thy head, and* (*beware of*) *the sword*, or repetition, as الضَّيْغَمَ الضَّيْغَمَ, i.e. احْذَرِ الضَّيْغَمَ, (*Beware thou of*) *the lion, the lion* (IA): (2) امْرَأً وَنَفْسَهُ (M, IH), i.e. دَعْهُ مَعَ نَفْسِهِ, (*Leave thou*) *a man with himself*, شَأْنَكَ وَالْحَجَّ,

i. e. عليك شأنك مع الحج, (*Keep thou to*) *thy business with pilgrimage* (M), اهلك والليل, [i. e. بادر اهلك واحذر الليل وظلمته, (*Betake thyself early to*) *thy family, and* (*beware of*) *the night* (*and its darkness*) (H), meaning *Betake thyself early to them before the night* (M),] عذيرك [من فلان, said when a person has done evil to the person addressed (R),] i. e. احضر عذرك or عاذرك, (*Present thou*) *thine excuse* or *excuser* [*on account of* (*doing evil to*) *such a one*, i. e. *Thou hast an excuse for thine ill-treatment of him* (R), (as) says 'Amr Ibn Ma'dīkarib

أُرِيدُ حَيَاتَهُ وَيُرِيدُ قَتْلِي * عَذِيرَكَ مِنْ خَلِيلِكَ مِنْ مُرَادِ

I desire his life, and he desires my slaughter. Thou hast an excuse for (*ill-treating*) *thy friend of Murād!* (H)], هذا ولا زعماتك, i. e. ولا اتوهم, *This* [(*is the truth*) (R)]; *and* (*I think*) *not thine assertions*, كليهما وتمرا, i. e. اعطني, (*Give thou me*) *both of them and dried dates*, كل شيء ولا شتيمة حر, [i. e. ايت كل شيء ولا ترتكب الخ (M),] (*Do thou*) *everything; but* (*perpetrate*) *not defamation of a free-born man*, انته امرا قاصدا (M, R), i. e. رائت امرا, *Abstain thou* (*from this, and engage in*) *a moderate matter* (R), انتهوا خيرا لكم IV. 169. (M, IH) *Abstain ye* (*from asserting the dogma of the Trinity, and engage in*) *a* matter *better*

for you (R), حَسْبُكَ خَيْرًا لَكَ *Sufficient for thee* (*be what thou hast done of this matter: and engage in*) *a better for thee*, وَرَاءَكَ أَوْسَعَ لَكَ *Retire thou to a distance*, (*and repair to*) *a* (*place*) *wider for thee*, مَنْ أَنْتَ زَيْدًا, i.e. تَذْكُرُ زَيْدًا or ذَاكِرًا, *Who art thou* (*mentioning*) *Zaid?*, [مَرْحَبًا وَأَهْلًا وَسَهْلًا, i.e. أَصَبْتَ رُحْبًا لَا ضِيقًا وَأَتَيْتَ أَهْلًا لَا أَجَانِبَ وَوَطِئْتَ سَهْلًا مِنَ الْبِلَادِ لَا حَزْنًا, (*Thou hast lighted upon*) *spaciousness*, (*not straitness*,) *and* (*come to*) *kinsfolk*, (*not strangers*,) *and* (*trodden*) *a smooth* (*region, not a rugged one*) (M),] and إِنْ تَأْتِنِي فَأَهْلَ اللَّيْلِ وَأَهْلَ النَّهَارِ (M, R), i.e. فَإِنَّكَ تَأْتِي أَهْلًا لَكَ بِاللَّيْلِ وَالنَّهَارِ, *If thou come to me*, (*verily thou wilt come to*) *kinsfolk* (*of thine*) *by night and kinsfolk* (*of thine*) *by day* (M), which are confined to hearsay (IH); the suppression being necessary because they are *provs.*, or like the *prov.* in frequency of usage (R).

§ 61. They say الْأَسَدَ الْأَسَدَ *The lion! The lion!*, الْجِدَارَ الْجِدَارَ *The wall!, The wall!*, الصَّبِيَّ الصَّبِيَّ *The boy! The boy!*, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and الطَّرِيقَ الطَّرِيقَ *The path! The path!*, i.e. خَلِّهِ (M). But, [if there be not (إِيَّاكَ, &c.,

nor) coupling, nor repetition (IA),] the *op.* may be [understood or (IA)] expressed, as (S, IA) اَلْأَسَدَ or احْذَرِ الْأَسَدَ (IA), احْذَرِ الْجِدَارَ, لَا تُوصِلِ الصَّبِيَّ, and خَلِّ الطَّرِيقَ : Jarīr says

خَلِّ الطَّرِيقَ لِمَنْ يَبْنِي الْمَنَارَ بِهِ
وَابْرُزْ بِبَرْزَةَ حَيْثُ اضْطَرَّكَ الْقَدَرُ

(S) *Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee* (N). The *op.* is necessarily understood in [the *acc.* of الْزَمْ, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as أَخَاكَ أَخَاكَ الخ (47) (Sh),] if there be coupling, [as أَخَاكَ وَالْإِحْسَانَ إِلَيْهِ, i.e. الْزَمْ أَخَاكَ, (*Cleave thou to*) *thy brother and doing good to him* (IA)], or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as اَلصَّلَاةَ جَامِعَةً (*Be ye present at*) *prayer when congregational*, الصَّلَاةَ being governed in the *acc.* by أَحْضُرُوا supplied, and

أَخَاكَ الَّذِي إِنْ تَدْعُهُ لِمُلِمَّةٍ
يُجِبْكَ كَمَا تَبْغِي وَيَكْفِكَ مَنْ يَبْغِي

by supplying الزم, (*Cleave thou to*) *thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously*, though أخاك may be an *inch.* in the *dial.* of him that uses أخ with the ا in every case, like مكرهٌ أخاك لا بطلٌ *A coerced* man *is thy brother, not a man of valour* (Sh): and إيّا is not used in it (IA).

§ 62. The *op.* is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i. e.] in distraction, [as وكلّ انسانٍ ألزمناه XVII. 14. *And* (*We have fastened upon*) *every man, We have fastened upon him* (Sh)]. Distraction is that a *n.* should precede, and be followed by a *v.* or [*op.* (IA)] *qual.*, [i.e. an *act.* or *pass. part.* (IA),] capable of governing what precedes it, the said *v.* or *qual.* being distracted from [governing (Sh)] it by governing (a) its *pron.*, literally, like زيدًا انا ضاربه الآن, زيدًا ضربته or غدًا, [and الدرهم انت معطاه (*Thou art given*) *the dirham, thou art given it* (IA),] or constructively, like زيدًا مررت به, [both ضربت and مررت being distracted by the *pron.* of زيدًا, but ضربت reaching the *pron.* by its own means, and مررت by means of a *prep.*, so that the *pron.* is literally in the *gen.*, but constructively in the *acc.*, while, if

not distracted by the *pron.*, they would govern زَيْدًا, as they do the *pron.*, so that you would say زَيْدًا ضَرَبْتُ and بِزَيْدٍ مَرَرْتُ (IA),] or (b) what is *pre.* to its *pron.*, like زَيْدًا ضَرَبْتُ غُلَامَهُ (IA, Sh) or مَرَرْتُ بِغُلَامِهِ, and زَيْدًا أَنَا ضَارِبُ غُلَامِهِ الآنَ or غَدًا (Sh). The *acc.* [by distraction (Sh)] is not allowable in (M, IH, IA, Sh) (a) أَزَيْدٌ ذُهِبَ بِهِ *Zaid, was he taken away?* (M, IH), because ذُهِبَ بِهِ and its *syn.* أُذْهِبَ do not govern the *acc.* (Jm); (b) زَيْدٌ أَنَا ضَارِبُهُ أَمْسِ, because the *act. part.*, when in the sense of the past, does not govern (IA); (c) زَيْدٌ دَرَاكَهُ *Zaid, overtake him* [or زَيْدٌ إِنَّهُ فَاضِلٌ (Sh)], because the verbal *n.* [or *p.* (Sh)] does not govern what precedes it, and what does not govern does not expound an *op.*; (d) زَيْدٌ أَنَا الضَّارِبُهُ (IA, Sh), because أَلْ is conjunct, so that the *reg.* of its *conj.* does not precede it (Sh); (e) وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ LIV. 52. *And everything that they have done is recorded in the volumes* (IH, Sh) or زَيْدٌ مَا أَحْسَنَهُ, because فَعَلُوهُ is an *ep.*, and the *ep.* does not govern the qualified, while the *v.* of wonder, being aplastic, is like the *p.*, so that it does not govern what is before it, especially when the مَا of wonder, to which the head of the *prop.* belongs, is

between them (Sh): and in الزَّانِيَةُ وَالزَّانِى فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ XXIV. 2. the ف is by reason of the sense of condition, according to [Fr and (B)] Mb, [اَلْ being i. q. اَلَّذِى, *She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes* (K), and what is after this ف does not govern what is before it (Jm)]; and it is two *props.*, according to [Khl and (K)] S, [(*Among what hath been ordained unto you is the scourging of*) *the adulteress and the adulterer. Wherefore scourge ye &c.* (K), and part of one *prop.* does not govern part of another (Jm)]: but, if not, the *acc.* [which is read (K, B)] is preferable (IH). F says that وَرَهْبَانِيَّةً ابْتَدَعُوهَا LVII. 27. [*And* (*they originated*) *asceticism, they originated it* (K, B)] belongs to the *cat.* of زَيْدًا ضَرَبْتُهُ: but ISh objects that the *acc.* in this *cat.* must be particular [25], in order that putting it into the *nom.* by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, ابْتَدَعُوهَا being an *ep.*, and a *pre. n.* being necessarily supplied, i. e. وَحُبَّ رَهْبَانِيَّةٍ *And* (*the love of*) *asceticism that they originated*: while the saying of BD that فَارِسًا الخ [below] belongs to the *cat.* of distraction is like the saying of F about the text; and apparently it is an *acc.* of praise [57] (ML) (*I praise*) *a horseman that they left*

to be &c. (Jsh): the reply, however, is that مَا, though *red.*, stands in the place of an *ep.*, i.e. فَارِسًا أَىَّ فَارِسٍ (J). The [preceding (IA)] *n.* may [generally (Sh)] be n the [*nom.* as an *inch.*, in which case the *prop.* after it is n the place of a *nom.* as *enunc.*: or (Sh)] *acc.* by reason of an *op.* necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which ase the *prop.* after it has no place, because *expos.* (Sh); he understood agreeing with the expressed in sense and etter, as زَيْدًا ضَرَبْتُهُ, i.e. ضَرَبْتُ زَيْدًا ضَرَبْتُهُ, or sense ot letter, as زَيْدًا مَرَرْتُ بِهِ, i.e. جَاوَزْتُ زَيْدًا مَرَرْتُ بِهِ (IA). Some read وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ XLI. 16. *And, hatever be the case, (We guided) Thamūd (aright), We uided them aright*; and they recite the verse of Bishr on Abì Ḥāzim

فَأَمَّا تَمِيمُ تَمِيمُ بْنُ مُرٍّ * فَأَلْفَاهُمُ الْقَوْمُ رُوبَى نِيَامَا

ith the *nom.*, *And, whatever be the case, Tamīm, Tamīm n Murr*, or *acc.*, *And, &c.*, (*the people found*) *Tamīm, c., the people found them heavy with drowsiness, slumring* (S); [and] Dhu -rRumma says

إِذَا ابْنَ أَبِى مُوسَى بِلَالًا بَلَغْتَهُ * فَقَامَ بِفَأْسٍ بَيْنَ وِصْلَيْكَ جِـ

When (thou reachest) the grandson of Abù Mūsà, Bilāl, hen thou reachest him, and a slaughterer stands up with axe that will be cutting *between thy two joints* (Jsh)].

And hence عَمْرًا لَقِيتُ أَخَاهُ (*I became concerned with*) *'Amr, I met his brother* and بِشْرًا ضَرَبْتُ غُلَامَهُ (*I insulted*) *Bishr, I beat his young man* by subaudition of لَابَسْتُ and أَهَنْتُ (M). The *acc.* is common, [says S (M)]; but the *nom.* is better (S, M), because, when he means to make govern, it is nearer to that to say ضَرَبْتُ زَيْدًا or زَيْدًا ضَرَبْتُ, and not make the *v.* govern a *pron.* (S). The *acc.* is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and *ant. props.* (Jm),] after a *con.* preceded by a verbal *prop.* (M, IH, IA, Sh) not constructed upon an *inch.* (Sh), when the *con.* and *n.* are not separated (IA), as خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ وَالْأَنْعَامَ خَلَقَهَا لَكُمْ XVI. 4. 5. *He hath created man from a drop of sperm—and, lo, he is a fluent adversary!—and (created) the beasts, created them for you* (Sh); the Kur'ān says يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا LXXVI. 31. [*He maketh whom He willeth to enter into His mercy; and (hath threatened* or *requited) the evil-doers, hath prepared for them a grievous chastisement,* الظَّالِمِينَ being governed in the *acc.* by a *v.* expounded by أَعَدَّ الخ, like أَوْعَدَ and كَافَأَ (K, B), in order to be uniform with the *prop.* that it is coupled to (B), وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا

وكلًّا ضربنا له الامثال XXV. 40. 41. (S) *And 'Ād, and*
Thamūd, and the fellows of the uncased well, and many
generations between them. And (We warned) all, We
propounded unto them parables, كلًّا being governed in the
c. by what ضربنا الخ indicates, i. e. أنذرنا (K, B) or
حذّر (K)], and فريقًا هدى وفريقًا حقّ عليهم الضلالة VII. 28.
, M) *A party hath He guided, and (abandoned) a party,*
or hath necessarily befallen them, i. e. وخذل فريقًا
, B), which [construction] is common in the Ḳur'ān;
d ArRabī' Ibn Ḍabu' alFazārī says

أصبحت لا أحمل السلاح ولا * أرد رأس البعير إن
والذئب أخشاه إن مررت به * وحدي وأخشى الرياح والم

have become so decrepit that *I bear not arms, nor*
n back the head of the he-camel if he take fright,
(dread) the wolf, dread him, if I pass by him alone,
dread the winds and the rain (N)]; whereas in يغشى
قد أهمتهم أنفسهم وطائفة منكم طائفة III. 148. *That over-*
e a band of you, while a band, their own souls dis-
ted them the و is not copulative, but is the و of incep-
[80] (S): but if the *con.* and *n.* be separated, the
s as it would be if not preceded by anything, as قام

زيدٌ واما عمرٌو فاكرمتهُ, where the *nom.* is preferable and قامَ زيدٌ واما عمرًا فاكرمهُ, where the *acc.* is preferable (IA); the Revelation has واما ثمودُ الخ XLI. 16. *And, &c., Thamūd, We &c.*, [where the *nom.* is chaster, because of its occurring after the inceptive *p.* (K),] though it is read with the *acc.* (M): (b) in a place more appropriate for the *v.* (M, IH), (*a*) before command or prohibition (M, IH, IA, Sh) or prayer (M, IA, Sh), as زيدًا اضربهُ (*Beat thou*) *Zaid, beat thou him*, زيدًا لا تضربهُ (*Beat thou not*) *Zaid, beat thou not him*, and زيدًا رحمهُ اللهُ (*God have mercy upon*) *Zaid, God have mercy upon him!* (IA); (*b*) after an instrument generally prefixed to the *v.* (IA, Sh), [i. e.] after an *interrog. p.* (M, IH), as ابشرًا منّا واحدًا نتّبعهُ LIV. 24. (*Shall we follow*) *a human being, of ourselves, one, shall we follow him?* (Sh), or a *neg. p.*, [ما, لا, or إنْ (Jm), as ما زيدًا ضربتهُ (*I have*) *not* (*beaten*) *Zaid, I have* not *beaten him* (M),] or [the *cond.* (IH)] اذا or حيثُ (M, IH), as اذا عبدَ اللهِ تلقاهُ فاكرمهُ *When* (*thou meetest*) *'Abd Allāh*, when *thou meetest him, honor thou him* and حيثُ زيدًا تجدهُ فاكرمهُ *Where* (*thou findest*) *Zaid*, where *thou findest him, &c.* (M): (c) when it is feared that the exponent may be mistaken for an *ep.*,

as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the *v.* (M, IA, Sh), (a) the *cond.* instruments (IH, IA), as إِنْ زَيْدًا أَكْرَمْتَهُ أُكْرِمْكَ *If (thou honor) Zaid,* if *thou honor him, I shall honor thee* and حَيْثُمَا زَيْدًا تَلْقَهُ فَأَكْرِمْهُ *Wherever (thou meetest) Zaid,* wherever *thou meetest him, honor thou him,* though according to some, who allow the *n.* after these instruments, the *nom.* as an *inch.* is not disallowed, as in the saying [of AnNamir Ibn Taulab (SM)]

لَا تَجْزَعِي إِنْ مُنْفِسًا أَهْلَكْتُهُ * وَإِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي

(IA) *Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine,* generally related with the *acc.*, *if (I consume) valuable property,* if *I consume it* (SM); (b) هَلَّا, أَلَّا, لَوْلَا, and لَوْمَا (M, IH), as أَلَّا زَيْدًا ضَرَبْتَهُ *Wherefore (didst thou) not (beat) Zaid, didst thou* not *beat him?* (IH), because they require the *v.*, and are not followed by *inchs.* [573] (M). The *nom.* [by inchoation (Sh)] is (1) preferable, when the *n.* is not preceded by what makes the *acc.* necessary or preferable, [or the *nom.* necessary, or the two cases equally allowable (IA),] as زَيْدٌ ضَرَبْتُهُ, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the *acc.* : this, however, is refuted by [the readings (Sh)] جَنَّاتِ عَدْنٍ يَدْخُلُونَهَا XXXV. 30. (*They shall enter) gardens of everlasting abode, they shall enter them*

(IA, Sh) and سُورَةً أَنْزَلْنَاهَا XXIV. I. (*We have revealed*) *a chapter, We have revealed it* (Sh); S and other masters of Arabic have transmitted the *acc.* from the Arabs, and it is common; and ISh cites the saying [of 'Alḳama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-lḤārith (T, Jsh)]

فَارِسًا مَا غَادَرُوهُ مُلْحَمًا * غَيْرَ زُمَيْلٍ وَلَا نِكْسٍ وَكَلْ

with the *acc.* (IA) (*They left*) *a horseman—what a horseman!—they left him to be* [*meat for the wild beasts* (T, Jsh)], *not cowardly, nor impotent, committing his affair to another*, مَا being *red.*, not *neg.*, otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal *prop.*, like إِذَا denoting unexpectedness, as خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُهُ عَمْرٌو *I went forth; and, lo, Zaid, 'Amr was beating him!* (IA, Sh), because this إِذَا is not followed by the *v.* expressed or supplied; (b) when the *v.* comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the *n.* and *v.* (Sh), like the *cond.* and *interrog.* instruments and the *neg.* مَا, as زَيْدٌ إِنْ لَقِيتَهُ فَأَكْرِمْهُ and زَيْدٌ هَلْ ضَرَبْتَهُ and زَيْدٌ مَا لَقِيتَهُ (IA). The two cases are equally allowable after a *con.* preceded by a [biform (IA)] *prop.* nominal in the former, verbal in the

latter part, as زيد قام وعمرو اكرمته, the *nom.* [of عمرو (IA)] being allowable from regard to the former, and *acc.* from regard to the latter part (IA, Sh), affinity being attained in either case : the Revelation gives the *acc.* in الرحمن علم القران خلق الانسان علمه البيان الشمس والقمر بحسبان والنجم والشجر يسجدان والسماء رفعها LV. 1-6. *The Compassionate hath made known the Ḳur'ān, hath created man, hath taught him the clear expression of his thought—the sun and the moon* run their courses *according to a* certain *reckoning, and the stem-less plant and the tree bow down* unto Him—*and* (*hath reared*) *the heaven, hath reared it*, والسماء الخ being coupled to the *enunc.* علم القران (Sh) ; and the *nom.* as an *inch.* is also read (B). In the five preceding cases there is no distinction between the *pron.*'s being attached to the *v.* distracted by it, as زيد ضربته, or separated from it by a *prep.*, as زيد مررت به, or by prothesis, as زيد ضربت غلامه or غلام صاحبه or مررت بغلامه : so that the *acc.* is preferable in ان زيدا مررت به اكرمك ; ازيدا مررت به, and necessary in the *nom.* is preferable in زيد مررت به, and necessary in خرجت فاذا زيد مر به عمرو ; and both cases are equally allowable in زيد قام وعمرو مررت به : and the case is similar

with زيدٌ ضربتُ غلامهُ or مررتُ بغلامهِ. And when the *v.* governs an extraneous [*n*] followed by an *appos.* comprising the *pron.* of the preceding *n.*—an *ep.*, as زيدًا ضربتُ رجلًا يحبهُ (*I insulted*) *Zaid, I beat a man that loves him*, *synd. expl.*, as زيدًا ضربتُ عمرًا اباهُ (*I insulted*) *Zaid, I beat 'Amr his father*, or *n.* coupled by the و exclusively, as زيدًا ضربتُ عمرًا واخاهُ (*I insulted*) *Zaid, I beat 'Amr and his brother*—the extraneous *n.* follows the course of the *n. pre.* to the *pron.* of the preceding *n.* (IA). The *expos. prop.* needs a *cop.*, as زيدًا ضربتهُ or ضربتُ اخاهُ or عمرًا واخاهُ or عمرًا اخاهُ when you construe the أخ to be an *expl.* But if you construe it to be a *subst.*, the [preceding] *n.* may not be governed in the *acc.* by distraction, [because the *expos. prop.* does not contain the *pron.* of the *n.* (DM)]; nor in the *nom.* as an *inch.*, [because the *enunc. prop.* does not contain a *cop.* (DM)]: and similarly if you couple by anything but the و. And in والذين كفروا فتعسًا لهم XLVII. 9. *And they which have disbelieved, God make them to stumble and fall!* الذين is an *inch.*, and تعسًا an *inf. n.* to a suppressed *v.*, [i. e. فاتعسهم الله (DM),] which is the *enunc.*, [the ف being prefixed to the *enunc.* of the conjunct because it resembles condition (DM)]; not an *acc.* to a suppressed [*inf. n.*]

expounded by تَعْسًا, like as you say زَيْدًا ضَرْبًا اِيَّاهُ, [i. e. ضَرْبًا زَيْدًا الخ, the exponent ضَرْبًا being distracted by the *pron.* of the preceding *n.*, whereas لَهُمْ does not depend upon the *inf. n.* (DM)]: and similarly زَيْدًا جَدْعًا لَهُ and عَمْرًا سَقْيًا لَهُ are not allowable. For the ل depends upon a suppressed word, [i. e. اِرَادَتِى لَهُمْ and لَهُ, which is an inceptive (*prop.*), a reply to "Whom meanest thou by the تَعْسى and the جَدْع and the سَقْى?" (DM),] not upon the *inf. n.*, because it is not *trans.* by means of the *p.*; and is not the ل of strengthening, because it is inseparable, whereas the ل of strengthening is not inseparable. But in سَلْ بَنِى اِسْرَائِيلَ كَمْ اٰتَيْنَاهُمْ مِنْ اٰيَةٍ II. 207., if you construe مِنْ to be *red.*, كَمْ may be an *inch.*, [*Ask thou the children of Israel how many* multitudes *We have vouchsafed a sign unto* (DM),] or *obj.* to اٰتَيْنَا supplied after it, [*how many* multitudes (*We have vouchsafed*), *We have vouchsafed them a sign* (DM)]: whereas, if you construe it to be *expl.* of كَمْ, neither construction is allowable from want of the *rel.* to كَمْ; which is only a *prepos.* 2nd *obj.*, *how many a sign We have vouchsafed them* (ML).

§ 63. Suppression of (IA, ML) the direct *obj.* (IA), [or] the two *objs.* of اَعْطَى [443], or the 2nd or 1st only

(ML), is allowable, [if not detrimental (IA),] as [ضَرَبْتُ *I beat* (*Zaid*) (IA),] XCII. 5., XCIII. 5., and IX. 29. [434] (IA, ML), i. e. حَتَّى يُعْطُوكُمُ الْجِزْيَةَ ; but not if detrimental, as when the direct *obj.* occurs in reply to a question, as ضَرَبْتُ زَيْدًا in reply to "Whom didst thou beat?", or occurs circumscribed, as مَا ضَرَبْتُ إِلَّا زَيْدًا, in neither of which may زَيْدًا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct *obj.* (1) is frequent (M, ML) (*a*) after لَوْ شِئْتُ [or أَرَدْتُ (K, B on II. 19., DM) or اخْتَرْتُ or the like, since the *v.* of the *correl.* indicates the suppressed *obj.* (DM),] as فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ VI. 150. *Wherefore, if He had willed* (*the guiding of you*), *He would have guided you all*, i.e. فَلَوْ شَاءَ هِدَايَتَكُمْ ; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

وَلَوْ شِئْتُ أَنِّي أَبْكِي دَمًا لَبَكَيْتُهُ * عَلَيْهِ وَلَكِنْ سَاحَةُ الصَّبْرِ أَوْسَعُ

(K, B), by Isḥāḳ Ibn Ḥassān alKhuzaimī (N), *And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider* than weeping

and repining (Jsh), and لو اراد الله ان يتخذ ولدا XXXIX. 6. *Had God desired that He should get offspring* (K)]; (*b*) after negation of knowledge and the like, as الا انهم هم السفهاء ولكن لا يعلمون II. 12. *Now surely they are the light-witted. But they know not* (*that they are light-witted*), i. e. انهم سفهاء, and ونحن اقرب اليه منكم ولكن لا تبصرون LVI. 84. [*And We are nearer unto him than ye—but ye see not* (*the nearness*) (DM)]; (*c*) when it is a *rel.* to the conjunct, as اهذا الذى بعث الله رسولا XXV. 43. *Is this he* (*that*) [177] *God hath sent as an Apostle?*; (*d*) when it is a *rel.* to the qualified, though this suppression is less frequent than the last, as

حميت حمى تهامة بعد نجد * وما شىء حميت بمستباح

[by Jarīr, *Thou prohibitedst the prohibited place of Tīhāma after Najd: and not a thing* (*that*) (144) *thou prohibitedst is taken as lawful* (Jsh)]; (*e*) when it is a *rel.* to the subject, though this is less frequent than either, as كله لم اصنع [1] and فثوب نسيت الخ [25]; (*f*) in the terminations of the versicles, as وما قلى XCIII. 3. [*Nor hated* (*thee*) (B)] and XX. 80. [423]: (2) occurs in other cases, as فمن لم يستطع فاطعام ستين مسكينا LVIII. 5. *And whoso is not able* (*to keep the fast*), upon him shall be incumbent *the feeding of sixty poor*, i. e.

لَمْ يَسْتَطِعِ الصَّوْمَ ; a strange case of which is the suppression of the *said* while the *say* remains, as قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ X. 78., i. e. هُوَ سِحْرٌ by the evidence of أَسِحْرٌ هٰذَا, *Moses said, Say ye of the truth when it hath come unto you,* ("*It is sorcery*")? *What! Is this sorcery?* (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ XIII. 26. [*God enlargeth subsistence for whom He willeth, and narroweth* (*it*) (K, B)], لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّٰهِ إِلَّا مَنْ رَحِمَ XI. 45. [*There is not any preserver to-day from the judgment of God save* the place of *them* (*that*) *He hath had mercy on* (رَحِمَهُمْ), i. e. *the Ark* (K, B)], because the like of what you see in الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ II. 27. *He that the devil prostrateth* must relate to this conjunct from its *conj.*, and وَمَا عَمِلَتْ a reading of وَمَا عَمِلَتْهُ أَيْدِيهِمْ XXXVI. 35. *And what their hands have wrought*: (2) clean forgotten after the suppression, as though its *v.* were *intrans.*, like as the *ag.* is forgotten when the *v.* is made *pass.*, as in the saying فُلَانٌ يُعْطِي وَيَمْنَعُ وَيَصِلُ وَيَقْطَعُ *Such a one gives and withholds, and joins and dissevers,* وَأَصْلِحْ لِي فِي ذُرِّيَّتِي XLVI. 14. [*And bestow*

prosperity for me among mine offspring (K), or *bless* or *prosper for me mine &c.* (432)], and the saying of Dhu -rRumma

وَإِنْ تَعْتَذِرْ بِالْمَحْلِ مِنْ ذِي ضُرُوعِهَا
إِلَى الضَّيْفِ يَجْرَحْ فِي عَرَاقِيبِهَا نَصْلِي

[*And if they* (the camels) *make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons* (Jsh), or *shall work mischief* (432) *in &c.*].

§ 64. The adverbial *obj.* is the *adv.* of time or place (M). It is a [*n.* of] time without restriction, or [*n.* of] place vague, or importing quantity, or whose crude form is the crude form of its *op.*, mentioned as a complement on account of a matter befalling in it, as صُمْتُ يَوْمًا or يَوْمَ الْخَمِيسِ *I fasted a day* or *on Thursday*, جَلَسْتُ أَمَامَكَ *I sat before thee*, سِرْتُ فَرْسَخًا *I journeyed a parasang*, and جَلَسْتُ مَجْلِسَكَ *I sat in thy place of sitting*. Sometimes a *n.* is not mentioned on account of a matter befalling in it, and is not a [*n.* of] time or place, like زَيْدًا in ضَرَبْتُ زَيْدًا ; or is mentioned on account of a matter befalling in it, but is not a [*n.* of] time or place, as وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ IV. 26., [i.e. فِي أَنْ (B),] *And whom ye desire that ye should marry,*

according to one interpretation; or is the converse, as إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا LXXVI. 10. *Verily we fear from our Lord* the chastisement of *a day* and اللهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ VI. 124. *God is most wise:* (*He knoweth*) *where* [202] *He will bestow His Apostolates*: which sorts are not conventionally named *adv.*; but each of them is a direct *obj.*, which, not in which, the action befalls [44]. Sometimes, however, it is mentioned on account of a matter befalling in it, and is a [*n.* of] time or place; and then it is governed in the *acc.* with the sense of فِي: which sort exclusively is conventionally named *adv.* (Sh). It is disputed whether a *n.* of time or place governed in the *gen.*, as سِرْتُ فِي يَوْمِ الْجُمُعَةِ and جَلَسْتُ فِي الدَّارِ, is conventionally named *adv.* The predicament of the *n.* of time or place that implies the sense of فِي is to be governed in the *acc.* by what occurs in it, i. e. the *inf. n.*, as عَجِبْتُ مِنْ ضَرْبِكَ زَيْدًا يَوْمَ الْجُمُعَةِ عِنْدَ الْأَمِيرِ *I wondered at thy beating Zaid on Friday in the presence of the governor*, or by the *v.*, as ضَرَبْتُ زَيْدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ, or *qual.*, as أَنَا ضَارِبٌ زَيْدًا الْيَوْمَ عِنْدَكَ (IA). The *adv.* of (Sh) time is (1) vague, [i. e. unlimited, whether *det.* or *indet.*, like الْحِينُ, الزَّمَانُ, حِينٌ, زَمَانٌ (R)]: (2) particular (R, Sh), i. e. limited, whether *det.* or *indet.*, like يَوْمُ الْجُمُعَةِ, لَيْلَةُ الْقَدْرِ, يَوْمٌ, لَيْلَةٌ (R), as سِيرُوا فِيهَا

لَيَالِىَ وَأَيَّامًا XXXIV. 17. *Journey ye among them nights and days,* اَلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا XL. 49. *The fire, they shall be exposed to it morning and evening* (Sh). The *adv.* of place is (1) vague (IA, Sh, ML), i. e. not confined to a particular place (Sh),\[but] applicable to every plot of ground, like مَكَان, نَاحِيَة, جِهَة, جَانِب, أَمَام, خَلْف (ML), namely (a) [the names of (Sh)] the six relative locations, فَوْق, تَحْت, يَمِين, شِمَال, أَمَام, خَلْف (IA, Sh), and the like (IA), as وَكَانَ وَرَاءَهُمْ مَلِكٌ XVIII. 78., where أَمَامَهُمْ is also read, *And before them was a king,* وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ XII. 76. *And above every possessor of knowledge is One that knoweth,* the reading فَنَادَاهَا مِنْ تَحْتِهَا XIX. 24. *Then he that was below her called to her,* وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ XVIII. 16., *orig.* تَتَزَاوَرُ, *And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand,* properly *in the* (*direction*) *possessed of* (*the name of*) *the right hand* (B),]

صَبَنْتِ الْكَأْسَ عَنَّا أُمَّ عَمْرٍو * وَكَانَ الْكَأْسُ مَجْرَاهَا الْيَمِينَا

[by ʻAmr Ibn Kulthūm atTaghlabī, *Thou hast turned*

away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

وقد علم الضيف والمجتدون * اذا اغبر افق وهبت شمالا

(Sh), by 'Amra sister of 'Amr Dhu -lKalb, *And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly* (DH); (b) not a name of a relative location, but like it in vagueness, as او اطرحوه ارضا XII. 9. [*Or drive him away into a land* unknown, remote from the inhabited region (K, B),] and واذا القوا منها مكانا ضيقا XXV. 14. (Sh) *And when they shall be cast into a strait place, namely it* (B); (c) the quantities, as ميل, فرسخ, بريد [below], held by the majority to be vague *advs.*, because, though known in quantity, unknown in description (IA): and عند, لدى, and the like, [as دون, سوى (Jm),] are made to accord with the vague because of their vagueness; and مكان, [even if definite, as جلست مكانك *I sat in thy place* (Jm),] because of its frequency; and what is after دخلت, [even if definite, as دخلت الدار, because of its frequency (Jm),] according to the correctest (IH) doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as سرت فرسخا and ميلا and بريدا *I journeyed a parasang* and *a mile*

and *a stage of two* or *four parasangs*, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the *inf. n.*, provided that its *op.* be of its [crude- (Sh)] form (IA, Sh), as وَإِنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ LXXII. 9. *And verily we were wont to sit in sitting-places thereof for hearing* (Sh); whereas, if its *op.* be not of its form, it is governed in the *gen.* by فِى, as جَلَسْتُ فِى مَرْمَى زَيْدٍ *I sat in Zaid's place of shooting*, except anomalously, as in the sayings هُوَ مِنِّى مَزْجَرَ الْكَلْبِ and مَنَاطَ الثُّرَيَّا *He is in relation to me in the chiding-place of the dog* and *at the distance of the Pleiades*: what is formed from the *inf. n.* is vague, as جَلَسْتُ مَجْلِسًا, or particular, as جَلَسْتُ مَجْلِسَ زَيْدٍ (IA). Other sorts of *ns.* of place may not be put into the *acc.* as *advs.*: you do not say صَلَّيْتُ الْمَسْجِدَ, nor أَقَمْتُ السُّوقَ, nor جَلَسْتُ الطَّرِيقَ, because these places are particular, since every place is not named mosque or market or road; but you express the adverbial *p.* فِى (Sh). Although the particular [*n.* of] place, i. e. what has tracts that contain it, is not put into the *acc.* as an *adv.*, the *acc.* of every particular [*n.* of] place has been heard with دَخَلَ, سَكَنَ, and ذَهَبَ, as دَخَلْتُ الْبَيْتَ *I entered the tent*, سَكَنْتُ الدَّارَ *I dwelt in the house*, and ذَهَبْتُ الشَّامَ *I went to Syria*, as *advs.*

anomalously, or by ellipse of the *prep.*, or by assimilation to the direct *obj.* (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abù Bakr when they expatriated themselves,

جَزَى اللّٰهُ رَبُّ النَّاسِ خَيْرَ جَزَائِهِ
رَفِيقَيْنِ قَالَا خَيْمَتَىْ أُمِّ مَعْبَدِ

[*God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad* (N)]: he ought to have said فِى خَيْمَتَىْ الخ; but, being constrained, dropped the فِى, and made the *v. self-trans.*: and thus they do in دَخَلْتُ الدَّارَ and the like, save that extension with دَخَلْتُ is universal, because of the frequency of their using it (Sh). Z [and B] on فَاسْتَبَقُوا الصِّرَاطَ XXXVI. 66. *And they would hasten* (*in*) or (*to*) *the road* and سَنُعِيدُهَا سِيرَتَهَا الْأُولَى XX. 22. *We will restore it* (*to*) *its former state*, IT on كَمَا عَسَلَ الخ [433], many on دَخَلْتُ الدَّارَ or الْمَسْجِدَ or السُّوقَ, and Zj on IX. 5. [433], are mistaken in saying that these *accs.* are *advs.*; a *prep.*, إِلَى in XX. 22., فِى in the verse, عَلَى in IX. 5., and فِى or إِلَى in the remainder, being dropped by extension (ML). The

n. of time or place is (1) plastic, i. e. used adverbially and otherwise, like يوم and مكان : (2) aplastic, i. e. not used except adverbially or quasi-adverbially, like سحر when you mean it of a particular day—whereas, if not so meant, it is plastic, as إلا آل لوط نجيناهم بسحر LIV. 34. *Save the family of Lot. We saved them a little before daybreak*—an *adv.* only, and عند, not excluded from adverbiality except by being used governed in the *gen.* by من, as خرجت من عند زيد *I went forth from the presence of Zaid* (IA). Plurality of *advs.* is allowable when they are of (1) two sorts, as صليت يوم الجمعة أمام المنبر *I prayed on Friday before the pulpit*: (2) one sort, (a) if the 2nd be an *appos.* to the 1st; (b) if the *op.* be a *n.* denoting superiority, because equivalent to two *ops.*, as زيد يوم الجمعة خير منه يوم الخميس *Zaid on Friday is better than he* is *on Thursday*, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as لقيته يوم الجمعة غدوة *I met him on Friday in the early morning*, according to S, who cites

متى ترد يوما سفار تجد بها * أديهم يرمى المستجيز المعورا

[by AlFarazdak *When thou comest one day to* the well *Safāri, thou wilt find thereat Udaihim* Ibn Mirdās *casting*

stones *at the rebuffed petitioner for water* (SM, Jsh)], تَرِد governing مَتَى and يَوْمًا, since the former includes the latter because of its generality and يَوْمًا not being governed by تَجِدْ, because سَفَارِ is governed by تَرِد, so that the [latter] *op.* would be separated from its *reg.* by the extraneous (BS) يَوْمًا (Jsh).

§ 65. The *inf. n.* is made [a *subst.* for (IA)] an *adv.* of (1) time, as (M, IA) آتِيكَ طُلُوعَ الشَّمْسِ *I will come to thee at (the time of) the rising of the sun, orig.* وَقْتَ طُلُوعِ الشَّمْسِ, the *pre. n.* being suppressed, and the *post. n.* inflected with its inflection (IA), كَانَ ذٰلِكَ مَقْدَمَ الْحَاجِّ and خُفُوقَ النَّجْمِ and خِلَافَةَ فُلَانٍ and صَلٰوةَ الْعَصْرِ *That took place at the arrival of the pilgrims* and *at the setting of the Pleiades* and *in the Khilāfa of such a one* and *during the prayer of afternoon*, and وَإِدْبَارَ النُّجُومِ LII. 49. *And during the setting of the stars* (M); which is regular in every *inf. n.* (IA): 'Antara says

عَهْدِي بِهِ شَدَّ النَّهَارِ كَأَنَّمَا * خُضِبَ اللَّبَانُ وَرَأْسُهُ بِالْعِظْلِمِ

i. e. وَقْتَ ارْتِفَاعِ النَّهَارِ, *My meeting with him was at* the time of *the day's becoming high*, the case being *as though the breast and his head were dyed with the* عِظْلِم

(BS): (2) place, rarely, as جَلَسْتُ قُرْبَ زَيْدٍ *I sat in (the place of) the proximity of Zaid*, i.e. مَكَانَ قُرْبِ زَيْدٍ; which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] *adv.* is [made to depart from (the rule) that the sense of فِى should be supplied in it, and is therefore (M)] made a direct *obj.*; [so that it may then be a *pron.* without فِى (R), as الَّذِى سِرْتُهُ يَوْمَ الْجُمُعَةِ *What I journeyed* on *was Friday* and

وَيَوْمٍ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا * قَلِيلٍ سِوَى الطَّعْنِ النِّهَالِ نَوَافِلُهْ

(M), by a man of the Banū 'Āmir (Jsh), *Many a day that we witnessed* the tribes of *Sulaim and 'Āmir* on, *whereof few were the gifts save the thirsty thrusts* (N)], or *post.* [to the *inf. n.* or *ep.* derived therefrom (R)], as

يَا سَارِقَ اللَّيْلَةِ أَهْلَ الدَّارِ * يَا آخِذًا مَالِى وَمَالَ جَارِى

[*O stealer of the night, (beware of) the people of the house*, i.e. اِحْذَرْ أَهْلَ, *O taker of my goods and the goods of my neighbour* (Jsh)] and بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ XXXIV. 32. *Nay, but the beguiling of night and day* (M, R). Were it not for the extension, سِرْتُ فِيهِ and شَهِدْنَا فِيهِ would be said (M): [and] مَكْرُ اللَّيْلِ وَالنَّهَارِ is read (K, B). Extension is allowed in the *adv.* of the

doubly *trans.* by the majority, as يوم الجمعة اعطيته زيدا درهما; of the trebly *trans.* by Akh only; and of the *non-att.*, as يوم الجمعة ليسه زيد قائما (R).

§ 67. The *op.* is understood (M, IH, IA), (1) allowably (R, IA), as يوم الجمعة (*I journeyed*) *on Friday*, [i.e. سرت يوم الخ (R),] in reply to "When journeyedst thou?", [the *prov.*

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What! the rest of the day when noon has passed? (M),] and حينئذ الآن (*That took place*) *then: (hear thou) now*, i.e. كان ذلك حينئذ and اسمع الآن (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct *obj.* [62] (M, R, Jm), as اليوم سرت فيه (*I journeyed*) *to-day, I journeyed on it* and ايوم الجمعة ينطلق فيه عبد الله (*Will 'Abd Allāh depart*) *on Friday, will 'Abd Allāh depart on it?*, i.e. سرت اليوم and اينطلق يوم الجمعة (M); (b) when the *adv.* occurs as an *ep.* [498], as مررت برجل عندك, or *conj.*, as جاء الذى عندك, or *d. s.*, as مررت بزيد عندك, or *enunc.* actually, as زيد

عِنْدَكَ, or *orig.*, as ظَنَنْتُ زَيْدًا عِنْدَكَ *I thought Zaid to be with thee*, the supplied *op.* being in other than the *conj.* اِسْتَقَرَّ or مُسْتَقِرٌّ, and in the *conj.* اِسْتَقَرَّ, because the *conj.* is only a *prop.*, which the *v.* with its *ag.* is, but the *act. part.* with its *ag.* is not (IA).

§ 68. The concomitate *obj.* is the (M, IA, Sh) complementary (Sh) *n.* (IA, Sh) put into the (IA) *acc.* after the وَ i.q. مَعَ (M, IA), following the وَ of *accompaniment* preceded by a *v.* or what contains its sense and letters, as سِرْتُ وَالنِّيلَ *I journeyed with the Nile* and أَنَا سَائِرٌ وَالنِّيلَ *I am journeying with the Nile* (Sh). It is put into the *acc.* only when the sentence contains (1) a *v.* [or the like], as مَا صَنَعْتَ وَأَبَاكَ *What didst thou with thy father?*,

وَكُونُوا أَنْتُمْ وَبَنِي أَبِيكُمْ * مَكَانَ الكُلْيَتَيْنِ مِنَ الطِّحَالِ

[*And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen*, i. e. *agreeing together* and *attached* (Jsh)], and فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ X. 72. [*Then resolve ye upon your affair with your companions* (K, B)]: (2) what is in the sense thereof, as مَا لَكَ وَزَيْدًا *What dost thou with Zaid?* and مَا شَأْنُكَ وَعَمْرًا *What art thou concerned in with 'Amr?*, because the sense is مَا تَصْنَعُ and مَا تُلَابِسُ [69]; and similar are حَسْبُكَ وَزَيْدًا

دِرْهَمٌ [below] and قَطْكَ and كَفِيكَ, because i. q. كَفَاكَ, e. g.

فَمَا لَكَ وَالتَّلَدُّدُ حَوْلَ نَجْدٍ * وَقَدْ غَصَّتْ تِهَامَةُ بِالرِّجَالِ

Then what hast thou to do *with loitering round Najd, when Tihāma has become choked with men?* and فَحَسْبُكَ وَالضَّحَّاكَ الخ [below] (M). Zaid in سِرْتُ وَزَيْدًا shares with the speaker in journeying in one time, i. e. their journeying happened together; whereas in سِرْتُ أَنَا وَزَيْدٌ he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are not cases of concomitate *obj.*, (1) لَا تَنْهَ الخ [411], because تَأْتِي, though after a و i. q. مَعَ, i. e. مَعَ اِتْيَانِكَ مِثْلَهُ, is not a *n.*: (2) بِعْتُكَ الدَّارَ بِأَثَاثِهَا *I sold thee the house with its furniture*, وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ V. 66. *They having entered with unbelief, and they having gone out therewith*, and جَاءَ زَيْدٌ مَعَ عَمْرٍو *Zaid came with 'Amr*; for these *ns.*, though accompanying what precedes them, are not after the و : (3) مَزَجْتُ عَسَلًا وَمَاءً *I mixed honey and water*,

عَلَفْتُهَا تِبْنًا وَمَاءً بَارِدًا * حَتَّى غَدَتْ هَمَّالَةً عَيْنَاهَا

I gave her for fodder straw, and (gave her for drink)

cold water, so that the tears of *her eyes became copiously flowing* (J)], and

إذا ما الغانيات برزن يوما * وزججن الحواجب والعيونا

[by ArRāʿī, *When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium)* (Jsh)], because the و is not i. q. مع: in the 1st *ex.* it couples a single term to a single term, the *association* being imported from the *op.* مزجت: and in the last two *exs.* it couples a *prop.* to a *prop.*, i. e. وسقيتها ماء and وكحلن العيونا; and may not couple a single term to a single term, because what is before and what is after it do not share together in the *op.*, since علفت cannot govern *water*, nor زججن *eyes*; nor denote *accompaniment*, because there is none in علفتها الخ, [since *water* does not accompany *straw* in fodder (J),] and because of its immateriality in وزججن الخ, since it is known to every one that *eyes* accompany *eyebrows*: (4) كل رجل وضيعته [29], because, though it is a *n.* occurring after a و i. q. مع, the و is not preceded by a *v.* or what is in the sense thereof: (5) هذا لك وأباك and the like, on the ground that أباك is governed in the *acc.* by the sense of انبه in ها or اشير in ذا or استقر in لك; because ها, ذا, and لك contain the sense, but

not the letters, of the *v.* (Sh). In أكرمتك وزيدا *I honored thee and*, or *with*, *Zaid* زيدا may be coupled to the direct *obj.*, or be a concomitate *obj.*; while أكرمتك وهذا admits of both [constructions], and of its being coupled to the *ag.*, because separation is realized by means of the *obj.* [158]: and in حسبك وزيدا درهم *A dirham suffices thee with Zaid*, or *A sufficer of thee, and* (*it suffices*) *Zaid, is a dirham*, زيدا is allowed to be a concomitate *obj.* [by Z, saying that حسبُ is a verbal *n.* i. q. يكفي, so that the Ḍamma is uninflectional, the ك a direct *obj.*, and درهم an *ag.* (DM)]; or to be a direct *obj.* by subaudition of يحسبُ [i. q. يكفي, حسبُ being an *act. part.* i. q. كافٍ, so that the Ḍamma is inflectional, an *inch.*, the ك in the place of a *gen.* as *post.* to it, درهم, which is meant to be understood as preceding, the *enunc.*, and the *ag.* of يحسبُ a *pron.* relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate *obj.* is governed only by what is homogeneous with what governs the direct *obj.*, [i. e. the *v.* and what follows its course (DM)]; and it may be governed in the *gen.* by coupling, *A sufficer of thee and Zaid*, as some say, or by subaudition of another حسبُ, *and* (*a sufficer*) *of Zaid*, as others say, which is right; or in the *nom.* by

supplying حَسْبُ, which is suppressed and replaced by the *post. n., and (a sufficer of) Zaid*: and they relate with the three cases

إِذَا كَانَتِ الْهَيْجَاءُ وَانْشَقَّتِ الْعَصَا

فَحَسْبُكَ وَالضَّحَّاكُ سَيْفٌ مُهَنَّدُ

(ML) *When battle betides, and the staff is riven* (a *met.* for *discord*), *a sword forged of the iron of India will suffice thee with AḍDaḥḥāk*, or *a sufficer of thee, and (it will suffice) AḍDaḥḥāk, will be a sword &c.*; or *a sufficer of thee and AḍDaḥḥāk*, or *and (a sufficer) of AḍDaḥḥāk, will be &c.*; or *a sufficer of thee and (a sufficer of) AḍDaḥḥāk will be &c.* (DM). In حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ VIII. 65. مَنِ is in [the position of (B)] the *acc.* [as a concomitate *obj.* (B)], like إِذَا كَانَتِ الخ, *God sufficeth thee with them that have followed thee of the believers*, [i. e. *sufficeth thee and sufficeth thy followers* (K); or *gen.* as coupled to the *pron.*, according to the KK (158), *A sufficer of thee and them that &c. is God* (B)]; or *nom.* [as coupled to اللّٰهُ (B)], i. e. *God sufficeth thee, and the believers* (K, B) *suffice* [*thee*] (K). The *op.* of the concomitate *obj.*, [according to most GG (R),] is the [preceding (IA)] *v.* (R, IA) or the like, as سِيرِي وَالطَّرِيقَ مُسْرِعَةً, i. e. مَعَ الطَّرِيقِ, *Journey thou with the road, making haste*, زَيْدٌ سَائِرٌ وَالطَّرِيقَ, and أَعْجَبَنِي سَيْرُكَ وَالطَّرِيقَ (IA), or its sense [69] (R); though some

assert that it is the و [539], which is incorrect, because every *p.* peculiar to the *n.*, and not like a part of it, governs only the *gen.*, like the *preps.* (IA): but the *op.* reaches it only (Sh) through the medium of [an expressed *p.*, i. e. (Sh)] the و (R, Sh) i. q. مَعَ (R), contrary to the rest of the *objs.* (Sh). It does not precede the *op.* [of its companion (R)] by common consent, [as the rest of the *objs.* precede their *op.* (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

جَمَعْتَ وَفُحْشًا غِيبَةً وَنَمِيمَةً * ثَلٰثَ خِلَالٍ لَسْتَ عَنْهَا بِمِرْعَوِ

Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from, a poetic license (R). Coupling of the *n.* after this و to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the *v.*, [or *act.* or *pass. part.*, assimilate *ep.*, &c. (Jm),] is *lit.*, then, (a) if coupling be possible, both constructions (IH), coupling and the *acc.*, are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the *acc.* (IA), because it is the *o. f.* (Sh), as كُنْتُ أَنَا وَزَيْدٌ كَالْأَخَوَيْنِ and سَارَ زَيْدٌ وَعَمْرٌو; and, if with weak authority, the *acc.* is better, as سِرْتُ وَزَيْدًا (IA): (b) if coupling be impossible, the *acc.* is necessary (III, IA), as a concomitate *obj.* or by subaudition of a *v.*,

as علفتها الخ, so that ماء is governed in the *acc.* as a concomitate *obj.* or by subaudition of a *v* befitting it, i. e. وسقيتها ماء, and as X. 72., coupling of شركاءكم to امركم not being possible, since اجمعت شركائى may not be said, but اجمعت امرى and جمعت شركائى, so that شركاءكم is governed in the *acc.* as a concomitate *obj.*, i. e. *with your companions*, or by a *v.* befitting it, i. e. *and (assemble) your companions* (IA).

§ 69. When the *v.* is *id.*, [and the expression contains a strong notifier of it; as ما لك, because the *prep.* is dependent upon the *v.* or what contains the sense thereof; and ما شانك, because شانك is i. q. the *inf. n.* فعلك and صنعتك; and حسبك, قدك, and كفيك, because i. q. كفاك; and ويلا لك, ويلك, and ويل لك, because الويل is i. q. الهلاك *perdition*; and similarly امرا ونفسه and شانك والحج (60), if we make the و i. q. مع, because the *acc.* before it is indicative of the supplied *v.* (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as ما لزيد وعمرو [and ما شان زيد وعمرو; and, as others say, preferable, while the *acc.* is allowable; but rather, if designation of *accompaniment* be intended, the *acc.* is necessary, and otherwise not (R)]:

(2) if not, the *acc.* is necessary, as مَا لَكَ وَزَيْدًا and مَا شَأْنُكَ وَعَمْرًا, [with the *pron.* in place of the explicit *n.* in the *gen.*; but rather, coupling is allowable with weak authority, if designation of *accompaniment* be not intended (R)]. For the sense is مَا تَصْنَعُ (IH) and the like; so that the sense of مَا شَأْنُكَ وَزَيْدًا and مَا لَكَ وَزَيْدًا is مَا تَصْنَعُ وَزَيْدًا, and of مَا لِزَيْدٍ وَعَمْرٍو is مَا يَصْنَعُ زَيْدٌ وَعَمْرٌو (Jm).

§ 70. But, when the expression does not contain a strong notifier of the *op.*, as مَا أَنْتَ وَزَيْدٌ and كَيْفَ أَنْتَ وَقَصْعَةٌ مِنْ ثَرِيدٍ, coupling is better without dispute, from want of the [word] governing the *acc.*, and weakness of its indicator the *interrog.* مَا and كَيْفَ, because they frequently enter the non-verbal [*prop.*] (R). The *acc.*, however, has been heard after the *interrog.* مَا and كَيْفَ without a *v.*, as مَا أَنْتَ وَزَيْدًا *What (wilt) thou (be) with Zaid?* and كَيْفَ أَنْتَ وَقَصْعَةً مِنْ ثَرِيدٍ *How (wilt) thou (be) with a platter of crumbled bread moistened with broth?*, explained by the GG as governed by an understood *v.* derived from الكَوْن, i. e. مَا تَكُونُ وَزَيْدًا and كَيْفَ تَكُونُ وَقَصْعَةً مِنْ ثَرِيدٍ (IA). Says S, "Because كُنْتَ and تَكُونُ often occur here" (M). And the saying of ArRā'ī

لِزَمَانِ قَوْمِي وَالْجَمَاعَةُ كَالَّذِي * مَنَعَ الرِّحَالَةَ أَنْ تَمِيلَ مَمِيلَا

In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i. e. أَزْمَانَ كَانَ قَوْمِى, and the saying أَنَا وَإِيَّاهُ فِى لِحَافٍ *I (was) with him in a wrapper*, i. e. كُنْتُ وَإِيَّاهُ, are more extraordinary than مَا ٱلخ and كَيْفَ ٱلخ with the *acc.*, because مَا and كَيْفَ notify the *v.* through the verbal sense in them together with the frequent occurrence of كَانَ after them (R). The concomitate *obj.* is regular (M, IA), according to some (M), in the case of every *n.* occurring after a و i. q. مَعَ and preceded by a *v.* or the like (IA); but confined to hearsay according to others (M). They do not dispute that the other *objs.* are regular (Sh).

§ 71. The causative *obj.* is the incentive to the act, whether its existence precede the existence of the act, as in جُبْنًا [عَنِ ٱلْحَرْبِ] قَعَدْتُ *I stayed behind* [*from the war*] *out of cowardice*, or follow it, as in جِئْتُكَ إِصْلَاحًا لِحَالِكَ *I came to thee to redress thy state* (R). It is the reply to "Wherefore?" (M).

§ 72. It is the complementary *inf. n.* causing an accident that shares with it in time and *ag.*, as يَجْعَلُونَ أَصَابِعَهُمْ فِى آذَانِهِمْ مِنَ ٱلصَّوَاعِقِ حَذَرَ ٱلْمَوْتِ II. 18. *They*

put their fingers into their ears on account of the thunder-claps from fear of death (Sh). It may be governed in the *acc.* if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its *op.* in time and *ag.* (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative *obj.* ; and then (Sh)] it must be governed in the *gen.* by the causative *p.* (IA, Sh), the ل, مِنْ, فِى, or the ب (IA): thus infinitivity is wanting in هُوَ الَّذِى خَلَقَ لَكُمْ مَا فِى الْأَرْضِ جَمِيعًا II. 27. *He is the One that hath created for you what is in the earth, all of it* and وَلَوْ أَنَّ مَا الخ [22] ; unity in time in

فَجِئْتُ وَقَدْ نَضَّتْ لِنَوْمٍ ثِيَابَهَا
لَدَى السِّتْرِ إِلَّا لِبْسَةَ الْمُتَفَضِّلِ

by Imra alḲais, [*Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment* (EM),] the time of sleeping being posterior to the time of undressing; and unity in *ag.* in

وَإِنِّى لَتَعْرُونِى لِذِكْرَاكِ هِزَّةٌ * كَمَا انْتَفَضَ الْعُصْفُورُ بَلَّلَهُ الْقَطْرُ

[by Abù Ṣakhr alHudhalī, *And verily I, a liveliness overcomes me because of* my *remembering thee, like as the sparrow shakes when the rain has wetted him* (Jsh)], the *ag.*

of تعرونى being هزة, and that of ذكرى the speaker, because the full phrase is لذكرى اياك (Sh). And the *gen.* by means of the *p.* is not disallowed notwithstanding the fulfilment of the conditions, as هذا قنع لزهد *This* man *was content because of abstinence.* But some assert that no condition is required for governing it in the *acc.* except its being an *inf. n.*, and that its unity with its *op.* in time or *ag.* is not required.

§ 73. The causative *obj.* fulfilling the preceding conditions is (1) anarthrous and aprothetic, in which the *acc.* is more frequent, as ضربت ابنى تاديبا, but the *gen.* allowable, as ضربت ابنى لتاديب; (2) synarthrous, in which the *gen.* is more frequent, but the *acc.* allowable, as

فليت لى بهم قوما اذا ركبوا * شنوا الاغارة فرسانا وركبانا

[by Ḳuraiṭ Ibn Unaif, *Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack* from all quarters, *riding on horses and riding on camels*, i. e. لاجل الاغارة (J)]; (3) *pre.*, in which the *acc.* and *gen.* are equally allowable, as II. 18. [72] and

واغفر عوراء الكريم ادخاره * واعرض عن شتم اللئيم تكرما

(IA), by Ḥātim aṭṬā'ī, *And I forgive the unseemly word of the noble for the sake of preparing him* for myself *against a time of need, and turn aside from the reviling of the base because of* mine own *dignity* (J). There is no harm in plurality of causative *objs.*; for the act may be caused by several causes (N).

§ 74. The *d. s.* resembles the *obj.*, as being a complement, like it, coming after the passage of the *prop.*; and has a special resemblance to the *adv.*, as being done in (M). It is a complementary *qual.* (Sh, KN), occurring in reply to "How?" (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or *op.* or of the purport of the *prop.* before it. *Qual.* is a genus including *d. s.*, *enunc.*, and *ep.*: "complementary" excludes the *enunc.*: "carried on for explanation of the condition" of what it belongs to excludes (1) the *ep.* of the complement, as رَأَيْتُ رَجُلًا طَوِيلًا, for, though a complementary *qual.*, it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some *exs.* of the *sp.*, as لِلّٰهِ دَرُّهُ فَارِسًا [85], for, though a complementary *qual.*, it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and "or corroboration &c." completes the mention of the sorts of *d. s.* [79] (Sh). In بِكَمْ ثَوْبُكَ مَصْبُوغًا *For how much was thy garment* bought

dyed? the question is as to the price of the garment when dyed; whereas in بِكَمْ ثَوْبُكَ مَصْبُوغٌ *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The *d. s.* is what the condition of the *ag.* or *obj.*, *lit.* or *id.*, [in the state of the act (R),] is explained by (IH). This includes the *d. s.* to the concomitate *obj.*, unrestricted *obj.*, and *post. n.*, when the *pre. n.* is an *ag.* or *obj.* either suppressible and replaceable by the *post. n.*, so that the latter is as it were the *ag.* or *obj.*, or part of the *post. n.*, so that the *d. s.* to the *post.* is as it were *d. s.* to the *pre. n.* (Jm). It excludes the *prop.* void of a *pron.* of a *s. s.*, as يَقُولُ وَقَدْ تَرَّ الخ [80] and وَقَدْ الخ [81] (R). The *d. s.* is to (1) the *ag.*, [as فَخَرَجَ مِنْهَا خَائِفًا XXVIII. 20. *Then he went forth from it fearing* (Sh)]: (2) the *obj.* (R, Sh), as وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا IV. 81. *And We have sent thee for mankind an Apostle* (Sh): (3) either (R, ML), as وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً IX. 36. *And wage war with the polytheists wholly* (ML), if there be a circumstantial or oral context explanatory of the *s. s.*; but, if not, the *d. s.*, if to the *ag.*, must precede beside its subject, to remove ambiguity, as لَقِيتُ رَاكِبًا زَيْدًا *I, riding, met Zaid*, and, if not preceding, is to the *obj.* (R): (4) both (M, Sh), with union or separation, as

مَتَيْمَا تَلْقَنِي فَرْدَيْنِ تَرْجُفْ * رَوَانِفُ أَلْيَتَيْكَ وَتَسْتَطَارَا

by 'Antara, [*Whenever thou meetest me*, both *being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig.* تَسْتَطَارُنْ (N),] and لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا *I met him*, he *going up country*, I *going down country* (M): when there are two *ds. s.* to the *ag.* and *obj.*, (a) if identical, it is better, since shorter, to unite them, as لَقِيتُ زَيْدًا رَاكِبَيْنِ, though separation is not forbidden, as لَقِيتُ رَاكِبًا زَيْدًا رَاكِبًا and لَقِيتُ زَيْدًا رَاكِبًا رَاكِبًا; (b) if different, then, if there be a context whereby each *s. s* is known, they may occur anyhow, as لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً, but, if not, each *d. s.* should be placed beside its subject, as لَقِيتُ مُنْحَدِرًا زَيْدًا مُصْعِدًا, though the *d. s.* of the *obj.* may, with weak authority, be placed beside it, and the *d. s.* of the *ag.* put last, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا, when the مُصْعِد is Zaid; (c) one may be coupled to the other, as

وَإِنَّا سَوْفَ تُدْرِكُنَا الْمَنَايَا * مُقَدَّرَةً لَنَا وَمُقَدَّرِينَا

(R), by 'Amr Ibn Kulthūm, *And verily we, the fates will overtake us*, they *destined to us, and* we *destined* to them (EM): (5) the *post. n.*, provided that the *pre. n.* be (*a*) [suitable for (IA)] *op.* of the *d. s.*, [like the *act. part.*, *inf.*

n., and the like, which imply the sense of the *v.* (IA), in order that their rule that the *op.* of the *d. s.* and *s. s.* should be one may not be infringed (J),] as X. 4. [(41) and

تَقُولُ ابْنَتِى إِنَّ انْطِلَاقَكَ وَاحِدًا * إِلَى الرَّوْعِ يَوْمًا تَارِكِى لَا أَبَا لِيَا

(IA), by Mālik atTamīmī, *My daughter says, Verily thy departing alone to battle one day will be leaving me fatherless* (J)]; (*b*) part of the *post. n.*, as وَنَزَعْنَا مَا فِى صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا XV. 47. *And We will draw forth what is in their breasts of rancour*, they *being brethren* [and أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا XLIX. 12. *Doth any of you wish that he should devour the flesh of his brother dead?* (Sh)]; (*c*) like part of the *post. n.* in its [suppressibility and (Sh)] replaceability by the *post. n.* (IA, Sh), as بَلْ مِلَّةَ إِبْرٰهِيمَ حَنِيفًا II. 129. *Nay rather follow the religion of Abraham orthodox*, the مِلَّةَ not being part of إِبْرٰهِيمَ, but like part of it in suppressibility and replaceability by it, since بَلِ اتَّبِعُوا إِبْرٰهِيمَ would be correct, like as أَنْ يَأْكُلَ أَخَاهُ and وَنَزَعْنَا مَا فِيهِمْ would be (Sh). The *pre.*, when part, or like part, of the *post. n.*, being suppressible, the *post.* is then as it were a *reg.* to the *op.* of the *pre. n.*; and therefore the *d. s.* may be to the *post. n.* in these two cases, because the *op.*

of the *d. s.* and *op.* of its subject are constructively one: accordingly the *prop.* كأنه منهل may be a *d. s.* to the [suppressed] ثَغْرٍ in

تَجْلُو عَوَارِضَ ذِي ظَلْمٍ إِذَا ابْتَسَمَتْ * كأنه منهل بالراح معلول

[by Ka'b,] i.e. ثَغْرٍ ذِى, since the عَوَارِض are a part of the ثَغْر, *She displays side-teeth of (a set of teeth) possessing lustre, when she smiles, as though it were drenched the first draught with wine, drenched the second draught (therewith)*, like XLIX. 12. and XV. 47. (BS): but, if the *pre. n.* be not suitable for *op.* of the *d. s.*, nor part, nor like part, of the *post. n.*, the *d. s.* may not occur to it, so that you do not say جَاءَ غُلَامُ هِنْدٍ ضَاحِكَةً, contrary to the opinion of F (IA); [thus,] if the عَوَارِض be interpreted by the *whole of the teeth*, as some say, the construction of the *d. s.* is not allowable, because it would then be like جَاءَ غُلَامُ هِنْدٍ ضَاحِكَةً, since the *pre. n.* is not part, as in the two texts, nor like part, as in II. 129., nor *op.* of the *d. s.*, as in X. 4. (BS). Several *ds. s.* may occur to a single *s. s.* (R, IA), whether they be contradictory, as اشتريت الرمان حلوا حامضا *I bought the pomegranates, sweet, sour*, or not, as اخرج منها مذؤوما مدحورا VII. 17. *Go thou forth from it, blamed, banished* (R); or to several *ss. s.*, as

لَقِيَ ابْنَيْ أَخَوَيْهِ خَائِفًا * مُنْجَدِيهِ فَأَصَابُوا مَغْنَمَا

(IA) *My son met his two brothers*, he *fearing* the foe, they twain *succouring him; and they won booty* (J). The *d. s.* must be repeated after (1) اِمَّا, because اِمَّا must be repeated, as اِضْرِبْ اِمَّا قَائِمًا وَاِمَّا قَاعِدًا *Strike thou, either standing or sitting*; (2) لَا, because it is generally repeated, as جَاءَنِى زَيْدٌ لَا رَاكِبًا وَلَا مَاشِيًا *Zaid came to me, not riding nor walking*, rarely single, as جَاءَنِى زَيْدٌ لَا رَاكِبًا (R). Some *ds. s.* admit of multiplicity or intermixture, as جَاءَ زَيْدٌ رَاكِبًا ضَاحِكًا: the multiplicity being on the supposition that their *op.* is جَاءَ, and subject زَيْدٌ; and intermixture on the supposition that the 1st [*d. s.*] is to زَيْدٌ, its *op.* being جَاءَ, and the 2nd to the *pron.* of the 1st, which is the *op.* The latter [construction] is necessary according to him that disallows multiplicity of the *d. s.*: whereas لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st *d. s.* by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the *obj.*, and the 2nd to the *ag.*, to lessen the separation, as in

عَهِدْتُ سُعَادَ ذَاتَ هَوًى مُعَنًّى * فَزِدْتُ وَعَادَ سُلْوَانًا هَوَاهَا

[*I knew Su'ād*, she *possessed of inclination*, I *lovelorn: then I increased* in love, *but her inclination became oblivion* (DM)], not the converse, save because of indication, as in

خرجت بها امشى تجر وراءنا * على اثرينا ذيل مرط مرحل

(ML), by Imra alKais, *I took her forth*, I *walking*, she *dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles* (EM). The *d. s.* is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified *prim.* [77], as فتمثل لها بشرا سويا XIX. 17. *And he appeared unto her a man perfect in form*, بشرا being mentioned only because subsidiary to the mention of سويا. It is conjoined [with its *op.* in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as فادخلوها خالدين XXXIX. 73. *Wherefore enter ye it, about to abide everlastingly* and لتدخلن المسجد الحرام ان شاء الله امنين محلقين رؤوسكم ومقصرين XLVIII. 27. *Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten* your hair; and historical, which is the past (ML), as جاء زيد اليوم قاتلا بكرا امس *Zaid came to-day, having killed Bakr yesterday* (DM).

§ 75. Its *op.* is (1) a *v.* or its like, [that which governs with the government of the *v.*, and is of its composition, like the *act.* and *pass. parts.*, assimilate *ep.*, and *inf. n.* (R)]: (2) the sense of a *v.* (M, IH) [in] that which the sense of the *v.* emanates from, but which is not of its

form, like the *adv.*, *prep.* and *gen.*, premonitory *p.*, *dem.*, *voc. p.*, *p.* of comparison, sense of comparison without a word indicative of it, *rel. n.*, and verbal *n.* (R), as فيها زيد مقيما and هذا عمرو منطلقا and ما شانك قائما and ما لك واقفا (M). *Ns.* occurring after interrogation are governed in the *acc.* as *ds. s.*, as ما شانك قائما and فما لهم عن التذكرة معرضين LXXIV. 50. *Then what aileth them turning away from the admonition?* (HM): and ما شانك واقفا is because الشان is in the sense of the *inf. n.*, as mentioned in the concomitate *obj.* [69] (R). And ليت, لعل, and كان also govern it, because of the sense of the *v.* in them (M): [thus] in Ka'b's saying

كأن أوب ذراعيها اذا عرقت * وقد تلفع بالقور العساقيل

As though the rapid shifting of her forelegs when she sweats, the mirage having become enveloped with the little hills, an inversion, *orig. the little hills having become enveloped with the mirage*, the *op.* of the *d. s.* is the sense of اشبه in كان, like

كأن قلوب الطير رطبا ويابسا
لدى وكرها العناب والحشف البالى

(BS), by Imra alKais, *As though the hearts of the birds, moist and dry, beside her nest were jujubes and rotten dates*

(Jsh). The sense of the *interrog.* and *neg. ps.* does not govern the *d. s.*; nor [that of] إِنَّ and أَنَّ (R). They say that the *op.* of the *d. s.* must be the *op.* of its subject: but it is not necessary according to S, which is attested by (1) أَعْجَبَنِي وَجْهُ زَيْدٍ مُتَبَسِّمًا وَصَوْتُهُ قَارِئًا *The face of Zaid when smiling pleased me, and his voice when reading*, for the *s. s.* is a *reg.* to the *pre. n.* or to a supplied *prep.*, while the *d. s.* is governed by the *v.*; (2) لَمِيَّةَ الخ [78], for the *s. s.* is, according to S, the *indet.*, which, according to him, is governed in the *nom.* by inchoation, and is not an *ag.* as Akh and the KK say, [because the *adv.* is unsupported (BS),] while the *d. s.* is governed by the اِسْتِقْرَار that the *adv.* depends upon; (3) وَإِنَّ هٰذِهِ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ XXIII. 54. *And verily this is your religion, one religion*, for أُمَّةٌ is a *d. s.* to the *reg.* of إِنَّ, i. e. أُمَّتُكُمْ, while the *op.* of the *d. s.* is the premonitory *p.* or the *dem.*; (4) هَا بَيِّنًا الخ [below], for the *op.* [of the *d. s.* (DM)] is the premonitory *p.*, [while the *op.* of the *s. s.* صَرِيمٌ *enunc.* of ذَا is the *inch.* (DM)]. You may, however, say that the *s. s.* is not طَلَلٌ, but its *pron.* latent in the *adv.*, because the *d. s.* is then to the *det.*: and in the remainder unity of *op.* exists constructively; since the sense is أُشِيرُ إِلَى أُمَّتِكُمْ and تَنْبِهْ لِصَرِيمِ النُّصْحِ,

while in the two cases of *post. n.* the suppressibility of the *pre.* makes the *post. n.* like a *reg.* to the *v.*: and accordingly the condition of the question is unity of *op.* really or constructively (ML). The 1st [class of *op.*] governs when preceding and when following; but the 2nd only when preceding (M). The *d. s.* may precede its *op.* when it is a plastic *v.*, or [*ep.* resembling the plastic *v.*, i. e. containing the sense and letters of the *v.*, and receiving femininization, dualization, and pluralization, like the (IA)] *act.* or *pass. part.* [or assimilate *ep.* (IA)]: but not [when the *d. s.* is a *prop.* headed by the و, from regard to the original usage of the و, i. e. coupling: nor (R)] when the *op.* is (1) [weak, because (R)] an aplastic *v.*, [so that its *reg.* does not precede it, as in the *v.* of wonder; (2) an assimilate *ep.*, its *reg.* not preceding it, because of the weakness of its resemblance to the *v.*, though Z in the M appears to notify that the *d. s.* may precede it (R)]; (3) an [*ep.* not resembling the plastic *v.*, like the (IA)] أَفْعَلُ of superiority, [it being weaker in government than the assimilate *ep.* (R), because, not being dualized, pluralized, or femininized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two *ds. s.*, one preceding and one following it (77), as زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zaid standing is handsomer than he* is *sitting* and زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا *Zaid singly is more useful than 'Amr assisted*, though Sf asserts

that they are *preds.* governed by كَانَ suppressed, i. e. زَيْدٌ اِذَا كَانَ قَائِمًا أَحْسَنُ مِنْهُ اِذَا كَانَ قَاعِدًا *Zaid* (*when he is*) *standing is handsomer than he* is (*when he is*) *sitting* (IA); (4) an *inf. n.*, because it is renderable by the conjunct أَنْ, and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to أَلْ or to an infinitival *p.* like مَا and أَنْ, because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct أَلْ are not separable from their *conjs.*, whereas in the rest of the conjuncts, as اَلَّذِى رَاكِبًا جَاءَ زَيْدٌ *He that riding came was Zaid*, separation is allowable (R)]; (6) *id.*, [i. e. containing the sense, but not the letters of the *v.* (IA),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (R, IA), if the *inch.* precede, but not if it follow, the *d. s.*, as زَيْدٌ قَائِمًا فِى الدَّارِ, not قَائِمًا زَيْدٌ فِى الدَّارِ or قَائِمًا فِى الدَّارِ زَيْدٌ, and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (R); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of AlḤasan's reading وَالسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ XXXIX. 67. *And the heavens folded up*

shall be in His right hand and the reading مَا فِى بُطُونِ هٰذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا VI. 140. *What is in the bellies of these beasts is exclusively for our males,* [خَالِصَةٌ being made *fem.* because مَا is i. q. the أَجِنَّةٌ *embryos* (K, B)]; but some say that there is no unanimity in the question, because of Akh's saying that فِدَاءٌ in فِدَاءٌ لَكَ أَبِى *Thine be my father, a ransom!*, and IB's that هُنَالِكَ in هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ XVIII. 42. *There help belongeth to the true God,* is a *d. s.* (BS). The *op.* of the *d. s.* in وَهٰذَا بَعْلِى شَيْخًا XI. 75. *And this is mine husband, an old man* may be the sense of *premonition,* [i. e. of the *v.* أُنْبِئُ in هَا (DM),] or of *demonstration,* [i. e. of the *v.* أُشِيرُ in the *dem.* (DM)]: in the 1st case هَا قَائِمًا ذَا زَيْدٌ is allowable, as

هَا بَيِّنًا ذَا صَرِيمُ النُّصْحِ فَاصْغَ لَهُ
وَطِعْ فَطَاعَةُ مُهْدٍ نُصْحَهُ رَشَدُ

[*Mark, manifestly this is pure good counsel; wherefore give ear unto it, and obey; for obedience to one that sends his good counsel* to thee *is right procedure* (Jsh)], but in the 2nd not; while precedence [of the *d. s.*] before them both is not allowable on either assumption (ML). When the *op.* is headed by the ل of inception or the ل of the

oath, the *d. s.* may precede it, as إِنَّ زَيْدًا لَرَاكِبًا سَائِرٌ and لَإِلَى اللّٰهِ تُحْشَرُونَ III. 152. *Assuredly unto God shall ye be gathered*, but not precede the ل s. According to the BB (R), the *d. s.* may precede its subject when governed in the *nom.* or *acc.* (R, IA); [thus] in

فَسُقِى دِيَارَكَ غَيْرَ مُفْسِدِهَا * صَوْبُ الرَّبِيعِ وَدِيمَةٌ تَهْمِى

[by Ṭarafa, *Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them!* (Jsh)] غَيْرَ is in the *acc.* as *d. s.* to the *postpos. ag.* (BS): but not when governed in the *gen.* [by prothesis, by common consent, because the *d. s.* is sequent and subordinate to the *s. s.*, and the *post.* does not precede the *pre. n.*, so that its sequent also does not; or (R)] by a *p.*, according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the *d. s.* before the *gen.* is as impossible as precedence of the *gen.* before the *prep.* (K on XXXIV. 27.),] while IK, F, and IB allow it, [citing وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ XXXIV. 27. *Nor have We sent thee save for mankind wholly*, the difference between the *prep.* and prothesis being perhaps that the *prep.*, making the *v. trans.*, like the Hamza and reduplication, is as it were a complement of the *v.* and part of its letters, so that ذَهَبْتُ رَاكِبَةً بِهِنْدٍ is like أَذْهَبْتُ رَاكِبَةً هِنْدًا (R), and IM follows them, because it has been heard (IA),] e. g.

لَئِنْ كَانَ بَرْدُ الْمَاءِ هَيْمَانَ صَادِيًا * إِلَىَّ حَبِيبًا إِنَّهَا لَحَبِيبُ

(R, IA), by Kuthayyir, By God, *if the cool of water when thirsty, parched, to me be dear, verily she is dear* (J), and

إذا المرء أعيته المروة ناشئًا * فمطلبها كهلًا عليه شديد

(R) *When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard* (Jsh), and

فإن تك أذواد أصبن ونسوة * فلن تذهبوا فرغًا بقتل حبال

[by Ṭulaiḥa Ibn Khuwailid alAsadī, *And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Ḥibāl unavenged* (J)].

§ 76. The *d. s.* ought to be a *qual.*, i. e. what indicates a meaning and its subject, like قائم, حسن, مضروب; so that its occurrence as an *inf. n.* is contrary to the *o. f.*, since it contains no indication of the subject of the meaning (IA). The [*indet.* (IA)] *inf. n.* occurs as a *d. s.* [frequently (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as قتلته صبرا *I slew him bound*, لقيته فجاءة *I met him unexpectedly*, كلمته مشافهة *I spoke to him mouth to mouth*, and أتيته ركضا *I came to him running*, [i. e. مصبورا, مفاجئًا, and similarly the rest (M), the *inf. n.* occurring as an *ep.* (R),] like as the *ep.* occurs as an *inf. n.* [42,333] in قم قائمًا, [according to one opinion (79) (R), and

أَلَمْ تَرَنِى عَاهَدْتُ رَبِّى وَإِنَّنِى * لَبَيْنَ رِتَاجٍ قَائِمًا وَمَقَامِ

عَلَى حَلْفَةٍ لَا أَشْتِمُ الدَّهْرَ مُسْلِمًا * وَلَا خَارِجًا مِنْ فِىَّ زُورُ كَلَامِ

(M), by AlFarazdak, *Sawest thou me not covenant with my Lord, while verily I was between a door*, i. e. the door of the Ka'ba, *standing, and a station*, i. e. the station of Abraham, *with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech?* (SM, Jsh)]; but [regularly (R)], according to Mb (M, R), in the case of all [*inf. ns.*] that the *v.* indicates (M), [i. e.] when the *inf. n.* is a mode of its *op.*, as أَتَانَا رَجْلَةً and سُرْعَةً *He came to us walking* and *hastening*, but not جَاءَ ضَحْكًا or بُكَاءً (R). Akh and Mb, however, hold it to be in the *acc.* as an *inf. n.*, [not as a *d. s.* (R),] the *op.* being suppressed (R, IA), زَيْدٌ طَلَعَ بَغْتَةً *Zaid came up suddenly* being constructively زَيْدٌ طَلَعَ يَبْغَتُ بَغْتَةً, so that يَبْغَتُ is the *d. s.*, not بَغْتَةً (IA), as F holds in أَرْسَلَهَا الْعِرَاكَ [78]: but, if so, it might be made *det.* (R). The KK likewise hold it to be in the *acc.* as an *inf. n.*, but the *op.* to be the *v.* mentioned, because renderable by a *v.* of the form of the *inf. n.*, زَيْدٌ الخ being constructively زَيْدٌ بَغَتَ بَغْتَةً (IA). And it may be [in the *acc.*] by suppression of the *pre. n.*, i. e. أَتَيْتُهُ ذَا رَكْضٍ (R).

§ 77. The *d. s* is (1) mostly transient (IA, Sh, ML), i.e. not a permanent, inseparable *qual.*, as جَاءَ زَيْدٌ ضَاحِكًا *Zaid came laughing*: (2) permanent (Sh), inseparable (IA, ML), as [وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا VI. 114. *When He is the One that hath sent down to you the Scripture made distinct* (Sh),] خَلَقَ اللّٰهُ الزَّرَافَةَ يَدَيْهَا أَطْوَلُ مِنْ رِجْلَيْهَا *God has created the giraffe, its fore legs longer than its hind legs* (IA, Sh), and

وَجَاءَتْ بِهِ سَبْطَ الْعِظَامِ كَأَنَّمَا * عِمَامَتُهُ بَيْنَ الرِّجَالِ لِوَاءُ

(IA) *And she brought him forth long in the bones, as though his turban would be among men* like *a banner* in height above their heads (J): (a) necessarily in (*a*) the *prim.* not renderable by the *deriv.*, as هٰذَا مَالُكَ ذَهَبًا *This is thy property, gold*, contrary to بِعْتُهُ يَدًا بِيَدٍ, [i. e. مَقْرُونَةً بِيَدٍ, *I sold to him, hand (joined) with hand* (DM)], i. q. مُتَقَابِضَيْنِ; (*b*) the *corrob.*, as XXVII. 10. [79]; (*c*) the *d. s.* whose *op.* indicates *novation* of its subject, as وَخُلِقَ الْإِنْسَانُ ضَعِيفًا IV. 32. *And man was created weak*, خَلَقَ اللّٰهُ الزَّرَافَةَ الخ, and, says BD, VI. 114.: (b) occasionally in other cases, as قَائِمًا بِالْقِسْطِ III. 16. *Stablishing equity* (ML). The *d. s. is* (1) mostly *deriv.*, [i. e. a *qual.* derived from an *inf. n.* (Sh)]: (2) a *prim.* (R, IA, Sh)

substantive, as IV. 73. [17] (Sh): (a) regularly, (*a*) when subsidiary [74], i. e. a *prim.* substantive qualified by an *ep.* really the *d. s.*, as إنا أنزلناه قرآنا عربيا XII. 2. *Verily We have revealed it an Arabic Ḳur'ān*; (*b*) when comparison is intended by it, as

فما بالنا أمس أسد العرين * وما بالنا اليوم شاء النجف

Then what was our condition yesterday when lions of the forest? And what is our condition to-day when sheep of the ridge? and

بدت قمرا ومالت خوط بان * وفاحت عنبرا ورنت غزالا

by AlMutanabbi, [*She appeared*, resembling *a moon* in her beauty; *and swayed*, resembling *a branch of ben-tree* in her bending and the beauty of her gait; *and exhaled perfume*, resembling *ambergris* in the fragrance of her odour; *and gazed*, resembling *a gazelle* in the blackness of the pupil of her eye (W)], explainable by supplying a *pre. n.*, i. e. أمثال أسد العرين and مثل قمر, or by rendering the *acc.* by what may be a condition of what precedes, i. e. شجعانا, ضعافا, منيرة, and the like; (*c*) when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the *acc.* as a *d. s.*, and putting after it that part, with the *con.* و, as بعت الشاء شاة ودرهما *I sold the sheep, a sheep with* [78] *a dirham*, or *prep.*, as بعت البر قفيزين بدرهم

I sold the wheat two قَفِيز *measures for a dirham*, or something else, as وَضَعْتُ عِنْدَكُمُ الدَّنَانِيرَ دِينَارًا لَدَى كُلِّ وَاحِدٍ *I placed beside you the dīnārs, a dīnār beside each one*, each of which *ds. s.* is [*orig.*] the 1st term of an *inch. prop.*; (*d*) when coming after the mention of the whole, for distribution by means of its part repeated, as بَوَّبَتْهُ بَابًا بَابًا *I classified it class by class*, or for explanation of order by means of its part coupled to by the ف or ثُمَّ, as دَخَلُوا رَجُلًا فَرَجُلًا *They entered, a man then a man* and مَضَوْا كَبْكَبَةً ثُمَّ كَبْكَبَةً *They passed, a troop afterwards a troop*; (*e*) when an original material, product, or sort, of its subject, as يُعْجِبُنِي الْخَاتَمُ فِضَّةً or الْفِضَّةُ خَاتَمًا or الْحُلِيُّ خَاتَمًا *The signet-ring when silver*, or *Silver*, or *Jewelry, when a signet-ring, pleases me*; (*f*) when you pronounce the thing to be superior to itself or something else with respect to two states, as هٰذَا بُسْرًا أَطْيَبُ مِنْهُ رُطَبًا or مِنْ غَيْرِهِ *This when full-grown unripe dates is nicer than it*, or *anything else*, is *when fresh ripe dates*, or liken a thing to itself or something else with or without the instrument of comparison, as هٰذَا بُسْرًا مِثْلُهُ رُطَبًا and هٰذَا بُسْرًا هٰذَا رُطَبًا, the *op.* of the 1st *d. s.* also being the أَفْعَلُ of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;

for the أَفْعَلُ of superiority indicates two specified accidents, those of the superior and inferior, by its form, because زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو means *Zaid the superior has goodliness, and 'Amr the inferior has goodliness*; while the instrument of comparison indicates two unrestricted accidents by its meaning, because زَيْدٌ كَعَمْرٍو means *There is a state that they two share in*, so that they have two similar states, though that state is not declared literally; and therefore زَيْدٌ يَوْمَ الْجُمُعَةِ مِثْلُهُ يَوْمَ السَّبْتِ means *Zaid's state*, and *wont, on Friday resemble his state*, and *wont, on Saturday*, the two *advs.* being governed in the *acc.* by the meaning of *state* and *wont*, since they express every accident, inseparable, like *goodliness*, or separable, like *striking*, as the *prep.* and *adv.* in

كَدَأْبِكَ مِنْ أُمِّ الْحُوَيْرِثِ قَبْلَهَا * وَجَارَتِهَا أُمِّ الرَّبَابِ بِمَأْسَلِ

[by Imra alKais, Thy wont in the love of 'Unaiza is *like thy wont in* the love of *Umm AlHuwairith before her, and of her neighbour Umm ArRabāb in* mount *Ma'sal* (EM)] depend upon دَأْبِكَ as i. q. تَمَتُّعِكَ *thine enjoyment* [*of Umm &c.*]; which being established, you place the dependent of the accident of the [things] *pronounced superior* and *likened* beside them, and the dependent of the accident of the [things] *pronounced inferior* and *likened to* beside them, to avert ambiguity and from eagerness for explanation; (*g*) as MK says, when an *inf. n.* coming after a substantive whereby consummateness is

meant, as أنت الرجل علما *Thou art the man in knowledge*, i. e. الكامل في الرجولية عالما, and هو زهير شعرا *He is a Zuhair in versifying*, Khl's opinion being that it is a *d. s.*; but Th says it is an *inf. n.*, i. e. أنت العالم علما; and I think it is a *sp.*, because an *ag.* in sense, i. e. الكامل علمه and شعره, for you say هو قارون كنزا and سيبويه نحوا *He is a Korah in treasure* and *a Sībawaih in syntax*, and these are not *ds. s.*, nor *inf. ns.*: (b) by hearsay, as كلمته فاه الى فيّ [78], بعته يدا بيد, and ارسلها العراك. But as for جاء البر قفيزين *The wheat became two* قفيز *measures*, the *acc.* is *pred.* of جاء [448], not a *d. s.* (R).

§ 78. According to the majority of GG (IA), the *d. s.* is [only (IA)] *indet.* (M, IH, IA, Sh), because the *indet.* is original, and the object, i. e. restriction of the accident relating to its subject, is realized by it, determination being *red.* to the object (Jm); and whatever occurs *det.* in letter is *indet.* in sense (IA). It sometimes occurs literally made *det.* by (1) ال, as ادخلوا الاول فالاول [below],

وارسلها العراك ولم يذدها * ولم يشفق على نغص الدخال

[by Labīd, *And he*, the wild he-ass, *let them*, the she-asses, *loose* to drink, *jostling one another; and repelled them not*,

nor feared the discomfort of the mingling together (J)], and جَاءُوا الجَمَّاءَ الغَفِيرَ, i. e. جَمِيعًا, اَلْ being in all such cases *red.*; (2) prothesis, as اِجْتَهِدْ وَحْدَكَ, i. e. مُنْفَرِدًا, and جَاءُوا قَضَّهُمْ بِقَضِيضِهِمْ, i. e. جَمِيعًا; (3) the quality of proper name, as جَاءَتِ الخَيْلُ بَدَادٍ *The horses came dispersed*, i. e. مُتَبَدِّدَةً, بَدَادٍ being *orig.* a proper name for the genus of *dispersedness* like فَجَارِ for *wickedness* [8] (Sh). The *d. s.* apparently made *det.* is (1) an *inf. n.*, made *det.* by اَلْ, as أَرْسَلَهَا العِرَاكَ; or by prothesis, as اِفْعَلْهُ جَهْدَكَ and وَحْدَكَ, and رَجَعَ عَوْدَهُ عَلَى بَدْءِهِ: (a) S says they are *dets.* put in the place of *indets.*, i. e. مُعْتَرِكَةً, مُجْتَهِدًا *strenuously*, مُنْفَرِدًا *singly*, and عَائِدًا *reverting*, though عَوْدَهُ may be an unrestricted *obj.* to رَجَعَ, i. e. *He returned to his beginning with his* known *reverting*; but F says they are unrestricted *objs.* to the supplied *d. s.*, i. e. مُعْتَرِكَةً العِرَاكَ, مُجْتَهِدًا جَهْدَكَ, مُنْفَرِدًا وَحْدَكَ, i. e. اِنْفِرَادَكَ, and عَائِدًا عَوْدَهُ: (b) in جَاءُوا قَضَّهُمْ الخ the *inf. n.* is i. q. the *act. part.*, i. e. *their breaker with their broken*, because with crowding and congregating are breaker and broken: قَضَّهُمْ is *orig.* an

inch., and بَقَضِيضِهِمْ its *enunc.*, like كَلِمَتُهُ فُوهُ إِلَى فِيَّ ; then the sense of *prop.* and sentence becomes obliterated from قَضُّهُمْ الخ and فُوهُ الخ when the sense of the single term is understood from them, because their meaning is كَافَّةً and مُشَافَهًا ; so that, since the *prop.* stands in the place of the single term, and discharges its function, what is susceptible of inflection, i. e. the 1st term, is *infl.* like the single term that it stands in the place of, as in فَاهَا لِفِيكَ [42]: (c) similar are (*a*) يَدًا بِيَدٍ, i. e. ذُو يَدٍ بِذِي يَدٍ, by suppression of the *pre. n.*, i. e. *cash with* [77] *cash*; (*b*) بِعْتُ الشَّاءَ شَاةً بِدِرْهَمٍ *I sold the sheep, a sheep for a dirham* i. e. شَاةً بِدِرْهَمٍ, i. e. كُلَّ شَاةٍ ; (*c*) بِعْتُ الشَّاءَ شَاةً وَدِرْهَمًا [77], the و being i. q. مَعَ, as in كُلُّ رَجُلٍ وَضَيْعَتُهُ [29], i. e. شَاةً وَدِرْهَمٍ مَقْرُونَانِ, i. e. كُلَّ شَاةٍ, both terms being here put into the *acc.*, because susceptible of inflection: (2) not an *inf. n.*, made *det.* by اَلْ, as مَرَرْتُ بِهِمُ الجَمَّاءِ الغَفِيرِ, i. e. *the numerous* (*multitude*), *covering* (*by reason of their number the face of the earth*), and دَخَلُوا الأَوَّلَ فَالأَوَّلَ, i. e. مُتَرَتِّبِينَ ; or by prothesis, as جَاءَنِي الرِّجَالُ ثَلٰثَتُهُمْ and اَرْبَعَتُهُمْ to *ten*, these 8 *ns.*, when *pre.* to the *pron.* of what precedes, being governed in the *acc.*, according to the people of AlḤijāz, as *ds. s.*, because occurring in

the place of the *indet.*, i. e مُجْتَمِعِينَ فِي الْمَجِيءِ, while the Banù Tamīm put them in apposition as *corrobs.*, كَلِمَةٌ فَاهُ الخ, and فَمَا بَالُنَا الخ [77,114] (R). The Bdd and Y assert that the *d. s.* may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the *d. s.* imply the sense of condition, it may be made *det.*, but, if not, not, as زَيْدٌ الرَّاكِبُ أَحْسَنُ مِنْهُ الْمَاشِي, i. e. زَيْدٌ إِذَا رَكِبَ أَحْسَنُ مِنْهُ إِذَا مَشَى, but not جَاءَ زَيْدٌ الرَّاكِبُ, since جَاءَ زَيْدٌ إِنْ رَكِبَ is not right (IA). The *s. s.* is (1) [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in sense (Jm): (2) *indet.*, [(a) mostly only (IA, Sh)] when (*a*) particular (R, IA, Sh) by means of qualification (R, IA), as فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا XLIV. 3. 4. *In it is every wise matter distinguished, being a matter from Us* (IA, Sh), وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ II. 83. *And when there came unto them a Scripture from God verifying* as read with the *acc.*, which Z makes a *d. s.* to كِتَابٌ because qualified by the *adv.* (Sh), and

نَجَّيْتَ يَا رَبِّ نُوحًا وَاسْتَجَبْتَ لَهُ
فِي فُلْكٍ مَاخِرٍ فِي الْيَمِّ مَشْحُونَا
وَعَاشَ يَدْعُو بِآيَاتٍ مُبَيِّنَةٍ
فِي قَوْمِهِ أَلْفَ عَامٍ غَيْرَ خَمْسِينَا

(IA) *Thou savedst, O my Lord, Noah* from drowning in the deluge, *and answeredst him* his prayer against his people, Ḳur. LXXI. 27., *in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning* his people to believe *by means of signs manifested, among his people, a thousand years save fifty* (J), or prothesis (R, IA), as فِى أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ XLI. 9. *In four days complete for the askers* (IA); (*b*) general (Sh), preceded by a *neg.* (R, IA), as

مَا حُمَّ مِنْ مَوْتٍ حِمًى وَاقِيَا * وَلَا تَرَى مِنْ أَحَدٍ بَاقِيَا

[*Not any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining* on the face of the earth (J)], وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ XV. 4. *Nor have We destroyed any city but it had a known record*, لَهَا كِتَابٌ being a *prop.* in the position of a *d. s.* to قَرْيَةٍ (IA), [and] as وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ XXVI. 208. *Nor have We destroyed any city but it had preachers* (Sh), or the like, as قَلَّمَا جَاءَنِى رَجُلٌ رَاكِبًا (R), or an *interrog.*, [as

يَا صَاحِ هَلْ حُمَّ عَيْشٌ بَاقِيًا فَتَرَى
لِنَفْسِكَ الْعُذْرَ فِى إِبْعَادِهَا الْأَمَلَا

(IA) *O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching?* (J, Jsh),] or *prohib.* (R, IA), as

لَا يَرْكَنَنْ أَحَدٌ إِلَى الْإِحْجَامِ * يَوْمَ الْوَغَى مُتَخَوِّفًا لِحِمَامِ

by Ḳaṭarī Ibn AlFujā'a (IA) alKhāriji, *Let not any one incline to drawing back on the day of battle, terrified at death* (J); (*c*) shared with in the *d. s.* by a *det.*, as جَاءَنِي رَجُلٌ وَزَيْدٌ رَاكِبَيْنِ (R); (*d*) preceded by the *d. s.* (R, IA, Sh), because there is then no fear of the *d. s.*'s being confounded with the *qual.* (R), as

وَبِالْجِسْمِ مِنِّي بَيِّنًا لَوْ عَلِمْتِهِ
شُحُوبٌ وَإِنْ تَسْتَشْهِدِي الْعَيْنَ تَشْهَدِ

[*And in the body of me conspicuous—if thou knewest it,* thou wouldst pity me—*is haggardness; and if thou ask the eye to bear witness* of that, *it will bear witness* thereof (J)] and

وَمَا لَامَ نَفْسِي مِثْلُهَا لِي لَائِمٌ * وَلَا سَدَّ فَقْرِي مِثْلَ مَا مَلَكَتْ يَدِي

(IA) *Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed* (J), [and] as

لِمَيَّةَ مُوحِشًا طَلَلٌ * يَلُوحُ كَأَنَّهُ خِلَلُ

[75] (Sh), by Kuthayyir, *Mayya's is, desolate, a ruin gleaming as though it were gold-bedizened coverings for scabbards* (SM, Jsh); the citation, however, of لِمَيَّةَ الخ as evidence of the *d. s.*'s being made to precede its *indet.*

subject is not correct, according to him that requires unity of *op.* in the *d. s.* and its subject, save according to Akh's doctrine that زَيْدٌ in فِى الدَّارِ زَيْدٌ may be in the *nom.* as an *ag.* [498], while according to S the *pron.* in لَمِيَّةَ must be the *s. s.*; whereas he that allows difference of *op.* allows لَمِيَّةَ to be *op.* of the *d. s.*, and طَلَلٌ to be *s. s.* though governed in the *nom.* by inchoation (R): in these positions and the like the occurrence of the *d. s.* to the *indet.* is regular, as inchoation with the *indet.* in their counterparts [25] is regular (Sh): (b) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition صَلَّى رَسُولُ اللّٰهِ صلعم جَالِسًا وَصَلَّى وَرَاءَهُ رِجَالٌ قِيَامًا *The Apostle of God (God bless and save him!) prayed sitting, and* certain *men prayed behind him standing* (IA, Sh) and

فِيهَا اثْنَتَانِ وَأَرْبَعُونَ حَلُوبَةً * سُودًا كَخَافِيَةِ الْغُرَابِ الْأَسْحَمِ

by 'Antara al'Absī, *Among them are two and forty milch camels, black like the short wing-feather of the sable raven,* سُودًا being a *d. s.* to the *num.*, or, with syllepsis, a *d. s.* or *ep.* to حَلُوبَةً, because i. q. حَلَائِبُ, and the 1st construction being best (Sh).

§ 79. The *d. s.* is [(1) mostly (ML) *non-corrob.* (IA), *expl.* (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20 (74) (Sh): (2) *corrob.* (IA, ML), which is that whose sense

is imported without it (ML);] (a) *corrob.* of its *op.* (IA, Sh, ML), which is that whose sense is imported from the mere letter of its *op.* (Sh), i. e. every *qual.* indicating the sense of its *op.* and, more often, differing from it in letter (IA), as وَلَا تَعْثَوْا فِى الْأَرْضِ مُفْسِدِينَ II. 57. *And do not mischief in the earth, working corruption* (IA, Sh), ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ IX. 25. *Then ye turned your backs retreating* (IA), وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ L. 30. *And Paradise shall be brought near to the pious, not distant,* [بَعِيدٍ being *masc.* because on the measure of an *inf. n.*, or by suppression of the qualified, i. e. شَيْئًا غَيْرَ بَعِيدٍ (K, B), or because الْجَنَّةُ is i. q. الْبُسْتَانُ (B),] فَتَبَسَّمَ ضَاحِكًا XXVII. 19. *Then he smiled, laughing,* وَلَّى مُدْبِرًا XXVII. 10. *He turned his back, retreating* (Sh), or, less often, agreeing with it in letter, as IV. 81. [74] and وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ XVI. 12. *And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command* (IA); apparently [therefore] the *corrob.* comes after the verbal [*prop.*] also, as II. 57., IX. 25., قُمْ قَائِمًا [76], and XVI. 12., but it is better to hazard that these *acc. eps.* all stand in the place of the *inf. n.* [42], as is S's opinion on أَقَاعِدًا وَقَدْ سَارَ الرَّكْبُ [82] *What! sittest thou when*

the riders have journeyed? (R): (b) *corrob.* of its subject, as لَآمَنَ مَنْ فِى الْأَرْضِ كُلُّهُمْ جَمِيعًا X. 99. *They which are in the earth, all of them, all together, would believe* [and جَاءَ النَّاسُ قَاطِبَةً or كَافَّةً or طُرًّا (Sh)], which division is neglected by [all (Sh)] the GG, IM [and his son (ML)] inadvertently giving the text as an *ex.* of the *d. s. corrob.* of its *op.* (Sh, ML); (c) *corrob.* of the purport of the *prop.* (IA, Sh, ML), which is the one coming after a *prop.* constructed of two *prim. det.* substantives, being indicative of a permanent quality imported from that *prop.* (Sh), as

أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِى * وَهَلْ بِدَارَةَ يَا لَلنَّاسِ مِنْ عَارِ

(IA, Sh), by Sālim Ibn Dāra alYarbū'ī, *I am the son of Dāra, known by reason of her my lineage; and is there in Dāra (Oh! the people!) any shame?* (J, Jsh). Dubious is the saying on جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ [80] *Zaid came when the sun was rising* that the nominal *prop.* is a *d. s.*, though not analyzable to a single term, nor *expl.* of a condition of an *ag.* or *obj.*, nor *corrob.*: but IJ says it is renderable by طَالِعَةً الشَّمْسُ عِنْدَ مَجِيئِهِ, meaning that it is like the connected *d. s.*, as مَرَرْتُ بِالدَّارِ قَائِمًا سُكَّانُهَا *I passed by the house when its inhabitants were standing*; and Z says on وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ XXXI. 26. *While the ocean, seven oceans were supplying it with ink after it* "It is like وَقَدْ الخ [81] and similar *ds. s.* whose

predicament is that of *advs.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i. e. وَقْتَ طُلُوعِ الشَّمْسِ, i. e. مُقَارِنًا لِطُلُوعِهَا (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorying, as أَنَا ابْنُ دَارَةَ مَشْهُورًا الخ ; (2) magnifying another, as أَنْتَ الرَّجُلُ كَامِلًا ; (3) belittling oneself, as أَنَا عَبْدُ اللّٰهِ آكِلًا كَمَا يَأْكُلُ الْعَبِيدُ *I am the servant of God, eating as the servants eat*; (4) belittling another, as هُوَ الْمِسْكِينُ مَرْحُومًا *He is the needy, pitiable*; (5) terrifying, as

أَنَا الْحَجَّاجُ سَفَّاكُ الدِّمَاءِ

I am AlḤajjāj, the mighty shedder of blood; (6) something else, as زَيْدٌ أَبُوكَ عَطُوفًا *Zaid is thy father, affectionate*, هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ آيَةً VII. 71. *This is the she-camel of God for you, a sign*, and وَهُوَ الْحَقُّ مُصَدِّقًا II. 85. *When it is the truth, verifying*: آكِلًا, مَرْحُومًا, and مُصَدِّقًا being for adducement of an argument in support of the purport of the enunciation; مَشْهُورًا بِهَا نَسَبِي, كَامِلًا, سَفَّاكُ الدِّمَاءِ, and آيَةً for confirmation and corroboration of the purport

of the *prop.*; and عطوفًا for both: and all named *corrob. d. s.* (though what is for adducement of an argument in support of the purport of the enunciation is not *corrob.*, since *its being truth* does not contain the sense of *verifying*, so that it should be corroborated by مصدّقًا), because the purport of the *d. s.*, being mostly inseparable from the purport of the *prop.* (for *verifying* is inseparable from the *trueness* of the Ḳur'ān, and likewise *pitiableness* in most cases from *neediness*), becomes as though it were it (R). It would be absurd to say زيد ابوك منطلقًا or اخوك, except when you meant *adoption* or *friendship* (M). S says (R) the *op.* is [اثبته or احقه (M)] understood (M, R) after the *prop.*, i. e. زيد ابوك احقه عطوفًا (*I am sure of him*) and اثبته عطوفًا (*I know him certainly*); which requires consideration, since there is no meaning to *I was certain of the father*, and *knew him, in the state of his being affectionate*, while, if he mean that the sense is *I know him to be affectionate*, it is a 2nd *obj.*, not a *d. s.* In my opinion the *op.* is rather the sense of the *prop.*, as in the *inf. n. corrob.* of itself or something else, as though he said تعطّف عليك ابوك عطوفًا and يرحم مرحومًا and حقّ ذلك مصدّقًا; because, even if the two terms of a *prop.* be purely *prim.*, a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the *corrob.* [*d. s.*] does not precede

the two terms of the *prop.*, nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the *prop.* (R).

§ 80. The *d. s.*, *enunc.*, and *ep.* are *orig.* single terms: but the *prop.* occurs in the place of the *d. s.*, as in that of the *enunc.* and *ep.* (IA). The *prop. d. s.* must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (*a*) that in وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا II. 261. *And look at the bones, how We quicken them* the *interrog. prop.* is a *d. s.* to الْعِظَامِ, [i. e. مُحْيَاةً (B),] whereas كَيْفَ alone is a *d. s.* to the *obj.* of نُنْشِزُ, the *prop.* being a *subst.* for الْعِظَامِ: (*b*) that in عَرَفْتُ زَيْدًا أَبُو مَنْ هُوَ the *interrog. prop.* is a *d. s.*, [whereas it is a *subst.* for the *acc.*]; (*c*) that in

اُطْلُبْ وَلَا تَضْجَرْ مِنْ مَطْلَبٍ * فَآفَةُ الطَّالِبِ أَنْ يَضْجَرَا

Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened the *prop.* after the و is a *d. s.* and لَا *prohib.*, whereas the و is *synd.* (ML) and لَا *neg.* (DM). It must contain a *cop.* [to the *s. s.* (DM)], a *pron.*, [as تَرَى الَّذِينَ كَذَبُوا عَلَى اللّٰهِ وُجُوهُهُمْ مُسْوَدَّةٌ XXXIX. 61. *Thou shalt see them that have lied against God, their faces black* (ML)]; or و, [named the و of the *d. s.* and the و of inception, the sign of which is its replaceability by إِذْ (IA), as لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ

عصبة XII. 14. *Surely, if the wolf devour him, when we are a band of men* and جاء زيد الخ (79) (ML)]; or *pron.* and و (IA, ML) together (IA), as لا تقربوا الصلوة وانتم سكارى IV. 46. *Draw not near to prayer when ye are drunken*: but is sometimes literally void of both, the *pron.* being then supplied, as مررت بالبر قفيز بدرهم, [i. e. قفيز منه (DM)]; or the و, as

نصف النهار الماء غامره * ورفيقه بالغيب لا يدرى

(ML), by AlMusayyab Ibn Mālik aḍDubai'ī or AlMusayyab Ibn 'Alas, *The day reached the middle, (while) the water was covering him and his companion knew not the invisible* (Jsh). It is nominal or verbal (M, IA), the *v.* being an *aor.* or *pret.*; and each is *aff.* or *neg.* (IA). Among the 6 *ps.* [516] there is none that with its *reg.* is a *d. s.* except إن and كأن, as كما اخرجك ربك من بيتك بالحق وان فريقا من المؤمنين لكارهون VIII. 5. *Like as thy Lord brought thee forth from thy house with right, when verily a party of the believers were loth* and نبذوه وراء ظهورهم كأنهم لا يعلمون [a medley of II. 95. and III. 184.] *They cast it behind their backs as though they knew not*: because أن is renderable by a *det. inf. n.*, whereas the *d. s.* is *indet.*; ليت and لعل are requisitive, whereas the *prop. d. s.* is enunciatory; and لكن requires a sentence before

it, so that its *prop.* does not occur as an *ep.*, *conj.*, *enunc.*, or *d. s.* (BŠ). The nominal, [*aff.* or *neg.* (IA),] is connected by the و and *pron.*, or by the و [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the *pron.* (IH, IA) alone (IA), with weak authority (IH). [Thus] خَشِّعٌ أَبْصَارُهُمْ يَخْرُجُونَ LIV. 7. [83] *Their eyes cast down shall they come forth* is read; [the place of (K)] the *prop.* being [the *acc.* as (K)] a *d. s.* (K, B), like

إِنَّ الَّذِي كُنْتُ أَرْجُو فَضْلَ نَائِلِهِ
وَجَدْتُهُ حَاضِرَاهُ الْجُودُ وَالْكَرَمُ

Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity (K). If the *inch.* be the *pron.* of the *s. s.*, [as in IV. 46.,] the و also is necessary: if not, then the *pron.*, if in what the *prop.* is headed by, whether *inch.*, [as in XXXIX. 61.,] or *enunc.*, [as in لَقِيتُهُ عَلَيْهِ الخ below,] is not of weak authority when denuded of the و, the *cop.* being in the beginning of the *prop.*, but is rarer than the و and *pron.* combined or the و alone; but, if in the end of the *prop.*, as in نَصَفَ النَّهَارَ الخ *He reached the middle of the day &c.*, is doubtless of weak authority and rare. Z, however, says, "As for لَقِيتُهُ عَلَيْهِ جُبَّةٌ وَشْيٍ, its sense is مُسْتَقِرَّةٌ عَلَيْهِ [24]," meaning that it is not a *prop.*, but

constructively a single term, and therefore void of the و: which, if meaning that it *must* be so, requires consideration, because of

فَأَلْحَقَنَا بِالْهَادِيَاتِ وَدُونَهُ * جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تَزَيَّلِ

[by Imra alKais, *And he made us to overtake the leaders* of the wild animals, *while near him were their laggards in a herd not scattered* (EM)], whereas, if it were a single term, the و would not be allowable, and also of لَقِيتُهُ وَإِنَّ عَلَيْهِ جُبَّةً وَشْيٍ, whereas, if it were not a *prop.*, إِنَّ would not be prefixed to it; but, if meaning that it *may* be, is admitted. The *prop.* headed by لَيْسَ, though verbal, is like the nominal in that the و and *pron.* combined and the و alone are more frequent than the *pron.* alone; because لَيْسَ, denoting mere negation, and not indicating time, is like a *neg. p.* prefixed to the nominal (R). The [*prop.* headed by an (IA)] *aff. aor.* is [not conjoined with the و, but (IA)] connected by the *pron.* alone, [because the *aor.* is on the measure and in the sense of the *act. part.* (R); any apparent instance of the و being explained by subaudition of an *inch.* after it, to which the *aor.* is *enunc.*, as

فَلَمَّا خَشِيتُ أَظَافِيرَهُمْ * نَجَوْتُ وَأَرْهَنُهُمْ مَالِكَا

i.e. وَأَنَا أَرْهَنُهُمْ (IA), by 'Abd Allāh Ibn Hammām asSalūlī, *And when I dreaded their talons*, i.e. *weapons*, *I escaped while I left Mālik with them as a pledge* (Jsh).

The *aor.* occurring as a *d. s.* must be devoid of the *p.* of futurity, like the سَ and لَنْ (R)]. Everything else, [i. e. the *neg. aor.* and *aff.* or *neg. pret.* (R, IA),] is connected by the وَ and *pron.* or the وَ or *pron.* alone (IH, IA). The *aor.*, when made *neg.*, (R, IA, BS) (1) by لَا, is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the وَ, like the *aff.* (R, IA) *aor.*, apparent instances of the وَ being explained by subaudition of an *inch.*, like Ibn Dhakwān's reading فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ X. 89. *Be ye therefore upright, while ye follow not*, i. e. وَأَنْتُمَا لَا (IA); (2) by مَا, must be denuded of the وَ (R, BS), like the *aff. aor.*, as

عَهِدْتُكَ مَا تَصْبُو وَفِيكَ شَبِيبَةٌ
فَمَا لَكَ بَعْدَ الشَّيْبِ صَبًّا مُتَيَّمَا

(BS) *I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved?* (Jsh); (3) by لَمْ, must have the وَ, with the *pron.* or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [*aff.* (IH)] *pret.* must have قَدْ, [to approximate the past to the present (B on V. 66.),] expressed, [as وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا II. 247. *And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children?* (ML)]; or supplied (M,

IH, ML), as أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ IV. 92. *Or have come unto you, their bosoms straitened* (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a *d. s.* without قَدْ (ML), as كَمَا انْتَفَضَ الخ [72] and IV. 92. (R). The و and قَدْ are (1) necessary, if the *pret.* be *aff.*, and there be no *pron.* with it (R, BS), as

يَقُولُ وَقَدْ تَرَّ الْوَظِيفُ وَسَاقُهَا * أَلَسْتَ تَرَى أَنْ قَدْ أَتَيْتُ بِمُؤْيِدِ

(R), by Ṭarafa, *Saying, when the shank and her thigh have been severed, Seest thou not that thou hast brought to pass a great calamity?* (EM): (2) disallowed, if the *pret.* be (a) *cond.* in sense, as لَأَضْرِبَنَّهُ ذَهَبَ أَوْ مَكَثَ *I will assuredly beat him, go he or stay*; (b) after إِلَّا, as مَا تَكَلَّمَ إِلَّا قَالَ خَيْرًا [1]. The و is (1) necessary, but قَدْ disallowed, when the *v.* is *neg.*, and there is no *pron.*, as جَاءَ زَيْدٌ وَمَا طَلَعَتِ الشَّمْسُ : (2) allowable, but قَدْ disallowed, when the *v.* is (a) *neg.*, and the *pron.* present, as جَاءَ زَيْدٌ وَمَا تَرَى كَيْفَ جَاءَ ; (b) لَيْسَ, as وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ II. 269.270. *Nor have recourse to the bad thereof when about to expend, while ye are not acceptors of it* and

إِذَا جَرَى فِي كَفِّهِ الرِّشَاءُ * جَرَى الْقَلِيبُ لَيْسَ فِيهِ مَاءُ

When the rope runs in his hand, the well flows, no water being in it. In other cases you may (1) put both, as وَقَدْ فَصَّلَ لَكُمْ VI. 119. *When He hath distinguished for you*: (2) omit both, as IV. 92., هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا XII. 65. *This is our money returned unto us,* وَلَا عَلَى الَّذِيْنَ اِذَا مَا اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا اَجِدُ مَا اَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا IX. 93. *Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon I shall mount you, turned back,* [قُلْتَ being a *d. s.* to the ك in اَتَوْكَ (K, B), i. e. قَائِلًا (K),] and شُجَّتْ [449]: (3) restrict yourself to (a) the و, as اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ XXVI. 111. *Shall we believe on thee when the basest have followed thee?* and كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ II. 26. *How shall ye disbelieve in God when ye were lifeless and He made you alive?*; (b) قَدْ, as

وَقَفْتُ بِرَبْعِ الدَّارِ قَدْ غَيَّرَ الْبِلَى * مَعَارِفَهَا وَالسَّارِيَاتُ الْهَوَاطِلُ

[by AnNābigha adhDhubyānī,] *I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features*: nor is it necessary in (2) and (3. a) that قَدْ should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).

§ 81. This *prop.* may be made void of the *rel.* to the *s. s.*, because treated like the *adv.*, on account of the resemblance between the *d. s.* and *adv.* as

وَقَدْ اغْتَدِى وَالطَّيْرُ فِى وُكُنَاتِهَا * بِمُنْجَرِدٍ قَيْدِ الْأَوَابِدِ هَيْكَلِ

(M), by Imra alKais, *And sometimes I sally forth in the early morning, when the birds are in their nests, with a* horse *having short and little hair*, like *the shackle of the wild animals, long and large in the body* (EM).

§ 81. A. Some *ns.* are inseparably *d. s.*, as كَافَّةٌ and قَاطِبَةٌ, which are not *pre.* (R). Z's allowing [one of] the two constructions, [that كَافَّةٌ should be a *d. s.* to السِّلْمِ (K),] in اُدْخُلُوا فِى السِّلْمِ كَافَّةً II. 204. *Enter into submission wholly* is a mistake, because كَافَّةٌ is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كَافَّةٌ to be *ep.* to a suppressed *inf. n.*, i. e. إِرْسَالَةً كَافَّةً, is worse, because in addition to employing it for what is not rational he excludes it from the quality of *d. s.* inseparable from it: and his mistake in the preface of the M, when he says مُحِيطًا بِكَافَّةِ الْأَبْوَابِ *Comprehending the whole of the categories*, is worse and worse, because he excludes it from the *acc.* altogether (ML).

§ 82. Suppression of the *op.* [of the *d. s.* (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as

in رَاشِدًا مَهْدِيًّا said to the traveller (IH), i.e سِرْ رَاشِدًا, (*Journey thou,*) *following the right way, directed aright*; or oral (Jm), as in أَيَحْسَبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ LXXV. 3. 4. *Doth man think that* (*the case will be* this,) *We shall not collect his bones? Yea,* (*We will collect them,*) *being able*, i.e. بَلَى نَجْمَعُهَا قَادِرِينَ (IA, Jm)]: (2) necessary, when the *d. s.* is [(*a*) a *subst.* for an *enunc.*, as in ضَرْبِي زَيْدًا قَائِمًا (29) (R, IA): (*b*) *expl.* of increase little by little, when conjoined with the ف or ثُمَّ, as in بِعْتُهُ بِدِرْهَمٍ فَصَاعِدًا or ثُمَّ زَائِدًا, i.e. فَذَهَبَ الثَّمَنُ صَاعِدًا or زَائِدًا, *I sold it for a dirham and upwards* or *then more*, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in تَصَدَّقْتُ بِدِينَارٍ فَسَافِلًا *I gave alms of a dīnār and downwards*, i.e. فَذَهَبَ الْمُتَصَدَّقُ بِهِ سَافِلًا (IA): (*c*) according to Sf and Z, a *prim.* substantive implying rebuke for improper change in state, with or without the *interrog*. Hamza, as in

أَفِي السِّلْمِ أَعْيَارًا جَفَاءً وَغِلْظَةً
وَفِي الْحَرْبِ أَشْبَاهَ النِّسَاءِ الْعَوَارِكِ

What! in peace (*do ye change into*) *wild asses in rudeness and coarseness, and in war* (*into*) *the likes of menstruating*

women?, i.e. أَتَتَقَلَّبُونَ أَعْيَارًا and أَشْبَاهَ النِّسَاءِ, and تَمِيمِيًّا قَدْ عَلِمَ اللّٰهُ مَرَّةً وَقَيْسِيًّا أُخْرَى (*Thou turnest*) *Tamīmī, God knows, at one time, and Ḳaisī at another*; but according to S these substantives are in the *acc.* as *inf. ns.*, which is the truth, because, says IH, the meaning is not *Thou turnest in the state of thy being Tamīmī*, but *Thou turnest with this particular turning*: (*d*) according to Sf, an *ep.* implying rebuke for what is improper in state, as أَقَائِمًا الخ (42) and أَقَاعِدًا الخ (79), i.e. أَتَقُومُ قَائِمًا, so that it is a *corrob. d. s.*; but according to S, Mb, and Z, the *ep.* stands in the place of the *inf. n.*, i.e. أَتَقُومُ قِيَامًا: the cause of the necessity for suppressing the *op.* in all these *ds. s.* being frequency of usage (R):] (*e*) *corrob.* (IH, IA) of the purport of the *prop.* (IA). Suppression of the *d. s.* (R, ML) is allowable with context (R), [and] occurs most often when it is a *saying* that the *said* supplies the place of, as وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ XIII. 23. 24., i.e. قَائِلِينَ, *And the angels shall come in unto them from every door, (saying), Peace be upon you!* (ML): but is not allowable when it is a *subst.* for something else, as in ضَرْبِي زَيْدًا قَائِمًا, nor when the meaning rests upon the mention of it, as in لَا تَأْتِينِي إِلَّا رَاكِبًا. Suppression of the *s. s.* is allowable with indi-

cation, as in الَّذِى ضَرَبْتُ مُجَرَّدًا زَيْدٌ *He (that) I beat stripped was Zaid*, i. e. ضَرَبْتُهُ (R).

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a *prop.*, as

تَقُولُ ابْنَتِى حِينَ جَدَّ الرَّحِيلُ * أَبِرْحَتَ رَبًّا وَأَبْرَحْتَ جَارَا

[by AlA'shà (R),] *My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!*, XIX. 3., and LIV. 12. [85], or single [*n.*], as رَطْلٌ زَيْتًا *A pound* [85], or *pint, of olive-oil*, مَنَوَانِ سَمْنًا *Two manà of clarified butter*, عِشْرُونَ دِرْهَمًا *Twenty dirhams*, and عَلَى التَّمْرَةِ مِثْلُهَا زُبْدًا *Upon the dried date the like of it in fresh butter*, by the designation of one of its possible senses. The resemblance of the *sp.* to the *obj.* is that its situation in these *exs.* is like that of the *obj.* [84] in ضَرَبَ زَيْدٌ عَمْرًا, and in ضَارِبٌ زَيْدًا, ضَارِبَانِ زَيْدًا, ضَارِبُونَ زَيْدًا, and ضَرْبٌ زَيْدٌ عَمْرًا (M). The *sp.* is what removes the inherent vagueness from a concrete substantive, mentioned, [as رَطْلٌ زَيْتًا (Jm)]; or supplied, [as طَابَ زَيْدٌ نَفْسًا *Zaid was glad in soul*, for it is equivalent to طَابَ شَىْءٌ مَنْسُوبٌ إِلَى زَيْدٍ (*A thing relating to*) *Zaid was glad*, and نَفْسًا removes the vagueness from that شَىْءٌ supplied in it (Jm)].

The 1st is from a single [*n.*]: and the 2nd from a relation in a *prop.* or what resembles it, [*act.* or *pass. part.*, أَفْعَلُ of superiority, or assimilate *ep.* (R, Jm), each with its *nom.* (R), or *inf. n.*, and similarly all that contains the sense of the *v.* (R, Jm),] as زَيْدٌ طَيِّبٌ , طَابَ زَيْدٌ نَفْسًا and أَبًا and أُبُوَّةً and دَارًا and عِلْمًا *Zaid is nice as*, or *as to, father*, and *as to paternity*, and *house* and *knowledge*, [حَسْبُكَ بِزَيْدٍ رَجُلًا *A sufficer of thee is Zaid as a man*, وَيْلُمِّ زَيْدٍ رَجُلًا *Woe to Zaid as a man!*, and يَا لَزَيْدٍ فَارِسًا *O (marvel ye) at Zaid as a horseman!* (R)]; or in a prefixion, as يُعْجِبُنِي طِيبُهُ أَبًا and أُبُوَّةً and دَارًا and عِلْمًا *His niceness as, &c, pleases me* and لِلّٰهِ دَرُّهُ فَارِسًا [85] (IH). "From" imports that what is after it is a source and cause of what is before it: so that the *sp.* proceeds from the single [*n.*], i. e. the single [*n.*] because of its vagueness is a cause of it; or from a relation in a *prop.* or the like, i. e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly "what it is put into the *acc.* from" [85] means the *n.* that its being put into the *acc.* proceeds from, like زَيْدٌ in طَابَ الخ, because, if you did not attribute طَابَ to it, نَفْسًا would be in the *nom.*, being *orig.* an *ag.*, i. e. طَابَ نَفْسُ زَيْدٍ, so that زَيْدٌ is a cause of نَفْسًا's being put into

the *acc.*; and "it is put into the *acc.* from the completeness of the *n.*" [86] and "of the sentence" mean that their completeness is a cause of the *sp.*'s being put into the *acc.*, by assimilation to the *obj.*, which comes after the completion of the sentence by means of the *ag.* Or عَنْ in these positions may mean *after*; but the first is better (R). The *sp.*, exponent, or *expl.*, is an *indet.* complementary *n.* that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The *d. s.* and *sp.* agree in being *ns.*, *indet.*, complementary, governed in the *acc.*, removing vagueness (ML). They differ in that [(1) the *d. s.* is only a *qual.*, either actually or potentially; but the *sp.* a *prim.* substantive often, as رَطْلٌ زَيْتًا, a *deriv. ep.* seldom, as لِلّٰهِ الخ (Sh): (2) the *d. s.* is a *prop.*, *adv.*, or *prep.* and *gen.*; but the *sp.* only a *n.*: (3) the sense of the sentence sometimes rests upon the *d. s.*, as وَلَا تَمْشِ فِى الْأَرْضِ مَرَحًا XVII. 39. *And walk thou not in the earth haughtily*, IV. 46. (80), and

إِنَّمَا الْمَيِّتُ مَنْ يَعِيشُ كَئِيبًا * كَاسِفًا بَالُهُ قَلِيلَ الرَّجَاءِ

(ML), by 'Adī alGhassānī, *The dead is only he that lives broken with grief, evil in his plight, little of hope* (Jsh); contrary to the *sp.* (ML):] (4) the *d. s.* is *expl.* of conditions; but the *sp.* [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the *d. s.* is multiple, as

عَلَّى إِذَا مَا زُرْتُ لَيْلَى بِخُفْيَةٍ * زِيَارَةَ بَيْتِ اللّٰهِ رَجْلَانَ حَافِيَا

[by the Majnūn of Lailà, *Incumbent upon me, whenever I visit Lailà in secrecy, is the visiting of the House of God afoot, barefooted* (Jsh)]; contrary to the *sp.*, for which reason the saying that in

بَدَأْتُ بِبِسْمِ اللّٰهِ فِى النَّظْمِ أَوَّلًا * تَبَارَكَ رَحْمَانًا رَحِيمًا وَمُوئِلًا

[by AshShāṭibī (Jsh),] they are two *sps.* is an error, *I have begun with the Bismillāh in my* [599] *poem first. Blessed be He,* (*I particularize* or *laud*) *the Compassionate, merciful and a refuge!*: (6) the *d. s.* precedes its *op.* when a plastic *v.* or *qual.* resembling it, as خَاشِعًا أَبْصَارُهُمْ الخ LIV. 7. [80] and

عَدَسٌ مَا لِعَبَّادٍ عَلَيْكِ إِمَارَةٌ * أَمِنْتِ وَهٰذَا تَحْمِلِينَ طَلِيقُ

[by Yazīd Ibn Ziyād Ibn Rabī'a Ibn Mufarrigh alḤimyarī, *Mule, 'Ubbād has not command over thee. Thou hast become safe; and this* man, *thou carrying* him, *is freed* (Jsh)], i. e. طَلِيقٌ مَحْمُولًا لَكِ ; but the *sp.* may not, IM's citation of

وَرَدْتُ بِمِثْلِ السَّيِّدِ نَهْدٍ مُقَلَّصٍ * كَمِيشٍ إِذَا عَطْفَاهُ مَاءً تَحَلَّبَا

[by Rabī'a Ibn Maḳrūm aḍDabbī, Many a herd of horses *have I kept back* from myself *by means of* a steed *like the wolf, large-bodied, long-legged, swift when his two sides* (*flow*) *with water*, when *they flow* (Jsh)] and

إِذَا الْمَرْءُ عَيْنًا قَرَّ بِالْعَيْشِ مُثْرِيًا
وَلَمْ يَعْنَ بِالْإِحْسَانِ كَانَ مُذَمَّمَا

[*When the man (is cheered) in eye*, when *he is cheered by life, when wealthy, and cares not for doing good, he is censured* (Jsh)] as evidence of its allowableness being an inadvertence, because the *op.* of the *sp.* is the suppressed [*v.*]; while وما ارعويت الخ [86] and

أنفسًا تطيب بنيل المنى * وداعى المنون ينادى جهارا

[*In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud?* (Jsh)] are poetic licenses: (7) the *d. s.* is properly *deriv.*, and the *sp. prim.*; though sometimes the *d. s.* is *prim.*, as هذا مالك ذهبًا [77] and وتنحتون الجبال بيوتًا VII. 72. *And hew the mountains into houses*, and the *sp. deriv.*, as لله الخ and كرم زيد ضيفًا [below]: (8) the *d. s.* is *corrob.* of its *op.*, as XXVII. 10. 19. and II. 57. [79]: but not the *sp.*, شهرًا in إن عدة الشهور عند الله اثنا عشر شهرًا IX. 36. *Verily the number of the months with God is twelve months* being *expl.* in relation to its *op.* اثنا عشر; and زادًا in تزود الخ [470] a *reg.* to تزود, an unrestricted *obj.* if *making provision*, or a direct *obj.* if *the thing that he makes provision of*, namely *deeds of virtue*, be meant by it; and فتاة in

نعم الفتاة فتاة هند لو بذلت * رد التحية نطقًا او بايماء

[*Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation articu-*

lately or by signing! (Jsh)] a *corrob. d. s.* The *d. s.* and *sp.* are both admissible in (a) كَرُمَ الخ *How noble is Zaid as to*, or *when*, or *as*, *guest!*, ضَيْفًا being, if the guest be other than Zaid, a *sp.* transmuted from the *ag.*, that مِنْ may not be prefixed to; but, if he be [Zaid (DM)] himself, a *d. s.* or *sp.*, though, when the *sp.* is intended, it is better to prefix مِنْ : (b) هٰذَا خَاتَمٌ حَدِيدًا *This is a signet-ring when*, or *of*, *iron*, the *sp.* being preferable, becaue it avoids primitiveness and inseparability of the *d. s.* and its occurrence to an *indet.*; while the *gen.* by prothesis is better [85] than either (ML). The *sp.* is *orig. indet.*, because the object, removal of vagueness, is realized by the *indet.*, an *o. f.*, so that determination would be wasted: but the KK allow its being *det.*, as سَفِهَ نَفْسَهُ, بَطِرَ, غُبِنَ رَأْيُهُ, عَيْشَهُ, أَلِمَ بَطْنَهُ, and زَيْدٌ الْحَسَنُ الْوَجْهِ ; while according to the BB سَفِهَ نَفْسَهُ is i. q. سَفَّهَهَا *made himself*, or *his mind*, *witless* or سَفِهَ فِي نَفْسِهِ *became witless* (*in*) *his mind*, أَلِمَ is made to imply the sense of شَكَا *complained of his belly*, بَطِرَ عَيْشَهُ *exulted* (*in*) *his life* is i. q. فِي عَيْشِهِ, and الْحَسَنُ الْوَجْهِ is assimilated to الضَّارِبُ الرَّجُلَ (R). In إِلَّا مَنْ سَفِهَ نَفْسَهُ II. 124. *But he that hath held himself in light esteem* [433] the نَفْس is said to be in

the *acc.* as a *sp.*, *hath become witless as to his mind*, like غَبِىَ رَأْيُهُ *was imbecile in his judgment* and أَلِمَ رَأْسُهُ *had pain in his head* (K, B); whereas determination of the *sp.* is allowable in an anomaly, as

فَمَا قَوْمِى بِثَعْلَبَةَ بْنِ سَعْدٍ * وَلَا بِفَزَارَةَ الشَّعِرِ الرِّقَابَا

[by Ḥārith Ibn Ẓālim alMurrī, *Then my people are not Tha'laba Ibn Sa'd, nor Fazāra the hairy in the necks* (N)] and أَجَبَّ الظَّهْرِ الخ [425] (K), not in the Ḳur'ān (N).

§ 84. The *sp.* is not put into the *acc.* from a single [*n.*] unless complete (M). The single *n.* becomes complete, [i. e. in a state that its prefixion is not possible with (R),] by means of 4 things, Tanwīn, [expressed, as in رَطْلٌ, or supplied, as in خَمْسَةَ عَشَرَ and كَمْ (R)]; the ن of dualization, [as in مَنَوَانِ (R)]; the ن of [quasi- (R)] pluralization, [as in عِشْرُونَ (R)]; and prothesis (M, R), as in مِثْلُهَا. The *n.*, when complete by means of these things, resembles the *v.*, when complete by means of the *ag.*: so that the *sp.* coming after it resembles the *obj.*, which ought to be after the completion of the sentence; and is therefore governed in the *acc.* by that complete *n.*, because of its resemblance to the *v.* complete by means of its *ag.* These things stand in the place of the *ag.* only because they are at the end of the *n.*, as the *ag.* is after the *v.*; for, although the *n.* becomes complete by

means of أَلْ, the *sp.* is not put into the *acc.* from it, so that عِنْدِى الرَّاقُودُ خَلًّا is not said (R). Completeness by means of Tanwīn or the ن of dualization is separable, because you say رُطْلُ زَيْتٍ and مَنَوَا سَمْنٍ; but completeness by means of the ن of pluralization or prothesis is inseparable, because you do not say عِشْرُو دِرْهَمٍ or مِثْلُ زَيْدٍ (M). In حَسَنُو وَجْهٍ the *sp.* is from a relation; and so in مَلَانُ مَاءٍ and XVIII. 32. [85]. Sometimes the *n.* is complete in itself, (1) the *pron.*, as مَا, يَا لَهُ رَجُلًا, نِعْمَ رَجُلًا, وَيْلَهُ and وَيْحَهُ رَجُلًا, لِلّٰهِ دَرُّهُ رَجُلًا, أَحْيَسْنَهَا مَقْلَةً, بِئْسَ عَبْدًا, سَاءَ مَثَلًا, and رُبَّهُ رَجُلًا: the *sp.* in نِعْمَ and what follows it being undoubtedly from the single [*n.*], i. e. the *pron.*: and in what precedes it also, if the *pron.* be vague, what is intended from it not being known, as in فَيَا لَكَ مِنْ لَيْلٍ الخ [48] and Dhu -rRumma's saying

وَيْلُمِّهَا رَوْحَةً وَالرِّيحُ مُعْصِفَةٌ * وَالْغَيْثُ مُرْتَجِزٌ وَاللَّيْلُ مُقْتَرِبُ

Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near! ; whereas, if what is intended from the *pron.* be known by its relating to a definite *ant.* or by address to a definite person, the *sp.* is from the relation, as it is when the *n.* is explicit, as in يَا لَزَيْدٍ رَجُلًا and

لِلّٰهِ دَرُّ أَنُوشِرْوَانَ مِنْ رَجُلٍ * مَا كَانَ أَعْرَفَهُ بِالدُّونِ وَالسَّفَلِ

To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean!: (2) the *dem.*, as مَا ذَا أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا II. 24. *What hath God meant by this as a parable?* and حَبَّذَا زَيْدٌ رَجُلًا [476]. The *op.* of the *sp.* [from the single *n.*] in the two divisions is the *pron.* or *dem.*, because of their completeness and resemblance to the *v.* complete by means of its *ag.* (R).

§ 85. The *sp. expl.* of substances occurs after (1) *nums.*, (a) pure, i. e. 11 to 99, as XII. 4. [442], وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا V. 15. *And We raised up out of them twelve judges*, وَوَاعَدْنَا مُوسَى ثَلٰثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً VII. 138. *And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights*, فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا XXIX. 13. *And he abode among them a thousand years save fifty years*, LVIII. 5. [63], ذَرْعُهَا سَبْعُونَ ذِرَاعًا LXIX. 32. *Whose measure is seventy cubits*, XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a *met.*, the *interrog.* كَمْ [217]: (2) quantities, i. e. what denotes (*a*) weight, as رَطْلٌ زَيْتًا and مَنَوَانِ

سَمْنًا ; (b) dimension, as شِبْرُ أَرْضًا *A span of land* and جَرِيبُ نَخْلًا *A jarīb of palm-trees*; (c) measure, as قَفِيزُ بُرًّا : (3) the like of these things, as (a) مِثْقَالُ ذَرَّةٍ خَيْرًا XCIX. 7. *A weight of a small ant of good*, like weight, but not really it, because the مِثْقَالُ الذَّرَّةِ is not a name for anything weighed with in our technical language; (b) مَوْضِعُ رَاحَةٍ سَحَابًا *A handsbreadth of cloud*, like dimension; (c) نَحْيُ سَمْنًا *A skin of clarified butter*, like measure, but not really it, because the نَحْيٌ is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly وَطْبُ لَبَنًا *A skin of milk*, سِقَاءُ مَاءٍ *A skin of water*, زِقُّ خَمْرًا *A skin of wine*, and رَاقُودُ خَلًّا *A jar of vinegar*; (d) عَلَى التَّمْرَةِ الخ [83], مِثْلَ being like weight or dimension (Sh): by *quantities* are meant *things quantified*, because by [رِطْلُ in (R)] رِطْلُ زَيْتًا is meant the weighed (R, Jm), not what it is weighed with, and similarly in the others (R): (4) a product of it, as خَاتَمُ حَدِيدًا [83], the iron being the original material, and the signet-ring a product of it, and similarly بَابُ سَاجًا *A door of teak*, جُبَّةُ خَزًّا *A coat of silk*, and the like (Sh). The

sp. from the concrete substantive mentioned, (1) from a *num.*, must be *sing.*, whether generic, which must be, if sorts be intended by it, void of the ة of unity, as عِشْرُونَ ضَرْبًا or تَمْرًا *Twenty sorts of beatings* or *dried dates*, and, if not, with the ة, as عِشْرُونَ ضَرْبَةً or تَمْرَةً *Twenty blows* or *dried dates*, the 1st *expl.* of the number of sorts, and the 2nd of the number of units; or not generic, as عِشْرُونَ رَجُلًا *Twenty men*: (2) from something else, (a) if generic, is, if sorts be intended, *sing.*, *du.*, or *pl.*, as مِثْلَةُ تَمْرًا or تَمْرَيْنِ or تُمُورًا *The like of it in dried dates* or *two sorts*, or *sorts*, *of dried dates*, and, if not, *sing.*, as مِثْلَةُ تَمْرًا ; (b) if not generic, agrees with what is intended, *sing.*, *du.*, or *pl.*, as مِثْلَةُ رَجُلًا or رَجُلَيْنِ or رِجَالًا : "generic" here meaning whose *sing.* bare of the ة of unity applies to the few and the many (R). The *sp.* *expl.* of direction of relation is (1) transmuted from (*a*) the *ag.*, as وَاشْتَعَلَ الرَّأْسُ شَيْبًا XIX. 3. *And the head hath glistened with hoariness, orig.* وَاشْتَعَلَ شَيْبُ الرَّأْسِ , and فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا IV. 3. *But if they be pleased in soul to forego aught thereof unto you, orig.* طَابَتْ أَنْفُسُهُنَّ , the attribution being transferred from the *pre.* شَيْبُ and أَنْفُسُ to the *post.* الرَّأْسُ and *pron.* of females, and that *pre. n.* afterwards put as a complement

and *sp.*, the نَفْس being made *sing.*, because in the *sp.* only explanation of genus is sought, which is accomplished by means of the *sing.*; (*b*) the *obj.*, as وَفَجَّرْنَا الْأَرْضَ عُيُونًا LIV. 12. *And made the earth to flow with springs*, said to be constructively عُيُونَ الْأَرْضِ, as is said of غَرَسْتُ الْأَرْضَ شَجَرًا *I planted the land with trees*, [*orig.* شَجَرَ الْأَرْضِ (IA),] and the like; (*c*) something else, as أَنَا أَكْثَرُ مِنْكَ مَالًا XVIII. 32. *I am more abundant than thou in wealth*, *orig.* مَالِي أَكْثَرُ, the *pre.* مَال being suppressed, and the *post. pron.* put into its place, and the suppressed afterwards put as a *sp.*, and similarly زَيْدٌ أَحْسَنُ وَجْهًا and the like, constructively وَجْهُ زَيْدٍ أَحْسَنُ: (2) not transmuted, as لِلّٰهِ دَرُّهُ فَارِسًا *To God be ascribed his excellence as a horseman!*, حَسْبُكَ بِهِ نَاصِرًا *A sufficer of thee is he as a helper!*, and

يَا جَارَتَا مَا أَنْتِ جَارَهْ

[by AlA'shà (J),] جَارَهْ being a *sp.*, *O my female neighbour, what art thou as a female neighbour?*, as is shown by

يَا سَيِّدًا مَا أَنْتَ مِنْ سَيِّدٍ * مُوَطَّإِ الْأَكْنَافِ رَحْبِ الذِّرَاعِ

[*O my chief, what art thou as a chief, whose regions are much trodden* by guests, *wide in the arm?* (Jsh)], مِنْ not being prefixed to the *d. s.*, but only to the *sp.* (Sh).

The *sp.* occurs after all that indicates wonder, as مَا أَحْسَنَ حَسْبُكَ بِزَيْدٍ , لِلّٰهِ دَرُّكَ عَالِمًا , أَكْرِمْ بِأَبِي بَكْرٍ أَبًا , زَيْدًا رَجُلًا , رَجُلًا كَفَى بِهِ عَالِمًا and يَا جَارَتَا الخ (IA). The *sp.* from the relation is (1) suitable for being what it is put into the *acc.* from; (a) suitable for being its belonging also, as طَابَ زَيْدٌ أَبًا [below]; (b) not suitable, as كَفَى زَيْدٌ رَجُلًا *Zaid suffices as a man*: (2) suitable for being its quality; (*a*) suitable for being the quality of its belonging also, as طَابَ زَيْدٌ أُبُوَّةً *Zaid was nice in*, or *as to*, *paternity*; (*b*) not, as طَابَ زَيْدٌ عِلْمًا *Zaid was nice in*, or *as to*, *knowledge*: (3) not suitable for being it, or its quality, but only a belonging of it, as طَابَ زَيْدٌ دَارًا *Zaid was nice in*, or *as to*, *house*. To express the concrete substantive supplied here, we say كَفَى شَيْءٌ زَيْدٌ رَجُلًا and طَابَ شَيْءٌ زَيْدٌ نَفْسًا or عِلْمًا or دَارًا: the supplied concrete substantive being the شَيْءٌ that كَفَى and طَابَ relate to; and زَيْدٌ in كَفَى الخ becoming a *subst.* for it, and in طَابَ الخ *post.* to it. And to restore the *sp.* to its *o. f.*, and the *n.* that the *sp.* is put into the *acc.* from to its original place, we make this *n.*, if the *sp.* be it, a *subst.* or *synd. expl.* for the *sp.*, saying كَفَى رَجُلٌ زَيْدٌ and طَابَ أَبٌ زَيْدٌ; and, if the *sp.* be a belonging of it, whether a quality of it or not, prefix the *sp.* to it, as طَابَ أُبُوَّةُ زَيْدٍ and أَبُو زَيْدٍ and عِلْمُ

زَيْدٍ and دَارُ زَيْدٍ and نَفْسُ زَيْدٍ, making the نَفْس like the belonging of it, so that it becomes prefixable to it (R). The *sp.* from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the *acc.* from, [i. e. suitable for being it, like أَبًا, or its quality, like أُبُوَّةً (R),] may denote it or its belonging, [like أَبًا, for it may be Zaid or Zaid's father, and أُبُوَّةً, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for رَجُلًا may not denote, nor عِلْمًا be a quality of, the belonging of what is put into the *acc.* from (R)]; (b) if not, denotes its belonging [exclusively. like دَارًا (Jm)]: and in either case agrees [in number (R)] with what is intended, [as أَبًا زَيْدٍ طَابَ and أَبَوَيْنِ الزَّيْدَانِ and أَبَاءٌ الزَّيْدُونَ *Zaid was*, and *The two Zaids*, and *The Zaids*, *were*, *nice as*, or *as to*, *father* and *two fathers* and *fathers*, طَابَ زَيْدٍ أَبَوَيْنِ or أَبَاءٌ *Zaid was nice as to parents* or *forefathers* and أَبًا الزَّيْدَانِ or أَبَاءٌ and أَبَوَيْنِ الزَّيْدُونَ or أَبًا, and طَابَ زَيْدٍ دَارًا and دَارَيْنِ and دُورًا *Zaid was nice as to house* and *two houses* and *houses*: so says IH; but rather, if not ambiguous, it is better made *sing.*, as IV. 3., and, when ambiguous, must agree, as LIV. 12.; though the *du.* may be pluralized when not ambiguous, as

فَاصْدَعْ بِأَمْرِكَ مَا عَلَيْكَ غَضَاضَةٌ

وَابْشِرْ بِذَاكَ وَقَرَّ مِنْكَ عُيُونَا

(R) *Wherefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee* (N)]: unless it be generic, [applicable to the few and the many, for it is *sing.* (Jm), as طَابَ زَيْدٌ عِلْمًا (R, Jm), notwithstanding the multitude of his sciences (R), and الزَّيْدَانِ and الزَّيْدُونَ (Jm), طَابَ زَيْدٌ أُبُوَّةً, whether you mean the paternity of himself or his father only, or of his parents or forefathers, and similarly طَابَ الزَّيْدَانِ أُبُوَّةً or الزَّيْدُونَ, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طَابَ زَيْدٌ عُلُومًا or عِلْمَيْنِ according to what you intend, as بِالْأَخْسَرِينَ أَعْمَالًا XVIII. 103. *With the greatest losers in works* (R)]: (2) if an *ep.*, denotes it [only (R)], and agrees with it [in number and gender (Jm), as لِلّٰهِ دَرُّكَ فَارِسًا or دَرُّ زَيْدٍ (R)]; and admits of being a *d. s.* (IH), though the expression of مِنْ in لِلّٰهِ دَرُّكَ مِنْ فَارِسٍ indicates that it is a *sp.* (R). The *sp. expl.* of indiscriminateness of substance is governed in the *acc.* by what it expounds, i. e. عِشْرُونَ, مَنَوَانِ, شِبْرٌ, قَفِيزٌ; and the one *expl.* of indiscriminate-

ness of relation by the *op.* before it [432]. The *sp.* may be governed in the *gen.* by (1) prothesis after things quantified not *pre.* to anything else, as مَنَوَا عَسَلٍ وَتَمْرٍ, شِبْرُ أَرْضٍ, and قَفِيزُ بُرٍّ; but, if the indicator of quantity be *pre.* to something else, must be governed in the *acc.*, as فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا III. 85. *The fulness of the earth in gold shall not be accepted from one of them* (IA); [and] in بَابٌ سَاجًا, خَاتَمٌ حَدِيدًا, and ثَوْبٌ خَزًّا the *gen.* is more frequent than in the case of quantities (R): (2) مِنْ, if not an *ag.* in sense, nor a *sp.* to a *num.*, as شِبْرٌ مِنْ أَرْضٍ, مَنَوَانِ مِنْ عَسَلٍ وَتَمْرٍ, قَفِيزٌ مِنْ بُرٍّ, and غُرِسَتِ الْأَرْضُ مِنْ شَجَرٍ, but not طَابَ زَيْدٌ مِنْ نَفْسٍ nor عِشْرُونَ مِنْ دِرْهَمٍ (IA). And you may put زَيْتٌ into the *nom.* as a *subst.* for رَطْلٌ (HM). The *sp.* after the أَفْعَلُ of superiority must be governed in the *acc.* if an *ag.* in sense, the sign of which is that it should be suitable for being made an *ag.* after the أَفْعَلُ is made a *v.*, as أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا, since you say أَنْتَ عَلَا مَنْزِلُكَ وَكَثُرَ مَالُكَ; and in the *gen.* by prothesis if not so, as زَيْدٌ أَفْضَلُ رَجُلٍ, except when أَفْعَلُ

is *pre.* to something else, for then it is governed in the *acc.*, as أَنْتَ أَفْضَلُ النَّاسِ رَجُلًا (IA).

§ 86. The *sp.*, when it is [put into the *acc.*] from the completeness of the *n.*, may not be separated from its *op.*; the saying [of Al'Abbās Ibn Mirdās asSulamī (SM)]

عَلَى أَنَّنِى بَعْدَ مَا قَدْ مَضَى * ثَلٰثُونَ لِلْهَجْرِ حَوْلًا كَمِيلًا

يُذَكِّرُنِيكَ حَنِينُ الْعَجُولْ * وَنَوْحُ الْحَمَامَةِ تَدْعُو هَدِيلًا

[*Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the* she-camel *distraught for the loss of her little one, and the lament of the pigeon calling Hadīl, remind me of thee* (SM)] being a poetic license (R). S holds that the *sp.* may not precede its *op.*, plastic or aplastic, [because the *sp.* is like the *ep.* in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op.*, whence the saying [of AlMukhabbal asSa'dī (Jsh)]

أَتَهْجُرُ سَلْمَى بِالْفِرَاقِ حَبِيبَهَا * وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيبُ

[*What! does Salmà forsake her lover by parting, when she is not,* كَانَ being *red., glad in spirit at the parting?* (J)] and

ضَيَّعْتُ حَزْمِى فِى ابْعَادِى الْأَمَلَا

وَمَا ارْعَوَيْتُ وَشِيبًا رَأْسِى اشْتَعَلَا

[*I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening*

with hoariness (J)]; and IM elsewhere agrees with them [83]: while, if the *op.* be aplastic, they disallow precedence, whether it be a *v.*, as مَا أَحْسَنَ زَيْدًا رَجُلًا, or something else, as عِشْرُونَ دِرْهَمًا. And sometimes the *op.*, though plastic, may not be preceded by the *sp.* according to all, as كَفَى بِزَيْدٍ رَجُلًا; because كَفَى is i. q. an aplastic *v.*, the *v.* of wonder, i. e. مَا أَكْفَاهُ رَجُلًا (IA).

§ 87. The *sps.*, [whether from a single *n.* or relation (R),] are *orig.* qualified by what they are put into the *acc.* from: the *o. f.* being [زَيْتٌ رَطْلٌ (M),] سَمْنٌ مَنَوَانِ (M, R), دَرَاهِمُ عِشْرُونَ, and زَبْدٌ مِثْلُ التَّمْرَةِ (M), and similarly لِزَيْدٍ نَفْسٌ طَابَتْ; from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and discriminately (R). The *sp.* is suppressed, as عَلَيْهَا تِسْعَةَ عَشَرَ LXXIV. 30. [*Over it are nineteen* (*angels*) (K, B)]; which is anomalous in the *cat.* of نِعْمَ [473], as مَنْ تَوَضَّأَ الخ [403], i. e. فَبِالرُّخْصَةِ أَخَذَ وَنِعْمَتْ رُخْصَةً, *Whoso, &c.*, (*hath adhered*) *to it*, i. e. *the ordinance of indulgence, and most excellent is it* (*as an ordinance of indulgence*)! (ML).

§ 88. The excepted [is the *n.* mentioned after إلّا &c. contrary to what is before them in negation and affirmation; and (R)] is *conj.* or *disj.* The *conj.* is the *n.* excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] إلّا &c.; and the *disj.* is the *n.* mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before *exc.*, is *disj.*, whether homogeneous with the multiple or not (R). In وإذ اعتزلتموهم وما يعبدون إلّا الله فأووا إلى الكهف XVIII. 15. the *exc.* is *conj.*, if those people used to worship God and others, *And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave*; and *disj.*, if they used to worship others exclusively, *but not God*: and similarly in قال أفرأيتم ما كنتم تعبدون أنتم وآباؤكم الأقدمون فإنهم عدو لي إلّا رب العالمين XXVI. 75-77. *He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except*, or *but not, the Lord of the worlds* (Sh). Inclusion of the excepted in the *g. t.*, and then exclusion of it by إلّا &c., precede attribution of the *v.* or its like to the *g. t.*; so that no contradiction is involved in جاءني القوم إلّا زيدًا and له علي عشرة إلّا درهمًا, because i. q. *The people exclusive of Zaid came to me* and *Ten*

[*dirhams*] *exclusive of one* [*dirham*] *are due to him from me* (R). Of the words used as i. q. إِلَّا in indicating *exc.* some are *ns.*, i. e. غَيْر and سِوًى or سِوَاء ; some *vs.*, i. e. لَيْسَ and لَا يَكُونُ ; and some *vs.* and *ps.*, i. e. خَلَا, عَدَا, and حَاشَا (IA). The excepted is (1) in the *acc.*, when excepted by (a) إِلَّا, (*a*) [whether it be *conj.* or *disj.* (IA),] after an *aff.* sentence, [complete (IA, Sh), i. e. containing the *g. t.*, as فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ II. 250. *And they drank of it, except a few of them* and فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ XV. 30. 31. *And the angels did obeisance, all of them, all together, except*, or *but not, Iblīs* (Sh), its *op.* being إِلَّا (R, IA), as Mb and Zj say (R), (and) as IM elsewhere prefers, asserting that it is S's opinion (IA)]; (*b*) when preceding [the *g. t.* (IH, IA, Sh), if the sentence be *aff.*, as قَامَ إِلَّا زَيْدًا الْقَوْمُ ; and preferably if it be *non-aff.* (IA), as

وَمَا لِيَ إِلَّا آلَ أَحْمَدَ شِيعَةٌ * وَمَا لِيَ إِلَّا مَذْهَبَ الْحَقِّ مَذْهَبُ

(M, IA, Sh), by Al Kumait (Sh), *Nor have I, save the family of Aḥmad, a partisan; nor have I, save the way of truth, a way* (J), which is also related with the *nom.*, while S says he was told by Y that a people of trustworthy Arabic say مَا لِي إِلَّا أَخُوكَ نَاصِرٌ, inflecting the 2nd as a *subst.* for the 1st by transposition, whence

فَإِنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً * إِذَا لَمْ يَكُنْ إِلَّا النَّبِيُّونَ شَافِعُ

(IA), by Ḥassān Ibn Thābit, *For verily they hope for intercession from him, when there will not be, save the Prophets, an intercessor, orig.* شَافِعٌ إِلَّا النَّبِيُّونَ (J)]; (c) when *disj.* (M, IH, IA, Sh), after a *non-aff.*, i. e. *neg.*, *prohib.*, or *interrog.*, sentence, complete (IA, Sh), according to most (IH, IA) of the Arabs (IA), i. e. (Jm) in the *dial.* of AlḤijāz (M, R, Sh, Jm), the highest *dial.*, for which reason the Seven agree upon the *acc.* in مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ IV. 156. *They have not any knowledge thereof, but following of opinion* and وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى XCII. 19. 20. *And with whom there is not for any one any bounty that is repaid, but the seeking of the face of his Lord the Most High* (Sh), and Bishr Ibn Abì Ḥāzim's saying is recited

أَضْحَتْ خَلَاءً قِفَارًا لَا أَنِيسَ بِهَا

إِلَّا الْجَآذِرُ وَالظِّلْمَانُ تَخْتَلِفُ

(K) *They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro* (N), whence XI. 45. [63] (M) *But he that He hath had mercy upon (shall be the one preserved)*, like IV. 156. (K); while, according to the Banù Tamīm, [if preceded by a suppressible *n.*, multiple or not, as

مَا جَاءَنِى زَيْدٌ إِلَّا عَمْرًا and مَا جَاءَنِى الْقَوْمُ إِلَّا حِمَارًا (R),] it may be (R, IA, Sh) put in apposition (IA) [as] a *subst.* (R, Sh), whence

وَبَلْدَةٍ لَيْسَ بِهَا أَنِيسُ * إِلَّا الْيَعَافِيرُ وَإِلَّا الْعِيسُ

[by Jirān al'Aud, *Many a region that not a familiar friend was in, but the gazelles and but the tawny camels* (N)], though they prefer the *acc.* (Sh), and is either tropically included in that suppressible *n.*, as مَا فِى الدَّارِ أَحَدٌ إِلَّا حِمَارًا, in which case S has two explanations of the *subst.*, *firstly* that the *disj.* is made like the *conj.*, because the *subst.* may be included in the *ant.*, and *secondly* that the *o. f.* in لَا أَحَدَ فِيهَا إِلَّا حِمَارٌ is مَا فِيهَا إِلَّا حِمَارٌ, i. e. مَا فِيهَا شَىْءٌ الخ, but that out of the aggregate of the suppressed multiple *g. t.* the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the *o. f.*, and made a *subst.* for the [*n.*] mentioned, or not tropically included, in which case only the 2nd of S 's explanations holds good, as مَا جَاءَنِى زَيْدٌ إِلَّا عَمْرٌو, whence

وَالْحَرْبُ لَا يَبْقَى لِجَا * حِمِهَا التَّخَيُّلُ وَالْمِرَاحُ

*

إِلَّا الْفَتَى الصَّبَّارُ فِى السَّنَجَدَاتِ وَالْفَرَسُ الْوَقَّاحُ

[by Sa'd Ibn Mālik, *And war, vanity and gaiety* ***last not*** *because of the blazing thereof, but the hero very* ***patient*** *in hardships and the hardy steed* (T),] and

عَشِيَّةَ مَا تُغْنِى الرِّمَاحُ مَكَانَهَا * وَلَا النَّبْلُ إِلَّا الْمُشْرَفِىُّ الْمُصَمِّمُ

[*At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword* (N)]; but, if not preceded by a suppressible *n.*, it must be in the *acc.*, as XI. 45. (R): (*b*) مَا خَلَا, مَا عَدَا, لَيْسَ, and لَا يَكُونُ (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

أَلَا كُلُّ شَىْءٍ مَا خَلَا اللّٰهَ بَاطِلُ * وَكُلُّ نَعِيمٍ لَا مَحَالَةَ زَائِلُ

by Labīd (M, Sh), *Now surely every thing except* ***God is*** *vain; and every delight is inevitably fleeting* (Jsh),

تَمَلُّ النَّدَامَى مَا عَدَانِى فَإِنَّنِى
بِكُلِّ الَّذِى يَهْوَى نَدِيمِى مُوَلَّعُ

[*The boon companions grow sated except me,* ***for I am*** *keen for all that my boon companion loves* (Jsh)], قَامُوا لَيْسَ زَيْدًا and the Prophet's saying مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ فَكُلُوا لَيْسَ السِّنَّ وَالظُّفُرَ *Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye* what is slaughtered therewith, *except the tooth and the nail,* and قَامُوا لَا يَكُونُ زَيْدًا (Sh); and خَلَا and عَدَا (M, IH), mostly (IH), after every sentence, as جَاءَنِى

القوم خلا زيدا or ما جاؤوني and عدا زيدا (M): خلا, عدا, ليس, and لا يكون are in the place of the *acc.* as *ds. s.*; and are not used in the void *exc.*, though AlAḥwaṣ says

فما ترك الصنع الذي قد تركته

ولا الغيظ مني ليس جلدا واعظما

And not the dealing that thou hast discarded, nor the rage, has left of me aught *save skin and bones*, nor in the *disj.* (R): the *sub.* of ليس and لا يكون [and *ag.* of خلا and عدا, a *pron.* (R, IA), necessarily latent (IA, Sh),] relates [in ليس and لا يكون (R)] to بعض [*pre.* to the *pron.* of the *g. t.* (R), i. e. *part of them not being Zaid* (R, Sh), the excepted being their *pred.* (Sh); and in خلا and عدا to the *inf. n.* of the preceding *v.*, i. e. *their coming being destitute of Zaid* (R)]: ما is infinitival (R, IA, Sh), and the *pre. n.* suppressed, i. e. *at* (*the time of*) *their coming's being destitute of Zaid* (R): no other form [from الكون (IA)] than لا يكون is used (R, IA) in *exc.* (IA): (2) in the *acc.* [as an *exc.* (IA, Sh), which is excellent Arabic (Sh)], or [in apposition to the *g. t.* as (IA, Sh)] a [partial (Sh)] *subst.* [for it (IA, Sh)], which is preferable, [when excepted by إلّا (IH, IA, Sh), and *conj.* (R, IA, Sh),] after a *non-aff.* sentence, complete (M, IH,

IA, Sh), as مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ IV. 69. *They*
not have done it, save a few of them (M, IH, Sh
by the Seven except Ibn ʻĀmir (Sh), and قَلِيلًا (I
read by Ibn ʻĀmir alone, لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ
XXIV. 6. *Not having witnesses except themselves,*
upon by the Seven, وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتُكَ
And let not one of you look back, except thy wif
with the *nom.* and *acc.*, and قَنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا
الضَّالُّونَ XV. 56. *And who despaireth of the merc*
Lord, save the erring?, agreed upon by the Seve
Ubayy and AlAʻmash read قَلِيلٌ in II. 250., by sy
as though فَلَمْ يُطِيعُوهُ were said, like AlFarazdak's

وَعَضُّ زَمَانٍ يَا ابْنَ مَرْوَانَ لَمْ يَدَعْ
مِنَ الْمَالِ إِلَّا مُسْحَتٌ أَوْ مُجَلَّفُ

And the biting of a time, O Ibn Marwān, that has
of the cattle save such as are destroyed or have only
nant surviving, as though لَمْ يَبْقَ were said (I
excepted may be made a *subst.* for the *pron.* [of t
when] relating before *exc.* to the real or original *i*
ت أَحَدًا يَقُولُ ذٰلِكَ إِلَّا and مَا أَحَدٌ ضَرَبَتْهُ إِلَّا زَيْدًا
زَيْدٌ, because i. q. مَا ضَرَبْتُ أَحَدًا and ذٰلِكَ أَحَدٌ

فِى ظَنِّى, so that the negation comprises this *pron.* as to the sense, and similarly مَا أَحَدٌ لَقِيتُهُ كَرِيمٌ إِلَّا زَيْدًا ; or to something else, when the negation comprises the *op.* of that *pron.*, whence

فِى لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا * يَحْكِى عَلَيْنَا إِلَّا كَوَاكِبُهَا

[by Uḥaiḥa Ibn AlJulāḥ alAusī, *In a night wherein we should not see one that would blab of us, save its stars* (Jsh)], the *blabbing* being denied in sense (R): (3) in the *acc.* or *gen.*, when excepted by خَلَا and عَدَا, [not preceded by مَا (IA),] and, [as IM says (IA),] حَاشَا [511] (IA, Sh), which is not preceded by مَا, except rarely, as in the Apostle's saying أُسَامَةُ أَحَبُّ النَّاسِ إِلَىَّ مَا حَاشَى فَاطِمَةَ *Usāma is the dearest of mankind unto me, except Fāṭima* and

رَأَيْتُ النَّاسَ مَا حَاشَا قُرَيْشًا * فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالَا

(IA), by AlAkhṭal, *I knew mankind, except Ḳuraish*, to be below us; *for verily we, we are the most excellent of them in nobleness* (J): these words governing the *acc.* as *vs.*, whose *ag.* is latent, the excepted being an *obj.*; and the *gen.* as *preps.* (Sh), whence

خَلَا اللّٰهَ لَا أَرْجُو سِوَاكَ وَإِنَّمَا * أَعُدُّ عِيَالِى شُعْبَةً مِنْ عِيَالِكَا

[*Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household* (J)] and

تَرَكْنَا فِي الْحَضِيضِ بَنَاتِ عُوجٍ * عَوَاكِفَ قَدْ خَضَعْنَ إِلَى النُّسُورِ

أَبَحْنَا حَيَّهُمْ قَتْلًا وَأَسْرًا * عَدَا الشَّمْطَاءِ وَالطِّفْلِ الصَّغِيرِ

(IA) *We left in the low ground* mares *daughters of horses of the breed of* أَعْوَج [6], *keeping* to it, *stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled* woman *and the young child* (J): (4) in the *gen.*, when excepted by غَيْر and سِوَى (M, IH, IA, Sh) or سَوَاء (M, IH, IA), because they are *pre.* to it (IA,Sh); and by حَاشَا (M, IH), mostly (IH): (5) the *gen.* or *nom.*, when excepted by لَا سِيَّمَا, as

أَلَا رُبَّ يَوْمٍ كَانَ مِنْهُنَّ صَالِحٍ * وَلَا سِيَّمَا يَوْمٍ بِدَارَةِ جُلْجُلِ

by Imra alKais, *Now many a day* was there, *that was from them, good, and especially a day at Dāra Juljul !*, sometimes related with the *acc.* [89] (M) : (6) *infl.* (M, IH, IA) according to the *ops.* (IH), [i. e.] as [required by what precedes إِلَّا (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes إِلَّا, which has no government (Sh), when what precedes إِلَّا is at leisure for what is after it (IA), [i. e.] when the *g. t.* is suppressed, the sentence being *non-aff.* (IH, Sh), in order that it may import (IH) a correct sense (Jm), as

مَا مَرَرْتُ إِلَّا بِزَيْدٍ, and مَا ضَرَبْتُ إِلَّا زَيْدًا, مَا قَامَ إِلَّا زَيْدٌ, زَيْدٌ being an *ag.* governed in the *nom.* by قَامَ, زَيْدًا [an *obj.*] governed in the *acc.* by ضَرَبْتُ, and بِزَيْدٍ dependent upon مَرَرْتُ, as though إِلَّا were not mentioned (IA); though Fr allows the *acc.* as an *exc.*, citing

يُطَالِبُنِى عَمِّى ثَمَانِينَ نَاقَةً * وَمَا لِى يَا عَفْرَاءُ إِلَّا ثَمَانِيَا

Mine uncle demands of me eighty she-camels, when I have not, O 'Afrâ, save eight (R): this is the void *exc.* (R, IA, Sh); and does not occur in an *aff.* sentence (IA), unless the sense [of the void *exc.*, generality of the *g. t.* (R),] be correct [in affirmation (R)], as قَرَأْتُ إِلَّا يَوْمَ كَذَا (IH) *I recited* on all days, *except on such a day*, which mostly occurs in complements, like the *adv.*, *prep.* and *gen.*, and *d. s.* (R). The void *exc.* occurs in وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ II. 42. *And verily it is burdensome, except upon the lowly* and وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ IX. 32. *And God refuseth but that He should complete His light*, because i. q. لَا تَسْهُلُ and لَا يُرِيدُ (ML). The excepted, when preceding the *g. t.*, must follow the predicament; and, when preceding the predicament, must follow the *g. t.*; the saying

وَبَلْدَةٍ لَيْسَ بِهَا طُورِىٌّ * وَلَا خَلَا الْجِنَّ بِهَا إِنْسِيٌّ

Many a region that not anybody was in, and that not, so the Jinn, a human being was in being a poetic licens and in the void *exc.* must follow its *op.* (R). The except assimilated to the *obj.* [19] is the 1st and the 2nd in of its two constructions, because it comes as a comp ment (M).

§ 89. غَيْرُ, [as also سِوًى (Sh), in *exc.* (IH, ML),] is the same case as the *n.* excepted by إِلَّا (M, IH, IA, ML), as يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِى الضَّرَرِ IV. 97. *The stayers at home of the believers, except hurt,* [*and the warrers in the cause of God*] *shall not equal,* like IV. 69. [88] (ML) : غَيْرُ being put into *acc.* in *exc.*, according to some, by assimilation to [vague (R)] *adv.* (R, ML) of place (ML), by reason of vagueness (R); but, according to F, as a *d. s.*, which prefers (ML). سِوًى and سَوَاءٌ, [i. q. مَكَانٌ or غَيْرٌ acco ing to different opinions, an *ep.* and exceptive, like (ML),] is, [according to S and the majority, always (ML)] in the *acc.* as an *adv.* (IH, IA, ML) of place (M except in poetic license: but, according to IM, like in [sense and (ML)] plasticity (IA, ML), being used the *gen.*, as دَعَوْتُ رَبِّى أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِى عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ *I have prayed my Lord that He make an enemy to have the mastery over my people of oth*

than themselves and مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأُمَمِ إِلَّا كَالشَّعْرَةِ

الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ

Ye are not among others than you of the peoples save like the single white hair in the black bull or like the single black hair in the white bull, sayings of the Prophet, and

وَلَا يَنْطِقُ الْفُحْشَاءَ مَنْ كَانَ مِنْهُمْ

إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سَوَائِنَا

[by Marrār Ibn Salāmat al'Ijlī, *And he that is of them, whenever they sit, pronounces not foul speech about us, nor about others than us* (J)]; and *nom.*, as

وَإِذَا تُبَاعُ كَرِيمَةٌ أَوْ تُشْتَرَى * فَسِوَاكَ بَائِعُهَا وَأَنْتَ الْمُشْتَرِي

[by Muḥammad Ibn 'Abd Allāh Ibn Muslim alMadanī, *And when a noble quality is sold and bought, another than thou is its seller, and thou art the buyer* (J),] and

وَلَمْ يَبْقَ سِوَى الْعُدْوَانِ * دَنَّاهُمْ كَمَا دَانُوا

[by AlFind azZimmānī, *Nor remained* aught *save outrage, we dealt with them as they dealt* with us (T)]; and *acc.* otherwise than as an *adv.*, as

لَدَيْكَ كَفِيلٌ بِالْمُنَى لِمُؤَمِّلٍ * وَإِنَّ سِوَاكَ مَنْ يُؤَمِّلُهُ يَشْقَى

(IA) *With thee an expectant has a surety for desires: but verily another than thou, he that expects from him is hapless* and خَلَا اللّٰهَ الخ [88] (J). لَا سِيَّمَا is reckoned an exceptive, because what follows is excluded from what

precedes it, as being worthier of the preceding predicament (R). Doubling of the ى, and prefixion of لَا to سِىّ, and of the و to لَا, as in وَلَا سِيَّمَا الخ [88], says Th, are necessary; but others mention that the ى is sometimes single, and the و suppressed, as

فِهْ بِالعُقُودِ وبِالأَيْمَانِ لَا سِيَمَا * عَقْدٍ وَفَاءُ بِهِ مِنْ أَعْظَمِ القُرَبِ

(ML) *Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches* to God (Jsh). لَا سِيَمَا, and سِيَّمَا or سِيَمَا with suppression of the لَا, and sometimes لَا سَوَاءَ مَا are said (R). سِىّ, i. q. مِثْلُ, is *sub.* of لَا, [the *pred.* being suppressed (R)]: and the *n.* after it is in the *gen.*, [preferably (ML),] by prefixion [of سِىّ to it (R)], مَا being *red.*; or *nom.*, as *enunc.* of a suppressed [*inch.* (R) *pron.* (ML], مَا being (R, ML) a conjunct (ML), i. q. الَّذِى (R), or an *indet.*, qualified by the [nominal (R)] *prop.*, [i. e. وَلَا مِثْلُ الَّذِى هُوَ يَوْمُ or لَا مِثْلَ شَىْءٍ هُوَ يَوْمُ; so that the Fatḥa of سِىّ is inflectional, because it is *pre.* (ML)]; or *acc.*, as a *sp.*, when *indet.* (R, ML), like the *sp.* after مِثْلُ, as وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا XVIII. 109. *Even though We brought the like thereof as a help*, مَا restraining [سِىّ (DM)] from prefixion, and the Fatḥa being uninflectional, as in لَا رَجُلَ (ML).

§ 90 غَيْرُ is (1) [*orig.* (M, R, ML)] an *ep.* [of an *indet.*, as نَعْمَلْ صَالِحًا غَيْرَ الَّذِى كُنَّا نَعْمَلُ XXXV. 34. *We will work righteous* work, *not what we were wont to work*; or *det.* approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning *difference* (M, R) of its *gen.* from its qualified (R), and *dissimilarity* (M), *in substance* or *quality* (M, R)]: (2) an exceptive (M, IH, ML), occurring in all the positions of إِلَّا, except prefixed to the *prop.* (R). When *pre.* [to an *uninfl.* (ML), (e. g.) to أَنْ or أَنَّ (R)], it may be *uninfl.* upon Fatḥ, as

لَمْ يَمْنَعِ الشُّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ
حَمَامَةٌ فِى غُصُونٍ ذَاتِ أَوْقَالِ

[by Abù Ḳais Ibn Rifā'a alAnṣārī, *Not* aught *but that a female pigeon uttered a sound in branches* of a tree growing in *stony* ground *withheld drinking from her* (Jsh), and

غَيْرَ أَنِّى قَدْ أَسْتَعِينُ عَلَى الْهَمِّ إِذَا خَفَّ بِالثَّوِىِّ النَّجَاءُ *

(R), by AlḤārith Ibn Ḥilliza alYashkurī (EM), where, however, it may be in the *acc.*, because a *disj. exc.* (R), *But I sometimes seek against care, when hurrying quickens the tarrier, the aid* (EM), and

لَنْ بِقَيْسٍ حِينَ يَأْبَى غَيْرَهُ * تَلْفَهُ بَحْرًا مُفِيضًا خَيْرُهُ

(ML) *Betake thyself to Ḳais, when another than*
refuses. Thou wilt find him an ocean pouring f
his bounty (Jsh)]. بَيْدَ [or مَيْدَ, a *n.* (ML)] always
to أَنَّ and its *conj.*, is (1) like غَيْرَ [in sense, tho
not as an *ep.* (ML)], but only in *disj. exc.*; and is [*uni*
because *pre.* to أَنَّ, or (R)] in the *acc.* (R, ML), beca
in *disj. exc.* (R), whence the tradition الآخِرُونَ
السَّابِقُونَ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا *We the l*
shall be equal with *the former* on the day of resurrect
but they were given the Scripture before us; (2) *syn.*
مِنْ أَجْلِ, whence the tradition بِالضَّادِ
بَيْدَ أَنِّى مِنْ قُرَيْشٍ وَاسْتُرْضِعْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ
the chastest speaker of them that pronounce the ض,
the Arabs (DM),] *because I am of Ḳuraish and*
had a foster-mother sought for me among the Banù
Ibn Bakr and

فَعَلْتُ ذَاكَ بَيْدَ أَنِّى * أَخَافُ إِنْ هَلَكْتُ أَنْ تَرِنِّى

Purposely have I done that, because I fear, if I p
that thou shouldst wail (ML). إِلَّا is [(1) *orig.* (
exceptive (R, ML): (2) i. q. غَيْرَ, being, with what fo
it (ML),] an *ep.* (M, IH, ML) when an *appos.* (M
of an [expressed (R)] *indet. pl.* (IH, ML), as فِيهِمَا

آلِهَةٌ إِلَّا اللهُ لَفَسَدَتَا XXI. 22. *If there had been in them gods other than God, assuredly they would have gone to ruin* (M, ML), or its like, as

أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ * قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بُغَامُهَا

(R, ML), by Dhu -rRumma, *She was made to kneel down, and threw a breast upon ground wherein few were sounds other than her most piteous cry* (Jsh), and

لَوْ كَانَ غَيْرِي سُلَيْمَى الدَّهْرَ غَيَّرَهُ
وُقْعُ الْحَوَادِثِ إِلَّا الصَّارِمُ الذَّكَرُ

(ML), by Labīd, *Had another than I, Sulaimà, other than the trenchant* sword *of steel, been* present *in the time, the befalling of disasters would have altered him* (Jsh), whence

وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ * لَعَمْرُ أَبِيكَ إِلَّا الْفَرْقَدَانِ

(M), by Abù Isḥāḳ alKhiḍrimī, *And every brother, his brother is a forsaker of him, by the life of thy father, other than the* two stars *Farḳadān* (Jsh), unrestricted, [the restricted being the total genus, or a part of it known in number (R),] *exc.* being then impossible, as XXI. 22. (IH): إِلَّا may be used as an *ep.* (R, BS, ML), according to S, even when *exc.* would be correct, which most of the moderns hold on the strength of وَكُلُّ أَخٍ الخ and the Prophet's saying النَّاسُ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَالِمُونَ

والعالمون كلهم هالكون إلّا العاملون والعاملون كلهم هالكون إلّا المخلصون والمخلصون على خطر عظيم *Mankind, all of them, are perishing, other than the wise; and the wise, all of them, are perishing, other than the workers; and the workers, all of them are perishing, other than the sincere; and the sincere are in great jeopardy* (R); [but,] according to IH (ML), only when *exc.* is impossible (BS, ML), as in XXI. 22., *exc.* from the *indet.* being allowable only when it is a *num.*, or is qualified by a definitive *ep.*, or is in non-affirmation (BS): and the inflection that it would require, were it not *orig.* a *p.*, is put upon what is after it (R): (3) a *con.*, i. q. the و in associating in letter and sense, as لئلّا يكون للناس عليكم حجّة إلّا الّذين ظلموا منهم II. 145. *That men and they which have done wrongfully of them may not have an allegation against you* and لا يخاف لدىّ المرسلون إلّا من ظلم ثمّ بدّل حسنا بعد سوء XXVII. 10. 11. *The Apostles and he that hath done wrongfully, then substituted good after evil, shall not fear before Me*, according to Akh, Fr, and AU: (4) *red.*, as حراجيج الخ [454], according to As and IJ, and

أرى الدهر إلّا منجنونا بأهله * وما صاحب الحاجات إلّا معذّبا

[*I see time to be a water-wheel in relation to its people: nor is the fellow of wants* aught *but tormented* (Jsh)],

according to IM. That which is in إلّا تنصروه فقد نصره الله IX. 40. *If ye help him not, God hath holpen him*, is not this إلّا ; but is two words, the *cond.* إن and *neg.* لا (ML). What follows does not govern what precedes إلّا ; nor does what precedes it govern what follows the excepted, unless it be a *g. t.* or *appos.* of the excepted (R).

§ 91. The *subst.*, [when impossible according to the letter (IH) of the *g. t.* (Jm),] is made to accord with the place, as [ما جاءنى من أحد إلّا زيد (IH), ما رأيت من أحد إلّا زيدا (M),] لا أحد فيها إلّا عمرو (M, IH), where the *acc.* as an *exc.*, being liable to be confounded with the disallowed *subst.* for the letter, scarcely ever occurs, as in

مهامها وخروقا لا أنيس بها * إلّا الصوائح والأصداء والبوما

Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and

أمرتكم أمرى بمنعرج اللوى * ولا أمر للمعصى إلّا مضيعا

I commanded you my command at the bend of AlLiwà: but the disobeyed has no command save a wasted one (R), and ما زيد شيئا إلّا شىء لا يعبا به. For [this (R)] من is not made *red.* after affirmation: nor are ما and لا supplied *op.* after it, since they govern because of negation,

and the negation is broken by إلّا ; whereas لَيْسَ in [لا يعبأ بهِ (R)] لَيْسَ زيدٌ شيئًا إلّا شيئًا governs because of the quality of *v.*, so that the breach of negation has no effect (IH). And you say لَيْسَ زيدٌ بشيءٍ إلّا شيئًا لا يعبأ بهِ, as says Ṭarafa

أَبَنِي لُبَيْنَى لَسْتُمْ بِيَدٍ * إلّا يدًا ليستْ لها عضدُ

[*O sons of Lubainà, ye are not a hand, save a hand that has no arm* (N)]; but ما زيدٌ بشيءٍ إلّا شيءٌ لا يعبأ بهِ.

§ 92. If you make the excepted precede the *ep.* of the *g. t.*, you either, disregarding the *ep.*, make the excepted a *subst.*, which is S's choice; or, treating its precedence before the *ep.* as i. q. its precedence before the qualified, govern it in the *acc.*: e. g. ما أتاني أحدٌ إلّا أبوكَ خيرٌ مِن زيدٍ and ما مررتُ بأحدٍ إلّا عمرٍو خيرٍ مِن زيدٍ, or إلّا أباكَ and إلّا عمرًا (M).

§ 92. إلّا, when repeated, is (1) *corrob.* [of the 1st, having then no effect upon what it is prefixed to (IA)], which occurs with a *con.*, [as

هَلِ الدهرُ إلّا ليلةٌ ونهارُها * وإلّا طلوعُ الشمسِ ثمّ غيارُها

orig. وطلوعُ الشمسِ (IA), by Abù Dhu'aib alHudhalī, *Is time* aught *but a night and its day, and but the*

rising of the sun then its setting? (J)] ; or *subst.*, [as

مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلَهُ * إِلَّا رَسِيمَهُ وَإِلَّا رَمْلَهُ

orig. إِلَّا عَمَلَهُ رَسِيمَهُ وَرَمْلَهُ (IA), *Thou hast not from thy camel* aught *but his work, but his slow pace and but his quick pace* (J) ; or *synd. expl.*, as مَا أَتَانِي إِلَّا أَخُوكَ إِلَّا زَيْدٌ , when Zaid is the brother (R)] : (2) not *corrob.*, [*exc.* being intended by it, as by the one preceding, which would not be understood if it were dropped (IA), in which case *exc.* of each *n.* from its immediate predecessor is (a) possible :—here, whether they be not *nums.*, as مَا جَاءَنِي and جَاءَنِي الْمَكِيُّونَ إِلَّا قُرَيْشًا إِلَّا هَاشِمًا إِلَّا عَقِيلًا الْمَكِيُّونَ إِلَّا قُرَيْشٌ إِلَّا هَاشِمًا إِلَّا عَقِيلًا , or *nums.*, as لَهُ عَلَيَّ مَا لَهُ عَلَيَّ عَشَرَةٌ إِلَّا تِسْعَةً and عَشَرَةٌ إِلَّا تِسْعَةً إِلَّا ثَمَانِيَةً الخ إِلَّا ثَمَانِيَةً الخ , in the *aff.* every odd (excepted) is in the *acc.*, because after an *aff.* (sentence), and every even one a *subst.* or in the *acc.*, because after a complete *non-aff.* ; so that every odd is denied, excluded, and every even affirmed, included : and in the *non-aff.* every odd (excepted) is a *subst.* or in the *acc.*, because after a complete *non-aff.*, and every even one in the *acc.*, because after an *aff.* ; so that every odd is affirmed, included, and every even denied, excluded : (b) impossible :—here, if they be *nums.*, as لَهُ عَلَيَّ عَشَرَةٌ إِلَّا ثَلَاثَةً إِلَّا أَرْبَعَةً , both *excs.* are

from the 1st *g. t.* : and, if they be not *nums.*, the *g. t.* is (*a*) single (R),] in which case, when the *exc.* is not void, if the excepted *ns.* precede the *g. t.*, they are all in the *acc.*, [whether the sentence be *aff.* or *non-aff.*, as قَامَ الَّا زَيْدًا الَّا عَمْرًا الَّا بَكْرًا الْقَوْمُ or مَا قَامَ (IA)] ; and, if they follow [the *g. t.* (R), and the sentence be *aff.*, they are all in the *acc.*, as قَامَ الْقَوْمُ الَّا زَيْدًا الَّا عَمْرًا الَّا بَكْرًا, while, if it be *non-aff.* (IA)], one of them, [whether next to the *g. t.* or not (R),] is a *subst.*, [which is preferable (IA),] or in the *acc.*, [which is rare (IA),] the rest being in the *acc.*, [as مَا جَاءَنِى اَحَدٌ الَّا زَيْدٌ الَّا عَمْرًا الَّا بَكْرًا or الَّا زَيْدًا ; and, if the *g. t.* come between them, those that precede it are in the *acc.*, and one of those that follow is a *subst.* or in the *acc.*, the rest being in the *acc.*, as مَا جَاءَنِى الَّا زَيْدًا الَّا عَمْرًا اَحَدٌ الَّا بَكْرٍ الَّا خَالِدًا or الَّا بَكْرًا (R)] : and, when the *exc.* is void, one of them, whichever you please, is governed by the *op.*, while the rest are in the *acc.* (R,IA), as مَا جَاءَنِى الَّا زَيْدٌ الَّا عَمْرًا الَّا بَكْرًا : the excepted *ns.* in all these divisions being excluded from a single multiple, expressed in the non-void, supplied in the void : (*b*) more than single, in which case, if the sentence be *non-aff.*, the 2nd excepted is in the *acc.*, as مَا اَكَلَ اَحَدٌ الَّا الْخُبْزَ الَّا زَيْدًا , because, the negation being broken by the 1st الَّا, it is an *exc.* from an *aff.*, i. e. *Every one has eaten*

bread only, except Zaid, for he has not eaten it only, but has eaten another thing also ; while the 1st excepted, if its *g. t.* be not mentioned, is governed by the *op.*, as you see, and, if it be mentioned, is a *subst.* or in the *acc.*, as مَا أَكَلَ أَحَدٌ شَيْئًا إِلَّا الْخُبْزَ إِلَّا زَيْدًا : and, if the sentence be *aff.*, in which case both *g. ts.* must be mentioned, as أَكَلَ الْقَوْمُ جَمِيعُ الطَّعَامِ إِلَّا الْخُبْزَ إِلَّا زَيْدٌ or إِلَّا زَيْدًا, the 1st excepted is in the *acc.*; while the 2nd is a *subst.* or in the *acc.*, because after a *non-aff.*, the affirmation being broken by [the 1st] إِلَّا, i. e. *The people have not eaten bread, except Zaid* (R).

§ 94. In مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ خَيْرٌ مِنْهُ *I have not passed by any one, but Zaid is better than he* what follows إِلَّا is an *inch. prop.*, occurring as an *ep.* to أَحَدٍ ; and إِلَّا is *inop.* in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], إِلَّا does not intervene between the qualified and *ep.* (IA, ML); and F says that مَا مَرَرْتُ بِأَحَدٍ إِلَّا قَائِمٍ is not allowable, but إِلَّا قَائِمًا (ML), as a *d. s.* (DM).

§ 95. إِلَّا, *orig.* prefixed to the *n.*, is sometimes followed in the void [*exc.*] by a *v.*, (1) *aor.*, an *enunc.*, as مَا النَّاسُ إِلَّا يَعْبُرُونَ *Mankind are not* aught *but passing*

away ; or *d. s.*, as مَا جَاءَنِى زَيْدٌ إِلَّا يَضْحَكُ ; or *ep.*, as مَا جَاءَنِى مِنْهُمْ رَجُلٌ إِلَّا يَقُومُ وَيَقْعُدُ, which may be a *d.s.*, the *s. s.* being general : (2) *pret.*, conjoined with قَدْ , as مَا النَّاسُ إِلَّا قَدْ عَبَرُوا ; or preceded by a *neg. pret.*, as مَا أَيِسَ الشَّيْطَانُ مِنْ بَنِى آدَمَ إِلَّا أَتَاهُمْ مِنْ قِبَلِ النِّسَاءِ words of the Prophet *The devil hath not despaired of the sons of Adam, but he hath assailed them on the side of women.* As the *neg. p.* together with إِلَّا imports the sense of the *prot.* and *apod.*, i. e. inseparability of the 2nd from the 1st, what precedes and what follows إِلَّا may be both *prets.*, as مَا زُرْتَنِى إِلَّا أَكْرَمْتُكَ, or both *aors.*, as مَا أَزُورُهُ إِلَّا يَزُورُنِى ; and the *pret.* after إِلَّا may be denuded of قَدْ and the و, though it is a *d. s.* And إِلَّا and لَمَّا *syn.* with it are sometimes prefixed to the *pret.*, when they are preceded by adjuration, as نَشَدْتُكَ اللّٰهَ إِلَّا فَعَلْتَ *I adjure thee by God only that thou do* and 'Umar's saying in his epistle to Abù Mūsà عَزَمْتُ عَلَيْكَ لَمَّا ضَرَبْتَ كَاتِبَكَ سَوْطًا *I conjure thee only that thou beat thy scribe with a whip* ; i. e. *I require not of thee* aught *save thy doing*, فَعَلْتَ, i. q. the *inf. n.*, being made a *pret. v.* to denote intensiveness in requiring, like رَحِمَكَ اللّٰهُ *God*

have mercy upon thee! The exceptive لَمَّا occurs only after negation, expressed or supplied; and only in the void [*exc.*], as وَإِنْ كُلٌّ لَمَّا جَمِيعٌ XXXVI. 2. *Nor are all* of them aught *but gathered together* (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) إِلَّا and غَيْرُ preceded by لَيْسَ (R, ML),] as لَيْسَ إِلَّا [جَاءَنِى زَيْدٌ (R)] and لَيْسَ غَيْرُ [201] (M, R, ML) *he*, i. e. *the comer, is not* any *but* (*he*) (R) and لَيْسَ غَيْرَ and [according to Akh (R)] لَيْسَ غَيْرُ and لَيْسَ غَيْرًا (R, ML): (2) لَا سِيَّمَا, by making it i. q. خُصُوصًا, *acc.* in place as an unrestricted *obj.*, as أُحِبُّ زَيْدًا وَلَا سِيَّمَا رَاكِبًا or عَلَى الْفَرَسِ or وَهُوَ رَاكِبٌ or إِنْ رَكِبَ, i. e. *I love Zaid, and* (*particularize him with increase of love*) *particularly when riding*, or *upon the horse*, or *when he is riding*, or *if he ride*; or the *intrans.* اِخْتِصَاصًا, i. e. *and* (*he is particularized by the excess of my love*) *particularly when riding*, as the saying mentioned by Akh إِنَّ فُلَانًا كَرِيمٌ وَلَا سِيَّمَا إِنْ أَتَيْتَهُ قَاعِدًا should be rendered, i. e. *Verily such a one is generous, and* (*is particularized by increase of generosity*) *particularly if thou come to him in the state of his sitting*. The و may occur before لَا سِيَّمَا, when you make it i. q. the *inf. n.*, or not; but oftener occurs (R).

§ 97. The *op.* in the *cats.* of كَانَ and إِنَّ being assimilated to the *trans. v.*, what it governs is assimilated to the *ag.* and *obj.* (M). The *pred.* of كَانَ &c. is like the *enunc.* [in that it may be *det.* or *indet.*, a single term or a *prop.*, and precede or follow the *sub.*, and must precede the *sub.* when it is an *adv.* and the *sub. indet.*, as كَانَ فِى الدَّارِ رَجُلٌ, and contain the *pron.* when it is a *prop.* or *deriv.* or an *adv.*, &c. (R)] : but, when *det.*, [really or virtually (Jm), sometimes] precedes (IH) the *sub.* (Jm); though not when the inflection is absent, and there is no [distinctive] context. The *pret.* may be *pred.* of كَانَ, ظَلَّ, اَضْحَى, اَمْسَى, اَصْبَحَ, and بَاتَ, as وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ XXXIII. 15. *And assuredly they had covenanted with God*, XII. 26. [419],

وَكَانَ طَوَى كَشْحًا عَلَى مُسْتَكِنَّةٍ * فَلَا هُوَ اَبْدَاهَا وَلَمْ يَتَقَدَّمِ

[by Zuhair, *And he brooded over a lurking* purpose; *and he neither displayed it, nor set about* it (EM)], and اَمْسَتْ خَلَاءً الخ [452] ; but not of صَارَ, مَا زَالَ and its *syns.* [454], مَا دَامَ, and لَيْسَ (R).

§ 98. The *op.* (M,IH) كَانَ (R,IA,Sh) is suppressed (M,IH,IA,Sh), (1) allowably (R,Sh), with its *sub.*, [its *pred.* remaining (IA,Sh), (a) often (IA),] after [the *cond.* (Sh)] إِنْ and لَوْ (R,IA,Sh), (*a*) if إِنْ be followed by a *n.*, while its *apod.* is the ف followed by a single *n.* (R),

as in اَلنَّاسُ مُجْزِيُّونَ بِأَعْمَالِهِمْ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ (M,IH,Sh), words of the Prophet, i. e. إِنْ كَانَ عَمَلُهُمْ خَيْرًا فَجَزَاؤُهُمْ خَيْرٌ الخ, *Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be) evil* (Sh), and اَلْمَرْءُ مَقْتُولٌ بِمَا قَتَلَ بِهِ إِنْ سَيْفًا فَسَيْفٌ وَإِنْ خَنْجَرًا فَخَنْجَرٌ *Man will be slain with what he has slain with: if (what he has slain with be) a sword, (what he is slain with will be) a sword, and if (what he has slain with be) a dagger, (what he is slain with will be) a dagger* (M,R); (*b*) if its *sub.* be the *pron.* of what is known (R), whence

قَدْ قِيلَ ذٰلِكَ إِنْ حَقًّا وَإِنْ كَذِبًا
فَمَا اعْتِذَارُكَ مِنْ قَوْلٍ إِذَا قِيلَا

(M,R,IA), by AnNu'mān Ibn AlMundhir (M), *That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying when it is said?* (Jsh), and اِدْفَعِ الشَّرَّ وَلَوْ إِصْبَعًا (M,R) *Repel thou mischief, even though it,* i. e. *the repelling, be a finger,* i. e. *little* (R): (b) anomalously (IA), after لَدُنْ, as

مِنْ لَدُ شَوْلًا فَإِلَى إِتْلَائِهَا

i. e. مِنْ لَدُ كَانَتْ (R,IA), *From the time that (she was) dry of milk until* the time of *her being followed by her*

little one, the ف being *red.* (J) : (2) necessarily (IH, Sh), its *sub.* and *pred.* remaining (IA,Sh), after [the infinitival (IA)] أَنْ, when [the causative *p.* is prefixed to أَنْ, the cause precedes the caused, the *prep.* is suppressed, and (Sh)] مَا is put (R,IA,Sh) as a *subst.* for كَانَ (R,IA), as in أَمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ (M,IH,Sh), i. e. لِأَنْ كُنْتَ (M,IH), مَا being *red.*, substituted for the suppressed *v.* (M), whence

أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ * فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الضَّبُعُ

(M,R,IA,Sh), by Al'Abbās Ibn Mirdās (Sh) asSulamī, *Abū Khurāsha, because thou wast possessor of a host*, thou vauntedst thyself against me. Vaunt not thyself against me because of that; *for verily my people, the year of dearth has not devoured them* (J); while the KK say that the أَنْ is *syn.* with the *cond.* إِنْ, and مَا a *subst.* for the suppressed *v.*, which I think to be not far from right, because the sense is *if thou be possessor of a number, I am not alone*, and because the ف occurs in this verse and in

أَمَّا أَقَمْتَ وَأَمَّا أَنْتَ مُرْتَحِلًا * فَاللّٰهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذَرُ

where أَمَّا أَنْتَ is coupled to أَمَّا أَقَمْتَ, أَمَّا being a *cond. p.* (R), *If thou abide, and if thou be journeying away, God keeps what thou comest to* in thy journey *and what thou leavest behind* (Jsh). The suppression of كَانَ, substi-

tution of مَا for it, and retention of its *sub.* and *pred.* have been heard only when its *sub.* is a *pron.* of the 2nd *pers.* (IA). They say [also] اَلنَّاسُ مُجْزِيُّونَ بِأَعْمَالِهِمْ إِنْ خَيْرٌ فَخَيْرٌ, i. e. إِنْ كَانَ فِي عَمَلِهِمْ خَيْرٌ, suppressing كَانَ and its *pred.*: and a poet [AshShamardal alKa'bī (Jsh)] says

لَهْفِي عَلَيْكَ لَلَهْفَةً مِنْ خَائِفٍ
يَبْغِي جِوَارَكَ حِينَ لَيْسَ مُجِيرُ

[*My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not* (*for him*) (Jsh)], i. e. لَيْسَ لَهُ (ML).

§ 99. The generic *neg.* لَا, a division of the *ps.* annulling inchoation, governs like إِنَّ, putting the *inch.* into the *acc.* as its *sub.*, and the *enunc.* into the *nom.* as its *pred.*, there being no difference in this government between the single and repeated [لَا] (IA). Its *sub.*, when *pre.*, [as لَا غُلَامَ رَجُلٍ حَاضِرٌ (IA),] or *quasi-pre.*, [i. e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (*a*) a *reg.* of it (R), governed in the *nom.* or *acc.* by it, as لَا حَسَنًا وَجْهُهُ مَذْمُومٌ and لَا مُفِيضًا خَيْرُهُ مَكْرُوهٌ, or in the *gen.* by an *op.* dependent upon it, as لَا خَيْرًا مِنْ

زَيْدٍ عِنْدَنَا (Sh), or (*b*) coupled to it, provided that the two together be a name for one thing (R), as لَا ثَلَاثَةَ وَثَلَاثِينَ (R, IA),] is [*infl.* and (Sh) literally (IA)] in the *acc.* (R, IA, Sh). When aprothetic, [i. e. neither *pre.* nor *quasi-pre.* (R, IA, Sh),] it is *uninfl.*, [because implying the sense of مِنْ, لَا رَجُلَ فِى الدَّارِ being i. q. لَا مِنْ رَجُلٍ (R),] upon what it would be made *acc.* with (IH, IA, Sh), if it were *infl.*, Fatḥ or its *subst.* the ى or Kasra (Sh), its place, however, being the *acc.* governed by لَا (IA):— upon Fatḥ, when a *sing.* [or broken *pl.*, as لَا رَجُلَ فِى الدَّارِ and لَا رِجَالَ (Sh)]; upon the ى when a *du.* or *perf. pl. masc.*, [as لَا رَجُلَيْنِ and لَا قَائِمِينَ (Sh)]; and upon Kasr, [as many say (IA),] or Fatḥ, [as some allow (IA), which is preferable to Kasr (Sh),] when a [*perf. fem.* (IA)] *pl.* (IA, Sh) with the *aug.* ا and ت, as

إِنَّ الشَّبَابَ الَّذِى مَجْدٌ عَوَاقِبُهُ * فِيهِ نُلَذُّ وَلَا لَذَّاتِ لِلشَّيْبِ

(Sh), by Salāmat Ibn Jandal asSa'dī, *Verily youth, the results whereof are glory, in it do we enjoy* things; *but hoariness has no enjoyments* (J). The *prep.*, when prefixed to the generic *neg.* لَا, prevents the denied after it from being *uninfl.*, as كُنْتُ بِلَا مَالٍ and غَضِبْتُ مِنْ لَا شَىْءٍ; Fath, as بِلَا مَالَ, being rare (R). The [*interrog.* (IA)] Hamza, when prefixed (IH, IA) to the generic *neg.*

لا (IA), [making] ألا (ML), denotes (1) *interrogation* [*as to negation*, as

أَلَا اصْطِبَارَ لِلَيْلَى أَمْ لَهَا جَلَدٌ * إِذَا أُلَاقِي الَّذِي لَاقَاهُ أَمْثَالِي

(IA, ML), by AlMajnūn, *Will Laila have no patience, or will she have fortitude, when I meet what my likes have met?* (Jsh)] ; (2) *wish* (IH, IA, ML), as

أَلَا عُمْرٌ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ * فَيَرْأَبَ مَا أَثْأَتَ يَدُ الْغَفَلَاتِ

[*May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred?* (Jsh)] ; (3) *rebuke* [and *disapproval* (ML)], as

أَلَا ارْعِوَاءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ * وَآذَنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمُ

(IA, ML) *Is there no refraining* from evil *for him whose youth has receded, and announced hoariness after which will be decrepitude?* (Jsh) and

أَلَا طِعَانَ أَلَا فُرْسَانَ عَادِيَةً * إِلَّا تَجَشُّؤُكُمْ حَوْلَ التَّنَانِيرِ

[by Ḥassān Ibn Thābit alAnṣārī, *Is there no spearing* (581) among you, *are there no horsemen charging, but* (a *disj. exc.*) *your belching round the ovens?* (FA, Jsh)] : in which three divisions ألا is prefixed only to the nominal *prop.* [574], and governs like the generic *neg.* لا (ML); the government [of لا in the *sub.* (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when *rebuke* or *interrogation as to negation* is intended, and (IA),] according

to Mz, [Mb, Jz, IH (R), and IM (IA),] even when *wish* is intended (R, IA). As for the saying

أَلَا رَجُلًا جَزَاهُ اللّٰهُ خَيْرًا * يَدُلُّ عَلَى مُحَصَّلَةٍ تَبِيتُ

[*May there not be,* or (*Will ye*) *not* (*show me*), *a man* (*God recompense him with good!*), *that will direct* me *to a female extracter of ore, that will pass the night?* (Jsh)],

Y says that رَجُلًا is pronounced with Tanwīn by poetic license; while Khl says that أَلَا is an excitative *p.*, and the *v.* suppressed [574] (R). The *pred.* is mentioned after the *sub* of لَا, governed in the *nom.* [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh): (1) its *sub.* and *pred.* must be *indet.* (IA, Sh); (2) it must not be separated from its *sub.* (IA), [so that] the *sub.* must be *prepos.*, and the *pred. postpos.* (Sh). It does not govern the *det.* (R, IA), nor the [*sub.*] separated from it (R). If prefixed to a *det.* or *prepos. enunc.*, it must be made *inop.* and repeated, as لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرٌو and لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

XXXVII. 46. *No intoxication shall be therein, nor shall they be made drunken thereby* (Sh). The saying [of 'Abd Allāh Ibn AzZabīr alAsadī (AAz)]

أَرَى الْحَاجَاتِ عِنْدَ أَبِي خُبَيْبٍ * نَكِدْنَ وَلَا أُمَيَّةَ بِالْبِلَادِ

(R, Sh) *I see the wants near Abū Khubaib have become severe, and there is no* (*one like*) *Umayya in the countries* (AAz) and the saying of the poet

لَا هَيْثَمَ اللَّيْلَةَ لِلْمَطِيِّ * وَلَا فَتًى إِلَّا ابْنَ خَيْبَرِيِّ

(R) *There is no (one like) AlHaitham to-night for the riding-beasts; and no youth save a son of a Khaibarī* (N) and Abù Sufyān's saying لَا قُرَيْشَ بَعْدَ الْيَوْمِ *There will be no* (tribe *like*) *Ḳuraish after to-day* (Sh) are explainable by supplying مِثْلَ [114] (R, Sh), مِثْل being often suppressed, like أَبُو يُوسُفَ الخ [28] (K on III. 85.): [and] لَا سِيَّمَا زَيْدٍ is like لَا مِثْلَ زَيْدٍ (M). It may be made *inop.* even when the denied is an unseparated *indet.* And, when made *inop.*, necessarily, as with the *det.* and separated, or allowably, as with the unseparated *indet.*, it must be repeated in a case of choice [104] (R).

§ 101. You say لَا أَبَ لَكَ, as says Nahār Ibn Tausi'a alYashkurī

أَبِي الْإِسْلَامُ لَا أَبَ لِي سِوَاهُ * إِذَا افْتَخَرُوا بِقَيْسٍ أَوْ تَمِيمِ

My father is AlIslām; I have no father other than it, when they boast themselves of Ḳais or Tamīm, لَا غُلَامَيْنِ لَكَ, and لَا نَاصِرِينَ لَكَ (M). The *du.*, *perf. pl. masc.*, أَبٌ, and أَخٌ, when followed immediately by the *prep.* لِ, are also, though rarely, treated as *pre.*, by eliding the ن of the *du.* and *pl.* and expressing the ا in أَبٌ and أَخٌ; so that (R) لَا غُلَامَىْ لَكَ, [لَا نَاصِرِى لَكَ, لَا أَبَا لَكَ

(M), and لَا أَخَا لَهُ (R)] are said (M, R), anomalously (M). Ka'b says

فَقُلْتُ خَلُّوا سَبِيلِي لَا أَبَا لَكُمْ * فَكُلُّ مَا قَدَّرَ الرَّحْمٰنُ مَفْعُولُ

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really *pre.* as regards the sense: and (R) the [expressed (R) prothetic (M)] ل is *red.*; *corrob.* (M, R, BS) of the supplied ل [111] (R), like the 2nd تَيْمَ in يَا تَيْمَ الخ [53] (M, R), according to the opinion that the 1st تَيْمَ is *pre.* to the expressed عَدِيّ (R); not dependent upon anything (BS); interpolated (M, BS) between the *pre.* and *post. ns.*, as in

يَا بُؤْسَ لِلْحَرْبِ الَّتِي * وَضَعَتْ أَرَاهِطَ فَاسْتَرَاحُوا

[504] (BS), by Sa'd Ibn Mālik, *Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful!* (T, Jsh), to corroborate the prefixion, since they do not say لَا أَبَا فِيهَا or لَا رَقِيبَىْ عَلَيْهَا or لَا مُجِيرِى مِنْهَا, and to satisfy the claim of the denied to be *indet.* by means of the semblance of separation (M), their object in separating the *pre.* and *post. ns.* by the ل being to govern this *pre. det.* in the *acc.*, since they do not say لَا أَبَا لِرَجُلٍ or لَا غُلَامَىْ لِشَخْصٍ (R). The denied in this *dial.* is *infl.*, and in the 1st *uninfl.* (M). This ل is counted,

inasmuch as it removes the semblance of prefixion ; and not counted, inasmuch as the *sub.* of لَا is *infl.* only when *pre.* or *quasi-pre.* (BS). The proof that it is *pre.* [114] is the saying

وَقَدْ مَاتَ شَمَّاخٌ وَمَاتَ مُزَرِّدٌ * وَأَيُّ كَرِيمٍ لَا أَبَاكَ يُخَلَّدُ

And Shammākh has died, and Muzarrid has died: and what noble—thy father (is) not existing!—is made to abide for ever?, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] *pre.*, because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of لَا أَبَا لَكَ and لَا أَبَ لَكَ are equal, the 1st *prop.* meaning *Thy father (is) not (existing)*, and the 2nd *Thou hast no father* (R). When you interpose [the *non-att. adv.* or *prep.* and *gen.* (R)], as لَا يَدَيْنِ بِهَا لَكَ [and لَا أَبَ فِيهَا لَكَ (M)], suppression [of the ن (R) or expression (of the ا) (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say لَا غُلَامَيْنِ ظَرِيفَيْنِ لَكَ, the ن must be retained (M, R) in the *ep.* and qualified (M).

§ 102. According to S (IA), لَا and its [aprothetic (IA)] *sub.* are in the position of a *nom.* by inchoation (IA, Sh). The place of لَا and its *sub.* may be observed

before and after the passage of the *pred.*, so that the *ep.* and coupled *n.* may be in the *nom.* (ML). The [1st (IH)] *ep.* of the [aprothetic (IA)] *uninfl.* [*sub.* of لَا (IA)], when aprothetic and following it immediately, is *uninfl.* [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the *uninfl. sub.*, (2) the prefixion of the *neg.* to it in sense, لَا رَجُلَ ظَرِيفَ being i. q. لَا ظَرِيفَ, and (3) its proximity to لَا (R)], or [oftener (R) *infl.* (IH),] in the *nom.*, [according to the place (R, IA) of لَا and its *sub.* (IA),] or *acc.*, [according to the place of the *sub.* of لَا (R, IA),] as لَا رَجُلَ ظَرِيفَ or ظَرِيفٌ or ظَرِيفًا. Otherwise, [i. e. when aprothetic, but separated from the qualified, whether the qualified be aprothetic or not, or when *pre.* or *quasi-pre.*, whether the qualified be aprothetic or not, and whether it be separated from the *ep.* or not (IA),] the *ep.* must be (IH, IA) *infl.* (IH), in the *nom.* or *acc.* (IA, Jm), as لَا رَجُلَ صَاحِبٌ, ظَرِيفًا or لَا رَجُلَ فِيهَا ظَرِيفٌ بِرٌّ فِيهَا, and لَا غُلَامَ رَجُلٍ فِيهَا صَاحِبُ بِرٍّ (IA); the *ep.* of the *pre.* or *quasi-pre. sub.* of لَا being allowed to be in the *nom.* by agreement with the place, because this لَا is assimilated to إِنَّ [523] (R). An additional *ep.* must be *infl.* (M). If you repeat the denied [without separating the *sub.* and that repeated, and then qualify the 2nd (R)], the 2nd

may be *infl.*, [in the *nom.* or *acc.* (R),] or *uninfl.*, as لَا مَاءَ مَاءَ بَارِدًا (M, R) or without Tanwīn (M), while the *ep.* must be *infl.* (R).

§ 103. When an aprothetic *indet.* is coupled to the *sub.* of لَا, and لَا is not repeated (IA), the coupled is like the [separated (IA)] *ep.*, [i. e. in the *nom.* or *acc.* (IA),] but not *uninfl.* (M, IA) upon Fatḥ (IA), as

فَلَا أَبٌ وَابْنًا مِثْلُ مَرْوَانَ وَابْنِهِ

إِذَا هُوَ بِالْمَجْدِ ارْتَدَى وَتَأَزَّرَا

(M), by AlFarazdaḳ, where وَابْنِ is also allowable, *And there are no father and son like Marwān and his son* 'Abd AlMalik, *when he*, i. e. Marwān, *invests himself with glory and girds himself* therewith (N). Akh transmits لَا رَجُلَ وَامْرَأَةَ, *orig.* وَلَا امْرَأَةَ [105], لَا being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the *nom.* when repeated, as فَلَا رَفَثٌ وَلَا فُسُوقٌ II. 193. *There shall be no lewd conversation and no transgression* and II. 255 [105]; and, if separated from لَا or *det.*, must be in the *nom.* and repeated, as لَا فِيهَا رَجُلٌ وَلَا امْرَأَةٌ and لَا زَيْدٌ فِيهَا وَلَا عَمْرٌو (M).

§ 105. When [a *con.* and aprothetic *indet.* are put after لَا and its (aprothetic) *sub.*, and (IA)] لَا is repeated

[as well as its (aprothetic) *sub.* (Sh)], as لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ *There is no strength nor might save by means of God*, the 1st *sub.* is (a) *uninfl.* upon Fatḥ, and the 2nd (*a*) *uninfl.* upon Fatḥ, as لَا لَغْوَ فِيهَا وَلَا تَأْثِيمَ LII. 23. (Sh), so read by Ibn Kathīr and the two Baṣrīs, *There shall not be any vain discourse therein, nor any occasion of sinning* (B)]; (*b*) in the *nom.*, as

هٰذَا لَعَمْرُكُمُ الصَّغَارُ بِعَيْنِهِ * لَا أُمَّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبُ

[by Ḍamra, *This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father* (J)]; (*c*) in the *acc.*, as

لَا نَسَبَ الْيَوْمَ وَلَا خُلَّةَ * اِتَّسَعَ الْخَرْقُ عَلَى الرَّاقِعِ

[by Anas Ibn 'Abbās Ibn Mirdās, *There is no kinship to-day, and no friendship. The hole has become too wide for the patcher* (J)]: (b) in the *nom.*, and the 2nd (*a*) *uninfl.* upon Fatḥ, as

فَلَا لَغْوٌ وَلَا تَأْثِيمَ فِيهَا * وَمَا فَاهُوا بِهِ أَبَدًا مُقِيمُ

[by Umayya Ibn Abi-ṣṢalt, *And there shall be no vain speech, and no imputing of sin, in it. And what they have spoken* of what they desire *shall be always abiding* (J)]; (*b*) in the *nom.* (IA, Sh), as لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ II. 255. *Wherein shall be no trafficking and no friendship* (Sh). If the *ant.* be [not aprothetic, and therefore] in the *acc.*, the coupled may be *uninfl.* or in the *nom.* or *acc.*, as

لَا غُلَامَ رَجُلٍ وَلَا امْرَأَةٌ or وَلَا امْرَأَةٌ or وَلَا امْرَأَةٌ. When not aprothetic, the coupled must be in the *nom.* or *acc.*, whether لَا be repeated or not, as لَا رَجُلَ وَلَا غُلَامَ امْرَأَةٍ or وَغُلَامُ امْرَأَةٍ (IA). If *det.*, the coupled must be in the *nom.* (R, IA) in every case, as لَا رَجُلَ وَلَا زَيْدٌ فِيهَا or وَزَيْدٌ (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] لَا عَلَيْكَ *There is no (fear) for thee*, i. e. لَا بَأْسَ عَلَيْكَ (M,IH); but only when the *pred.* is present, as the *pred.* is suppressed only when the *sub.* is present (R).

§ 107. The *neg.* (Sh) مَا and لَا in the *dial.* of AlḤijāz, إِنْ [in the *dial.* of Al'Āliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and لَاتَ [in the *dial.* of all (Sh), according to the majority, a division of the *ps.* annulling inchoation (IA),] are assimilated to لَيْسَ in governing the *sub.* in the *nom.*, and the *pred.* in the *acc.*, as مَا هٰذَا بَشَرًا XII. 31. *This is not a human being* [and مَا هُنَّ أُمَّهَاتِهِمْ LVIII. 2. *They are not their mothers* and

أبناؤها متكنفون أباهم * حنقو الصدور وما هم أولادها

(IA) *Its sons are surrounding their father, enraged in the breasts, while they are not* really *its offspring* (J),

تعز فلا شيء على الأرض باقيا * ولا وزر مما قضى الله واقيا

(Sh) *Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed* (J)],

إن هو مستوليا على أحد * إلا على أضعف المجانين

(IA, Sh) *He is not master over any one, save over the weakest of idiots* (J) and

إن المرء ميتا بانقضاء حياته * ولكن بأن يبغى عليه فيخذلا

[*Man is not dead because of the expiry of his life, but because of his being wronged and forsaken* (J)] and Sa'īd Ibn Jubair's reading إن الذين تدعون من دون الله عبادا أمثالكم VII. 193. *They which ye invoke beside God are not servants like you* (IA), and XXXVIII. 2.[109]. ما governs thus on four conditions, (1) that its *sub.* be *prepos.*, and *pred. postpos.*; (2) that the *sub.* be not conjoined with the *red.* إن; (3) that the *pred.* be not conjoined with إلا; (4) that ما be not followed immediately by a *reg.* of the *pred.*, [such *reg.*] not being an *adv.* or *prep.* and *gen.* When these four conditions are fulfilled, it governs,

whether its *sub.* and *pred.* be both *indet.*, as فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ LXIX. 47. *And not any one of you should have been withholding* Us *from him* ; or both *det.*, as LVIII. 2.; or the *sub. det.* and *pred. indet.*, as XII. 31. The Ḥijāzīs do not allow it to be made *op.* in such as

بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ * وَلَا صَرِيفٌ وَلَكِنْ أَنْتُمُ الْخَزَفُ

[*Banù Ghudāna, ye are not gold, nor pure silver; but ye are pottery* (Jsh)], وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ III. 138. *And Muḥammad is not* aught *save an Apostle*, the *prov.* مَا مُسِيءٌ مَنْ أَعْتَبَ *He that returns from doing evil is not an ill-doer*, or وَقَالُوا تَعْرِفُهَا الخ [498] (Sh). Sometimes إِنْ after مَا occurs not restringent, anomalously, F citing بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا وَلَا صَرِيفًا الخ ; and, according to Y, مَا may be made *op.* notwithstanding the breach of its negation by إِلَّا, as وَمَا الدَّهْرُ إِلَّا مُنْجِنُونًا الخ [90] ; and S relates that in AlFarazdak's saying

فَأَصْبَحُوا قَدْ أَعَادَ اللهُ دَوْلَتَهُمْ
إِذْ هُمْ قُرَيْشٌ وَإِذْ مَا مِثْلَهُمْ بَشَرُ

And they have become in such a state that *God has restored their fortune, since they are Ḳuraish, and since not a human being is like them* some people put مِثْلَهُمْ into the

acc. (R). The Banù Tamīm do not make مَا govern [at all (IA), even though the four conditions be fulfilled (Sh)], as مَا زَيْدٌ قَائِمٌ , [زَيْدٌ being in the *nom.* by inchoation, and قَائِمٌ its *enunc.* (IA) ; and according to their *dial.* مَا هٰذَا بَشَرٌ and مَا هُنَّ أُمَّهَاتِهِمْ are read. And لَا governs upon the conditions mentioned for مَا, except the 1st, إِنْ not being made *red.* after لَا (Sh)]. The *sub.* and *pred.* must be *indet.*, as تَعِزَّ الخ [and

نَصَرْتُكَ اِذْ لَا صَاحِبٌ غَيْرَ خَاذِلٍ

فَبُوِّئْتَ حِصْنًا بِالْكُمَاةِ حَصِينَا

(IA) *I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness* (J)] ; but, [as some assert (IA),] it sometimes governs a *det.* [*sub.* (Sh), as

وَحَلَّتْ سَوَادَ الْقَلْبِ لَا أَنَا بَاغِيًا

سِوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا

by AnNābigha (IA) alJa'dī, *And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love* (J), whence

أَنْكَرْتُهَا بَعْدَ أَعْوَامٍ مَضَيْنَ لَهَا

لَا الدَّارُ دَارًا وَلَا الْجِيرَانُ جِيرَانَا

I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanabbi's saying

إذا الجودُ لم يُرزَقْ خلاصًا مِنَ الأذى
فلا الحمدُ مكسوبًا ولا المالُ باقيا

(Sh) *When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining* (W)]. The Banù Tamīm make it *inop.* (IA,Sh), and require it to be repeated. And إنْ governs upon the conditions mentioned [for مَا], except the 1st, conjunction of its *sub.* with إنْ being forbidden. It governs a *det. sub.* and *indet. pred.*, as VII. 193. read by Sa'īd Ibn Jubair ; or two *indets.*, as إنْ أحدٌ خيرًا مِنْ أحدٍ إلّا بالعافيةِ *Not any one is better than any one save by means of health*; or two *dets.*, as إنْ ذلكَ نافعَكَ ولا ضارَّكَ *That is not profitable to thee, nor injurious to thee.*

§ 108. In the reading [of Ibn Mas'ūd (K)] بأمهاتِهِمْ LVIII. 2. [107] (Sh), [as] in XI. 123. [503] (ML), مَا may be Ḥijāzī or Tamīmī (Sh, ML). The ب is prefixed after مَا restrained by إنْ, as

لعمرُكَ ما إنْ أبو مالكٍ * بِوَاهٍ ولا بضعيفٍ قُواهُ

By thy life, Abù Mālik is not frail, nor feeble in his powers ; and to the *prepos. enunc.* of ما, as

لو انك يا حسين خلقت حرا * وما بالحر انت ولا الخليق

If it were the case *that thou, O Ḥusain, hadst been created generous. But thou art not the generous, nor the worthy* (R). When the *pred.* of ما [whether governed in the *acc.*, or *gen.* by the *red.* ب (R),] is followed by a *con.* importing affirmation, [i. e. بل or لكن (R, IA), because they denote affirmation after negation (R),] the *nom.* [of the *n.* after it (IA)] is necessary (IH, IA), as ما زيد قائما لكن قاعد or بل قاعد, as *enunc.* of a suppressed *inch.*, i. e. لكن هو قاعد or بل هو قاعد : but, when the *con.* does not import affirmation, like the و *etc.*, the *nom.* and *acc.* are allowable, the *acc.* being preferred, as ما زيد قائما ولا قاعدا or قاعد, i. e. ولا هو قاعد (IA) ; and a denied coupled to the *pred.* of ما governed in the *gen.* by the ب may be in the *gen.*, as ما زيد بقائم ولا قاعد, or *acc.* by agreement with the place, as

معاوى انّنا بشر فاسجح * فلسنا بالجبال ولا الحديدا

[by ʿUḳba Ibn AlḤārith alAsadī, *Muʿāwiya, verily we are human beings; therefore forgive thou kindly. For we are not mountains, nor iron* (Jsh)], or *nom.*, i. e. ولا هو قاعد (R).

§ 109. لَاتَ is the [Ḥijāzī (J)] *neg.* لَا augmented by the ت of femininization pronounced with Fatḥ (IA). The ت [in لَاتَ (R)] is [an *aug.* (Sh),] for femininization of the word [لَا, as in رُبَّتَ and ثُمَّتَ (R)], or [corroboration and (Sh)] intensification of the negation, [as in عَلَّامَةٌ (R)]. لَاتَ governs حِينٌ [*pre.* to an *indet.*, as وَلَاتَ حِينَ مَنَاصٍ XXXVIII. 2. *When* (*the time was*) *not a time of escape* (R)]; and sometimes أَوَانٌ (R, Sh) and هَنَّا (R) and سَاعَةٌ, as

طَلَبُوا صُلْحَنَا وَلَاتَ أَوَانٍ * فَأَجَبْنَا أَنْ لَاتَ حِينَ بَقَاءِ

[by Abù Zubaid aṭṬā'ī, *They sought our reconciliation, when* (*the time was*) *not a time* (*of reconciliation*); *and we answered that* (*the time was*) *not a time of* the *remaining* of reconciliation (Jsh)], *orig.* أَوَانَ صُلْحٍ, what its *pred.* is *pre.* to being suppressed, but assumed to be expressed, so that its *pred.* is *uninfl.*, like قَبْلُ and بَعْدُ, but, being like نَزَالِ in measure, upon Kasr, and pronounced with Tanwīn by poetic license, and

نَدِمَ الْبُغَاةُ وَلَاتَ سَاعَةَ مَنْدَمٍ * وَالْبَغْيُ مَرْتَعُ مُبْتَغِيهِ وَخِيمُ

[by Muḥammad Ibn Īsà atTamīmī, *The oppressors repented, when* (*the hour was*) *not an hour of repentance. And oppression, the pasture of the seeker thereof is unwholesome* (J)]: and its *sub.* and *pred.* are not combined,

the suppressed being mostly its *sub.*, and the mentioned its *pred.*, as XXXVIII. 2., [i. e. وَلَاتَ الْحِينُ حِينَ مَنَاصٍ (K)]; but sometimes the converse, as in the reading وَلَاتَ حِينُ مَنَاصٍ *When a time of escape (was) not (a time existing for them)*, i. e. وَلَيْسَ حِينُ مَنَاصٍ حِينًا مَوْجُودًا لَهُمْ (Sh). As for لَاتَ هَنَّا, هَنَّا is metaphorically used to denote time, as

حَنَّتْ نَوَارُ وَلَاتَ هَنَّا حَنَّتِ * وَبَدَا الَّذِى كَانَتْ نَوَارُ أَجَنَّتِ

[by Shabīb Ibn Ju'ail atTaghlabī (SM),] *Nawār longed* for me, *when (the time was) not a time that she should have longed* for me: *and what Nawār had concealed became manifest*; and is *pre.* to the verbal *prop.*, though sometimes cut off from prefixion, as

أَفِى أَثَرِ الظَّعَانِ عَيْنُكَ تَلْمَحُ

نَعَمْ لَاتَ هَنَّا إِنَّ قَلْبَكَ مُتْيَمُ

In the track of the camels-litters is thine eye glancing? Yea, (the time is) not a time (that it should glance): verily thy heart is meddlesome, i. e. لَيْسَ هَنَّا تَلْمَحُ (R).

THE GENITIVES.

§ 110. The *n.* is governed in the *gen.* only by reason of prefixion, which is the requirer of the *gen.*, as the quality of *ag.* and quality of *obj.* are the requirers of the *nom.* and *acc.* The *op.* here is not the requirer, as likewise was the case there; being the *prep.* or its sense in مررت بزيد and غلام زيد (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the *op.* of the *nom.* is the *v.*, not the quality of *ag.*, because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the *op.* of the *post. n.* be a supplied ل or مِن [or فِى (IA)]; or be the *pre. n.* (R, IA), which is the better opinion (R). The *gens.* are of three kinds, *gen.* governed by the *p.* [498], *gen.* governed by prothesis, and *gen.* governed by vicinity to a *gen.* [130.A.]. I have not mentioned the *gen.* by apposition, because apposition is not the *op.*, which is the *op.* of the *ant.* in the case of any other than the *subst.*, and a suppressed *op.* in the *cat.* of the *subst.*; so that the *gen.* in the *cat.* of the *apposs.* is reducible to the *gen.* governed by the *p.* and *gen.* governed by prothesis. Prothesis is making a *n.* to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwīn or of what stands in the place of its Tanwīn. For this reason the

pre. n. must be denuded of Tanwīn in غُلَامُ زَيْدٍ, and of the ن in تَبَّتْ يَدَا أَبِي لَهَبٍ CXI. 1. *Perish the two hands of Abù Lahab!* and إِنَّا مُرْسِلُو النَّاقَةِ LIV. 27. *Verily We will send the she-camel*, because the ن of the *du.* and *pl.* analogous to it stands in the place of the Tanwīn of the *sing.*

§ 111. Prothesis is pure and impure. The impure is where the *pre.* is an *ep.*, and the *post.* a *reg.* of that *ep.*; which occurs in three *cats.*, the *act. part.*, as ضَارِبُ زَيْدٍ; *pass. part.*, as مُعْطَى الدِّينَارِ; and assimilate *ep.*, as حَسَنُ الوَجْهِ. By this prothesis the *pre. n.* does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the *o. f.* being ضَارِبٌ زَيْدًا; and *lit.*, because it imports a *lit.* matter, lightening. The pure is where both matters are absent, as غُلَامُ زَيْدٍ: or one of them, as ضَرْبُ زَيْدٍ, the *pre.* not being an *ep.*; and ضَارِبُ زَيْدٍ أَمْسِ, the *post.* not being a *reg.* of the *ep.* [345]. It is named pure, i. e. free from the admixture of separation; and *id.*, because it imports an *id.* matter, determination of the *pre.*, if the *post.* be *det.* [114], as غُلَامُ زَيْدٍ; and particularization of it, if the *post.* be *indet.*, as غُلَامُ امْرَأَةٍ. *Id.* prothesis is

renderable by (1) فِى, when the *post.* is an *adv.* to the *pre. n.*, as XXXIX. 32. [66] and تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ II. 226. *A waiting of four months*; (2) مِنْ, when the *post.* is a whole to the *pre. n.*, and predicable of it, as هٰذَا خَاتَمٌ حَدِيدٌ, since the iron is a whole, and the signet-ring a part of it, and الخَاتَمُ حَدِيدٌ may be said; (3) the ل, in all other cases, as يَدُ زَيْدٍ, غُلَامُ عَمْرٍو, and ثَوْبُ بَكْرٍ (Sh). The [*pre.* (R, IA)] *n.* [sometimes (R, IA)] gains (R, IA, ML) from the *post. n.* (R, IA) by prothesis (1) determination: (2) particularization, i. e. what does not reach the degree of determination, غُلَامُ رَجُلٍ being more particular than غُلَامٌ, but not actually specific, like غُلَامُ زَيْدٍ: (3) lightening, as ضَارِبُ زَيْدٍ and ضَارِبَا عَمْرٍو and ضَارِبُو بَكْرٍ, when you mean the present or future; the *gen.* being lighter than the *acc.*, since there is no Tanwīn or ن with it: that this prothesis does not import determination is proved by الضَّارِبَا زَيْدٍ and الضَّارِبُو زَيْدٍ, هَدْيًا بَالِغَ الكَعْبَةِ V. 96. *A sacrifice reaching the Ka'ba*, ثَانِىَ عِطْفِهِ XXII. 9. *Bending his side* and

فَأَتَتْ بِهِ حُوشَ الفُؤَادِ مُبَطَّنًا * سُهُدًا إِذَا مَا نَامَ لَيْلُ الهَوْجَلِ

by Abù Kabīr [alHudhalī, *And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers* (T)], and

يَا رُبَّ غَابِطِنَا لَوْ كَانَ يَطْلُبُكُمْ * لَاقَى مُبَاعَدَةً مِنْكُمْ وَحِرْمَانَا

by Jarīr, [*O many an emulator of us, if he had been seeking you, would have met with remoteness* from fairness *from you and hopelessness!* (Jsh)]; whereas, if the *qual.* be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]: (4) removal of inelegance or irregularity, as مَرَرْتُ بِالرَّجُلِ الْحَسَنِ الْوَجْهِ, since, if الْوَجْهُ be governed in the *nom.*, the sentence is inelegant, the *ep.* being literally destitute of the *pron.* of the qualified; and, if in the *acc.*, an irregularity results through your making the *intrans.* to act like the *trans. qual.* (ML): (5) femininization, provided that the *pre. n.* can be dispensed with (R, IA, ML), the same sense being understood (IA), as

طُولُ اللَّيَالِي أَسْرَعَتْ فِي نَقْضِي
نَقَضْنَ كُلِّي أَوْ نَقَضْنَ بَعْضِي

[by AlAghlab al'Ijlī, *The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me* (Jsh)],

وَمَا حُبُّ الدِّيَارِ شَغَفْنَ قَلْبِي * وَلٰكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَا

And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings (R, ML), where it acquires femininization and pluralization (R), and

وتشرق بالقول الذى قد اذعته

كما شرقت صدر القناة من الدم

(ML), by AlA'shà, *And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood* (SM, N), whence

مشين كما اهتزت رماح تسفهت * اعاليها مر الرياح النواسم

(IA), by Dhu-r Rumma, *They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled* (J): (6) masculinization, subject to the preceding proviso, as إن رحمة الله قريب من المحسنين VII. 54. *Verily the mercy of God is nigh unto them that do good* (IA, ML) and

رؤية الفكر ما يؤول له الامـــر * معين على اجتناب التوانى

The seeing of reflection what the matter will result in is a helper towards the shunning of laziness (J): (7) adverbiality, as تؤتى اكلها كل حين XIV. 30. *That yieldeth its fruit at every season*, انا ابو المنهال الخ [498], and

اى يوم سررتنى بوصال * لم ترعنى ثلاثة بصدود

by AlMutanabbi, i. e. لم ترعنى بعده, *On what day gladdenedst thou me with a union, (whereafter) thou frightenedst me not on three* days *with avoidance?*: (8) infinitivity,

as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in غُلَامٌ مِنْ عِنْدَكَ, the *enunc.* in صَبِيحَةَ أَيِّ يَوْمٍ سَفَرُكَ, the *obj.* in غُلَامَ أَيِّهِمْ أَكْرَمْتَ, and مِنْ and its *gen.* in مِنْ غُلَامِ أَيِّهِمْ أَنْتَ أَفْضَلُ; and the *nom.* is necessary in عَلِمْتُ أَبُو مَنْ زَيْدٌ [445]: (10) inflection, as هٰذِهِ خَمْسَةَ عَشَرَ زَيْدٍ, according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre. n.* to be denuded of determination: [so that, if it be synarthrous, its ل is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as عَلَا زَيْدَنَا الخ (12); while the *prons.* and vague *ns.* (262) may not be *pre.*, because it is impossible to make them *indet.* (R):] and الثَّلَاثَةُ الْأَثْوَابِ [and الْخَمْسَةُ الدَّرَاهِمِ (M) and the like *nums.* (IH), as الْمِائَةُ الدِّرْهَمِ and الْأَلْفُ الرَّجُلِ (R)], allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdak says

مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ * وَسَمَا وَأَدْرَكَ خَمْسَةَ الْأَشْبَارِ

[*He has not ceased since his two hands tied his waist-wrapper, and he grew tall and reached* the stature of *the five spans* (Jsh)]; and Dhu-rRumma says

وَهَلْ يَرْجِعُ التَّسْلِيمَ أَوْ يَكْشِفُ الْعَمَى
ثَلَاثُ الْأَثَافِي وَالدِّيَارُ الْبَلَاقِعُ

(M) *But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying?* (Jsh). But in *lit.* prothesis you say [مَرَرْتُ بِزَيْدٍ الْحَسَنِ الْوَجْهِ (M),] الضَّارِبَا زَيْدٍ, and الضَّارِبُو زَيْدٍ, [as وَالْمُقِيمِي الصَّلَوٰةِ XXII. 36. *And the performers of prayer* (M)]: but not الضَّارِبُ زَيْدٍ, [because the prothesis in it does not import lightness, as in the *du.* and *pl.* (M)]; while الضَّارِبُ الرَّجُلِ is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] الْحَسَنُ الْوَجْهِ (M, IH); and

الْوَاهِبُ الْمِائَةَ الْهِجَانِ وَعَبْدِهَا * عَوْذًا يُزَجِّي خَلْفَهَا أَطْفَالَهَا

[by AlA'shà, *The giver of the hundred, the white* camels, *and of their servant, they having newly brought forth, he driving behind them their little ones* (Jsh), which, the sense being الْوَاهِبُ عَبْدِهَا (538), is of the *cat.* of الضَّارِبُ زَيْدٍ (262) (Jm),] is weak (IH). اَلْ may be prefixed to the *pre. n.* whose prothesis is impure, (1) if اَلْ be prefixed to the *post. n.* or what the *post. n.* is *pre.* to, as

اَلضَّارِبُ الرَّجُلِ and اَلضَّارِبُ رَأْسِ الْجَانِي , but not اَلضَّارِبُ رَجُلٍ or اَلضَّارِبُ زَيْدٍ or اَلضَّارِبُ رَأْسِ جَانٍ : the *pre.* being a *sing.*, as exemplified; or broken *pl.*, as اَلضَّوَارِبُ الرَّجُلِ for the *fem.* and اَلضُّرَّابُ الرَّجُلِ for the *masc.*; or *perf. pl. fem.*, as اَلضَّارِبَاتُ الرَّجُلِ or غُلَامِ الرَّجُلِ : (2) if the *pre.* be a *du.* or *perf. pl. masc.*, as اَلضَّارِبَا زَيْدٍ and اَلضَّارِبُو زَيْدٍ (IA).

§ 113. If the anarthrous or synarthrous [*qual.*] be followed immediately by a *pron.*, the ن or Tanwīn must be suppressed. Then the *pron.* after the anarthrous is in the position of the *gen.* by prothesis: and after the synarthrous is, says S, if the synarthrous be not a *du.* or *pl.* with the و and ن , in the *acc.*, as اَلضَّارِبُهُ , like اَلضَّارِبُ زَيْدًا ; and, if it be a *du.* or *pl.* with the و and ن , in the *gen.* or *acc.* (R).

§ 114. What is *pre.* to a *det.* with *id.* prothesis it made *det.* [by it (M)], except [in two cases, where it becomes not *det.*, but particular (Sh),] (1) *ns.* of extreme vagueness, like غَيْرُ , مِثْلُ , شِبْهُ , [and خِدْنُ i. q. صَاحِبُ (Sh)] : *indets.* being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رُبَّ prefixed to them, as

يَا رُبَّ مِثْلِكِ فِي النِّسَاءِ غَرِيرَةٍ

O many a one like thee among women, simple!: unless indeed the *pre.* be made notorious by the difference from the *post. n.*, as I. 7. [498], [غَيْرِ being made *det.* by the prothesis, because *pre.* to what has a single *opp.*, i. e. الْمَنْعُوْمِ عَلَيْهِمْ (B)]; or by the similarity to it (M): (2) the *pre. n.* in a position requiring the *indet.*, as when it occurs as a *d. s.*, like جَاءَ زَيْدٌ وَحْدَهُ ; or *sp.*, like كَمْ نَاقَةً وَفَصِيلَهَا *How many she-camels and their weanlings?*; or *sub.* of the generic *neg.* لَا , like لَا أَبَا لِزَيْدٍ and لَا غُلَامَىْ لِعَمْرٍو , the correct opinion being that it is *pre.*, and the ل interpolated, as is proved by its dropping in

أَبِالْمَوْتِ الَّذِى لَا بُدَّ أَنِّى * مُلَاقٍ لَا أَبَاكَ تُخَوِّفِينِى

What! with death, which it is inevitable that I should meet—thy father (is) not (existing)!—dost thou frighten me?: these sorts being all *indet.*, i. q. مُنْفَرِدًا and وَفَصِيلًا لَهَا and لَا أَبَا لَكَ (Sh). Some of the Arabs make وَاحِدُ أُمِّهِ *indet.*: Ḥātim says

أَمَاوِىَّ إِنِّى رُبَّ وَاحِدِ أُمِّهِ * أَخَذْتُ فَلَا قَتْلٌ عَلَيْهِ وَلَا أَسْرُ

O Māwīya, verily I, many an only son *of his mother have I taken, and there has been no slaughter* done *upon him and no binding!* (R).

§ 115. *Ns. pre.* with *id.* prothesis are (1) inseparable from prothesis, (a) *advs.*, like فَوْقَ , تَحْتَ , أَمَامَ , قُدَّامَ ,

خَلْفَ , وَرَاءَ , عِنْدَ , لَدُنْ and لَدَى , بَيْنَ , مَعَ , and دُونَ ;
(b) not *advs.*, like مِثْلَ , شِبْهَ , غَيْرَ , بَيْدَ , أَيّ , بَعْضَ , كُلّ ,
كِلَا , ذُو and its *fem.*, *du.*, and *pl.*, أُولُو and أُولَاتُ , قَدْ , قَطْ ,
and حَسْبُ : (2) separable from it, like ثَوْبٌ , دَارٌ , فَرَسٌ ,
which are *pre.* in one state, not in another (M). عِنْدَ
[with Kasr, oftener than Ḍamm or Fatḥ, of its ف (ML)]
denotes (1) [*the place of* (ML)] *presence* (D, ML), *sensible*,
as XXVII. 40. [498]; or *id.*, as قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ
الْكِتَابِ XXVII. 40. *He that had knowledge of the Scripture
said*: and *of nearness* in like manner, as عِنْدَ سِدْرَةِ الْمُنْتَهَى
LIII. 14. *Near the lote-tree of the extreme limit* and وَإِنَّهُمْ
عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ XXXVIII. 47. *And verily
they in Our sight are of the elect, the best*: (2) *the time
of it*, as الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (ML) *Patience is at the
time of the first shock*, a tradition (DM): (3) *possession*, as
عِنْدِي مَالٌ *I have property*: (4) *judgment*, as زَيْدٌ عِنْدِي
أَفْضَلُ مِنْ عَمْرٍو *Zaid in my judgment is more excellent
than 'Amr*: (5) *bounty* and *beneficence*, as فَإِنْ أَتْمَمْتَ
عَشْرًا فَمِنْ عِنْدِكَ XXVIII. 27. *And if thou fulfil ten* years,
it shall be of thy bounty and *beneficence*. One should say
بَيْنَ زَيْدٍ وَعَمْرٍو , as مِنْ بَيْنِ فَرْثٍ وَدَمٍ XVI. 68. *From*

between partly digested food and blood: for بَيْنَ, requiring *participation*, is prefixed only to two or more, as اَلْمَالُ بَيْنَهُمَا *The property is between them two* and اَلدَّارُ بَيْنَ الْاِخْوَةِ *The house is between the brothers*; and مُذَبْذَبِينَ بَيْنَ ذٰلِكَ IV. 142. is constructively *Wavering between the two parties*, as is revealed by the [next] words لَا اِلٰى هٰؤُلَاءِ وَلَا اِلٰى هٰؤُلَاءِ *not toward these, and not toward those*; while in Imra alKais' saying

قِفَا نَبْكِ مِنْ ذِكْرَى حَبِيبٍ وَمَنْزِلِ
بِسِقْطِ اللِّوَى بَيْنَ الدَّخُولِ فَحَوْمَلِ

Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhūl and Ḥaumal الدَّخُول is a name applied to a number of places, and may therefore be followed by the ف, as اَلْمَالُ بَيْنَ الْاِخْوَةِ فَزَيْدٍ *The property is between the brothers and Zaid* is said; and like it is يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ XXIV. 43. (D) *Driveth cloud along, then uniteth (the parts of) it* (K, B). مَعَ [with Fatḥ of the ع, *infl.* (IA),] and مَعْ in the *dial.* of Rabī'a [and Ghanm (ML), whence

فَرِيشِى مِنْكُمْ وَهَوَاىَ مَعَكُمْ * وَاِنْ كَانَتْ زِيَارَتُكُمْ لِمَامَا

(IA), by Jarīr, *For mine apparel is from you, and my love is with you, even if* my *visiting you be rare* (J), *uninfl.* upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the *acc.* as an *adv.* preserves its Fatḥa, saying مَعَ ابْنَكَ, and he that makes it *uninfl.* upon quiescence pronounces with Kasr, saying مَعِ ابْنَكَ (IA),] is a *n.*, [as proved by the Tanwīn in مَعًا and the prefixion of the *prep.* in the reading هٰذَا ذِكْرُ مَنْ مَعِى XXI. 24. *This is an admonition from beside me* : (1) *pre.*, being then an *adv.* (ML)] : denoting (a) *the place of companionship*, [as وَاللّٰهُ مَعَكُمْ XLVII. 37. *And God is with you* (ML)]; (b) *its time* (IA, ML), as جِئْتُكَ مَعَ الْعَصْرِ *I came to thee with the afternoon*; (c) *i. q.* عِنْدَ, [when governed in the *gen.* by مِنْ (DM),] as in the preceding reading: (2) aprothetic, being then pronounced with Tanwīn, and a *d. s.*, [as جَلَسْنَا مَعًا *We sat together* (DM)]; and sometimes an *adv.* used as an *enunc.*, as

أَفِيقُوا بَنِى حَزْنٍ وَأَهْوَاؤُنَا مَعًا * وَأَرْحَامُنَا مَوْصُولَةٌ لَمْ تَقَضَّبِ

[by Jandal Ibn 'Amr, *Come to yourselves, Banù Ḥazn, while our loves are together, and our ties are joined, not severed* (T, Jsh)] : denoting *i. q.* جَمِيعًا, according to IM, as

كُنْتُ وَيَحْيَى كَيَدَىْ وَاحِدٍ * نُرْمَى جَمِيعًا وَنُرَامَى مَعًا

[by Muḥammad alMakhzūmī, *I and Yaḥyà were like two hands of one* man, *shooting together and being shot at together* (Jsh)]; and used for the *pl.*, as it is for the *du.*, as

يُذَكِّرْنَ ذَا الْبَثِّ الْحَزِينِ بِبَثِّهِ
إِذَا حَنَّتِ الْأُولَى سَجَعْنَ لَهَا مَعَا

[by Mutammim Ibn Nuwaira alYarbū'ī, *They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together* (Jsh)] and

وَأَفْنَى رِجَالِى فَبَادُوا مَعًا * فَأَصْبَحَ قَلْبِى بِهِمْ مُسْتَفِزَّا

by AlKhansá (ML), *And it annihilated my men, so that they perished together, and my heart became disquieted because of them* (Jsh). Some *ns.* inseparable from prothesis are *pre.* only to a *prop.*, as حَيْثُ, اِذْ, and اِذَا. *Ns.* are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as عِنْدَ, لَدَى, سِوَى, قَصَارَى الشَّىْءِ and حَمَادَاهُ, i. q. غَايَتُهُ, كِلَا and كِلْتَا; (2) in sense, not letter, as كُلّ, بَعْض, اَىّ, being allowed to be used aprothetically. Some *ns.* inseparable from prothesis literally are *pre.* only to the *pron.*, as وَحْدَكَ and لَبَّيْكَ (IA).

You say وحدى , وحدك , وحده ; but the *gen.* of لبّى must be a *pron.* of the 2nd *pers.* The sayings

دعونى فيا لبّى ان هدرت لهم * شقاشق اقوام فاسكنها هدرى

They called me. And O my crying لبّيك *when faucial bags of peoples brayed for them! And my braying quieted them* (ML),

انّك لو دعوتنى ودونى * زوراء ذات مترع بيون

لقلت لبّيه لمن يدعونى

Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation, I would say لبّيك *to him that called me*, and

دعوت لما نابنى مسورا * فلبّى فلبّى يدى مسور

[*I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar!* (N)] are anomalous (IA, ML). According to S, لبّيك is a *du.*, [governed in the *acc.* as an *inf. n.* by a *v.* (necessarily) suppressed (41) (IA), *orig.* ألبّ لك البابين, i. e. *I wait for thy service and compliance with thy command, and stir not from my place* (R)]; and the dualization denotes (R, IA) *repetition* (R), *multiplication* (IA), i. e. *with much waiting etc.* (R), in which case it is coordinated with the *du.* (IA), not really a *du.* (J): then, the *v.* being

suppressed, the *inf. n.* is made a *subst.* for it, and, its *augs.* being elided, is reduced to the *tril.*; and afterwards, the *prep.* being suppressed, the *inf. n.* is *pre.* to the *obj.*: or it may be from لَبَّ بِالمَكَانِ i. q. أَلَبَّ, so that it is not curtailed of the *augs.* (R).

§ 116. أَيُّ, if an *ep.* or *d. s.*, is inseparable from prothesis in letter and sense, as مَرَرْتُ بِرَجُلٍ أَيِّ رَجُلٍ and بِزَيْدٍ أَيَّ فَتًى *I passed by a man, what a man!* and *by Zaid, what a youth!*; but, if *interrog.* or *cond.* or conjunct, in sense not letter, as أَيُّ or أَيَّ رَجُلٍ عِنْدَكَ *What man*, or *Who, is with thee?*, أَيَّ رَجُلٍ تَضْرِبْ أَضْرِبْ or أَيًّا *Whichever man*, or *Whichever* or *Whomsoever, thou beatest, I will beat*, and أَيُّ or أَيَّهُمْ عِنْدَكَ يُعْجِبْنِي *He of them that*, or *He that, is with thee pleases me* (IA). The *post. n.* is not suppressed, except with a context indicative of it, as أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَاءُ الحُسْنَى XVII. 110. *Whichever* (*name*) *ye call* Him, *He hath the goodliest names* (R). The conjunct is, as IM mentions, *pre.* only to a *det.*, as أَيُّهُمْ قَائِمٌ يُعْجِبْنِي; and the *ep.* and *d. s.* only to an *indet.*, whence

فَأَوْمَأْتُ إِيمَاءً خَفِيًّا لِحَبْتَرٍ * فَلِلَّهِ عَيْنًا حَبْتَرٍ أَيُّمَا فَتَى

[by 'Ubaid alJāriḥī, *Then I signed with imperceptible signing to Ḥabtar*, and he perceived it. *Then to God be*

ascribed the two eyes of Ḥabtar, what a youth! (J): but the *cond.* and *interrog.* to the *det.* and *indet.*, except the *det. sing.*, to which they are not *pre.*, unless the [*cond.* or] *interrog.* be repeated, whence

أَلَا تَسْأَلُونَ النَّاسَ أَيِّي وَأَيُّكُمْ * غَدَاةَ التَقَيْنَا كَانَ خَيْرًا وَأَكْرَمَا

[*Will ye not ask the people which of me and you on the morning we encountered* in battle *was better and nobler* than his fellow? (J)]; or the parts be intended, as أَيُّ زَيْدٍ أَحْسَنُ *Which* (*of the parts*) *of Zaid is handsomer?* (IA). When *pre.* to the *det.*, أَيٌّ is *pre.* to two or more. Their saying [أَيِّي وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللهُ (M)] *Whichever of me and thee* [*be worse, God abase him!* (M)] means أَيُّنَا: [but, intending to show that what is meant is the speaker and person addressed, since the *pron.* in أَيُّنَا does not indicate it, they express the two *prons.*; so that أَيٌّ must be repeated (158), from regard for the letter, not the sense (R),] like بَيْنِي وَبَيْنَكَ, [meaning بَيْنَنَا (M)]: as [says Al'Abbās Ibn Mirdās (M)]

فَأَيِّي مَا وَأَيُّكَ كَانَ شَرًّا * فَقَيْدَ إِلَى الْمَقَامَةِ لَا يَرَاهَا

Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When *pre.* to the *indet.*, it is *pre.* to the *sing.*, *du.*, and *pl.* (M, R).

§ 117. كُلٌّ is a *n.* applied to denote *totality of the individuals of the indet.*, as كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ III. 182. *Every soul shall taste death*; or *det. pl.*, as وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا XIX. 95. *And each of them shall come to Him on the day of resurrection singly*: and *of the parts of the det. sing.*, as كُلُّ زَيْدٍ حَسَنٌ *All*, or *The whole, of Zaid is goodly*. It occurs (1) as an *ep.* of an *indet.* or *det.*, indicating its *consummateness*, and necessarily *pre.* to an explicit *n.* resembling it in letter and sense, as أَطْعَمَنَا شَاةً كُلَّ شَاةٍ *He fed us with a sheep, every sheep* and

وَإِنَّ الَّذِى حَانَتْ بِفَلْجٍ دِمَاؤُهُمْ
هُمُ الْقَوْمُ كُلُّ الْقَوْمِ يَا أُمَّ خَالِدِ

[by AlAshhab anNahshali, *And verily they whose bloods perished at Falj, they were the men, all of the men, O Umm Khālid* (Jsh)]: (2) as a *corrob.* of a *det.*, or, say Akh and the KK, limited *indet.* [138], in either case importing *generality*, and necessarily *pre.* to a *pron.* relating to the corroborated, as XV. 30. [88] and

نَلْبَثُ حَوْلًا كَامِلًا كُلَّهُ * لَا نَلْتَقِى إِلَّا عَلَى مَنْهَجِ

[by 'Abd Allāh (Ibn 'Umar) Ibn 'Amr Ibn 'Uthmān al'Arjī, *We abide a complete year, all of it, not meeting save upon a thoroughfare* (Jsh)]; which [*pron.*], says IM, is sometimes superseded by the explicit *n.*, as

كَمْ قَدْ ذَكَرْتُكِ لَوْ أُجْزَى بِذِكْرِكُمْ
يَا أَشْبَهَ النَّاسِ كُلَّ النَّاسِ بِالْقَمَرِ

[by Kuthayyir, *How oft have I remembered thee! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the moon!* (Jsh)]: (3) not as an *appos.*, being then *pre.* to the explicit *n.*, as كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ LXXIV. 41. *Every soul is a pledge for what it hath wrought*; or not *pre.* [literally (DM)], as XXV. 41. [62]. When *pre.* to the explicit *n.* or suppressed *pron.*, it is governed by all the *ops.*: but, when *pre.* to an expressed *pron.*, it is mostly governed only by inchoation, as XIX. 95.; an *ex.* of the rare [usage] being

يَمِيدُ إِذَا مَادَتْ عَلَيْهِ دِلَاؤُهُمْ * فَيَصْدُرُ عَنْهُ كُلُّهَا وَهْوَ نَاهِلُ

[*It moves, when their buckets move upon it; and each of them comes back from it, being filled* (Jsh)]. The letter of كُلٌّ is *sing. masc.*, but its sense is according to what it is *pre.* to. If it be *pre.* to an *indet.*, its sense must be observed; for which reason the *pron.* is *sing. masc.* in LIV. 52. and XVII. 14. [62], *sing. fem.* in LXXIV. 41. and III. 182., *du.* in AlFarazdak's saying

وَكُلُّ رَفِيقَيْ كُلِّ رَحْلٍ وَإِنْ هُمَا * تَعَاطَى الْقَنَا قَوْمَاهُمَا أَخَوَانِ

[*And every two fellow-travellers of every journey, even if they be* in such a case that *their two peoples give one*

another the spears, are brethren (DM)], *pl. masc.* in كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ XXX. 31. *Every sect rejoicing in what was with them* and Labīd's saying

وَكُلُّ أُنَاسٍ سَوْفَ تَدْخُلُ بَيْنَهُمْ * دُوَيْهِيَةٌ تَصْفَرُّ مِنْهَا الْأَنَامِلُ

[*And all men, a great calamity, that the tips of the fingers will become yellow from, shall enter among them* (Jsh)], and *fem.* in

وَكُلُّ مُصِيبَاتٍ تُصِيبُ فَإِنَّهَا
سِوَى فُرْقَةِ الْأَحْبَابِ هَيِّنَةُ الْخَطْبِ

And all afflictions that befall, verily they, except the parting of the dear ones, are light in affair: so IM declares: but it appears to me that, when it is *pre.* to a *sing.*, if relation of the predicament to every one be intended, the *sing.* is necessary, as كُلُّ رَجُلٍ يُشْبِعُهُ رَغِيفٌ *Every man, a round cake of bread satisfies him*; and, if to the aggregate, the *pl.*, as

جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَرَّةٍ * فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالدِّرْهَمِ

by 'Antara, [*That every cloud coming from the direction of the Ḳibla of the people of Al'Irāḳ has poured upon, so that they have left every hollow* round and bright *like the dirham* (EM)], what is meant being that every single cloud has poured, and that the aggregate of the clouds has left: though the *pron.* is sometimes pluralized notwithstanding the predicament's being intended for every one, as

أعوذ بالذى بخلقنا قدر * من كل كوماء كثيرات الوبر

[*I seek refuge with Him that was able to create us from* the evil of *every large-humped* she-camel *abounding in hair* (Jsh)]. If it be *pre.* to a *det.*, its letter or sense may be observed, both being combined in إن كل من فى السموات والارض الا آتى الرحمن عبدا لقد احصاهم وعدهم عدا وكلهم الخ XIX. 94. 95. *Each of them that are in the heavens and the earth is not* aught *but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And etc.*: but the *pron.* does not relate to it from its *enunc.* except in the *sing. masc.*, according to its letter, as XIX. 95.; [which Dm refutes by its relating from the *enunc.* in the *pl.*, for in the Saḥīḥ of AlBukhārī is كل امتى يدخلون الجنة الا من ابى *All my people shall enter Paradise, save him that hath refused* (DM)]. And, if it be cut off from prothesis literally, the supplied is an *indet. sing.*, in which case the *sing.* is necessary, as كل يعمل على شاكلته XVII. 86. *Every* (*one*) *doeth according to his own way*, i. e. كل احد ; or a *det. pl.*, in which case the *pl.* is necessary, as وكل كانوا ظالمين VIII. 56. *And all* (*of them*) *were wrong-doers*, i. e. كلهم . In such as كلما رزقوا منها من ثمرة رزقا قالوا II. 23. *As often as they are fed with*

food from it from fruit they will say كُلَّ is governed in the *acc.* as an *adv.* by the *v.* that is a *correl.* in sense, like قَالُوا in the text, the adverbiality coming to it from مَا. كِلَا and كِلْتَا are *sing.* in letter, *du.* in sense, *pre.* to a single *det.* word indicating *two*, really, as XVIII. 31., XVII. 24. [below], and كِلَانَا ; or tropically, as

إِنَّ لِلْخَيْرِ وَلِلشَّرِّ مَدًى * وَكِلَا ذٰلِكَ وَجْهٌ وَقَبَلْ

[by 'Abd Allāh Ibn AzZiba'rà alKurashī (Jsh) asṢaḥābī (Nw), *Verily good and evil have a limit; and each of them is* possessed of *a direction and a bearing* (J)] : and

كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضُدًا * فِي النَّائِبَاتِ وَإِلْمَامِ الْمُلِمَّاتِ

[*Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities* (J)] is an extraordinary poetic license. Their letter may be observed in putting [the *pron.* relating to them (DM)] into the *sing.*, as كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا XVIII. 31. *Each of the two gardens yielded its fruit*; or their sense, which is rare : and both are combined in

كِلَاهُمَا حِينَ جَدَّ الْجَرْيُ بَيْنَهُمَا * قَدْ أَقْلَعَا وَكِلَا أَنْفَيْهِمَا رَابِي

[by AlFarazdak, *Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting* (Jsh)] : but the letter must be observed in such as

كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيَاتَهُ * وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيَا

(ML), by 'Abd Allāh Ibn Mu'āwiya Ibn 'Abd Allāh Ibn Ja'far Ibn Abi Ṭālib, *Each of us two is independent of his brother during his life; and we, when we die, shall be more independent one of the other* (SM, Jsh). كِلَا and كِلْتَا, if *pre.* to the *pron.*, are treated like the *du.*, as جَاءَنِي كِلَاهُمَا, رَأَيْتُ كِلَيْهِمَا, and مَرَرْتُ بِكِلَيْهِمَا, and so with كِلْتَا; e. g. إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا XVII. 24. *If one of them, or both of them, should attain to old age with thee*, the ا being the sign of the *nom.*: but, if *pre.* to the explicit *n.*, are with ا in every case, their inflection being then by means of vowels assumed in that ا, as XVIII. 31., the sign of the *nom.* being a Ḍamma assumed upon the ا, not the ا itself (Sh).

§ 118. According to S, the prothesis of the أَفْعَلُ of superiority is real, because in the state of prothesis it is (1) part of the *post.*, the sense in this case being that its subject is pronounced superior in the meaning denoted by the *inf. n.* that it is derived from to every one of the remaining parts of the *post.*; for, زَيْدٌ in زَيْدٌ أَظْرَفُ النَّاسِ *Zaid is the cleverest of mankind* being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is *Zaid is the part of them exceeding in cleverness every one of the remainder*: so

that the prothesis, being i. q. the ل, as in بعض القوم, is pure, as is proved by فتبارك الله احسن الخالقين XXIII. 14. *Wherefore blessed be God, the best of the makers!*: (2) pronounced superior to all the individuals of its species unrestrictedly, and afterwards prefixed to something for particularization, whether that thing include the likes of the one pronounced superior, as زيد افضل اخوته; or not, as زيد افضل بغداذ, i. e. *the most excellent of the individuals of the species man, and peculiar to Baghdādh*: so that the prothesis, being for the sake of particularization, as in غلام زيد, is pure, i. q. the ل. In the 1st sense افعل, if *pre.* to the *det.*, may not be *pre.* to the *sing.*, since it could not then be part of the *post. n.*, except when that *sing.* is one of the generic *ns.*, whose *sing.* applies to the few and the many, as البرنى اطيب التمر *The* برنى *is the nicest of dates*; so that you say زيد افضل الرجلين and افضل الرجال *Zaid is the more excellent of the two men* and *the most excellent of the men*: but, if *pre.* to the *indet.*, it may be *pre.* to the *sing.*, *du.*, or *pl.*, as زيد افضل رجل and الزيدان افضل رجلين and الزيدون افضل رجال, i. e. *the most excellent of* (*the divisions of this genus, when every division of it is*) *a man* and *two men* and *men*; the subject of افعل and the *post. n.* agreeing in

number, though the *post. n.* may be made *sing.* when the subject of أَفْعَلُ is *du.* or *pl.*, as وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ II. 38. *Nor be the first to disbelieve it* (R).

§ 119. The thing is *pre.* to another because of the least connection between them, as

إِذَا كَوْكَبُ الْخَرْقَاءِ لَاحَ بِسُحْرَةٍ
سُهَيْلٌ أَذَاعَتْ غَزْلَهَا فِي الْأَقَارِبِ

[*When the star of AlKharḳá appears a little before day-break, Canopus, she scatters her thread among the neighbours*, that they may help her to spin it (Jsh)], the star being prefixed to her because of her diligence in her work when it rises, and

إِذَا قَالَ قَدْنِي قُلْتُ بِاللّٰهِ حَلْفَةً * لَتُغْنِيَنَّ عَنِّي ذَا إِنَائِكَ أَجْمَعَا

[by Ḥuraith Ibn 'Annāb anNabhānī aṭṬā'ī, *When he says, Enough for me* is the draught of camel's milk, *I say*, I swear *by God an oath, assuredly thou shalt make the contents of thy vessel independent of me*, i. e. of my drinking it, *all of it* (Jsh), the vessel being *pre.* to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two *ns.* may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be *pre.* to the other, (a) by common consent, (*a*) not needing paraphrase,

vid. the general, other than حَىٌّ and اِسْمٌ, *pre.* to the particular, as كُلُّ الدَّرَاهِمِ *All of the dirhams*, عَيْنُ زَيْدٍ *Zaid's self*, طُورُ سِيْنَاءَ *Mount Sinai*, يَوْمُ الْأَحَدِ *Sunday*, كِتَابُ الْمُفَصَّلِ *The book AlMufaṣṣal*, بَلَدُ بَغْدَاذَ *The city of Baghdādh*, and the like, which are allowable because particularization accrues in that general from that particular; (*b*) needing paraphrase, vid. the named *pre.* to the name, like the name *pre.* to its cognomen, as سَعِيدُ كُرْزٍ [below], and like ذُو and ذَاتُ [122], and حَىٌّ and اِسْمٌ [123], *pre.* to what is intended to be referred to: (b) with dissent, like the *ep. pre.* to the qualified and the converse [121]: (2) does not, like لَيْثٌ and أَسَدٌ (R). A *n.* resembling the *post. n.* in generality and particularity is not *pre.* [to that *post. n.*, whether they be *syns.* (Jm)], like لَيْثٌ and أَسَدٌ, حَبْسٌ and مَنْعٌ; [or co-equal in applicability, like الْإِنْسَانُ and النَّاطِقُ (Jm)]: and سَعِيدُ كُرْزٍ [5] and the like are paraphrased (IH), by saying that by the *pre. n.* is meant the *person*, and by the *post.* the *word*, i. e. *The cognominate of this cognomen.*

§ 121. The KK allow prefixion of the qualified to its *ep.*, as مَسْجِدُ الْجَامِعِ *The congregational mosque*, and the converse, as جُرْدُ قَطِيفَةٍ *A threadbare mantle*, saying

that the prothesis here is to lighten the *pre.* by elision of the Tanwīn, as in جَرْدٌ قَطِيفَةٌ, or by suppression of the ل, as in مَسْجِدُ الجَامِعِ, *orig.* قَطِيفَةٌ جَرْدٌ and المَسْجِدُ الجَامِعُ. But the BB say (R), the qualified is not *pre.* to its *ep.*, nor the *ep.* to its qualified: and مَسْجِدُ الجَامِعِ and صَلٰوةُ الأُولَى are paraphrased (M, IH) as مَسْجِدُ الوَقْتِ الجَامِعِ *The mosque of the congregational* (*time*) and صَلٰوةُ السَّاعَةِ الأُولَى *The prayer of the first* (*hour*), [the *post. n.* being really the qualified of this *gen.*, but suppressed, and replaced by its *ep.* (R)]; while [the *eps.* in (M)] جَرْدٌ قَطِيفَةٌ and أَخْلَاقُ ثِيَابٍ *Worn-out clothes* are treated like (M, R) خَاتَمٌ and بَابٌ (M) [in] خَاتَمُ فِضَّةٍ [and بَابُ سَاجٍ] (R), because equivocal like them (M), the *ep.* being prefixed to its genus (R) for the sake of explanation (M, R), since the جَرْدٌ may be of the قَطِيفَةٌ or something else, as the خَاتَمٌ may be of فِضَّةٌ or something else, so that the prothesis is i. q. مِنْ (R), as AnNābigha [adhDhubyānī (SM)] makes الطَّيْرُ an *appos.* to العَائِذَاتِ for the sake of explaining, not of making the *ep.* precede the qualified, where he says

وَالمُؤْمِنِ العَائِذَاتِ الطَّيْرَ تَمْسَحُهَا
رُكْبَانُ مَكَّةَ بَيْنَ الغَيْلِ وَالسَّنَدِ

[*And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between* the two reedy marshes *AlGhīl and AsSanad!* (SM).]

§ 122. The named is sometimes *pre.* to its name, as لَقِيتُهُ ذَاتَ مَرَّةٍ and ذَاتَ لَيْلَةٍ *I met him once* and *one night*, مَرَرْتُ بِهِ ذَاتَ يَوْمٍ *I passed by him one day*, دَارُهُ ذَاتَ الْيَمِينِ and ذَاتَ الشِّمَالِ *His house is in the direction of the right hand* and *in the direction of the left hand* and سِرْنَا ذَا صَبَاحٍ *We journeyed one morning.* Says Anas Ibn Mudrika alKhath'amī

عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ * لِأَمْرٍ مَا يُسَوَّدُ مَنْ يَسُودُ

I resolved upon a stay of a morning: for some particular matter is he that becomes a chief made a chief; and says AlKumait

إِلَيْكُمْ ذَوِي آلِ النَّبِيِّ تَطَلَّعَتْ
نَوَازِعُ مِنْ قَلْبِي ظِمَاءٌ وَالْبُبُ

Towards you, possessors of the name of *the family of the Prophet, thirsty longings from my heart and heart-strings have yearned* (M). The paraphrase of ذُو and ذَاتُ and their variations, when *pre.* to what is intended to be referred to, approximates to that mentioned [for سَعِيدُ كُرْزٍ in § 120], since جِئْتُ ذَا صَبَاحٍ means *in a (time) possessed*

of this name, ذا being *ep.* of a suppressed qualified; and so جئته ذات يوم, means *in a (period) possessed of this name*; and اليكم الخ and جاءني ذوا سيبويه mean *possessors*, and *The two possessors, of this name.* [And see B on XVIII. 16. in § 64.]

§ 123. The paraphrase of هذا حي زيد is *This is the living (person) of Zaid*; so that, being like شخص زيد, it belongs to the *cat.* of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his ذات and عين, even though he be dead, as

أَلَا قَبَّحَ الْإِلٰهُ بَنِي زِيَادٍ * وَحَيَّ أَبِيهِمُ قَبْحَ الْحِمَارِ

Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good! and

يَا قُرَّ إِنَّ أَبَاكَ حَيَّ خُوَيْلِدٍ * قَدْ كُنْتُ خَائِفَهُ عَلَى الْإِحْمَاقِ

O Ḳurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring. Some GG hold حي to be *red.* in such positions: as they hold اسم to be *red.* in

إِلَى الْحَوْلِ ثُمَّ اسْمُ السَّلَامِ عَلَيْكُمَا
وَمَنْ يَبْكِ حَوْلًا كَامِلًا فَقَدِ اعْتَذَرْ

[by Labīd, *Until* the end of *the year: then peace be upon you two! And whoso weeps a complete year has become excusable* (N)],

تَدَاعَيْنَ بِاسْمِ الشِّيبِ فِى مُتَثَلِّمٍ * جَوَانِبُهُ مِنْ بَصْرَةٍ وَسِلَامِ

They called one another with the شِيبِ [200] *in a broken* cistern, *whose sides were of soft white stone and stones*, and

لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخُونُهُ
دَاعٍ يُنَادِيهِ بِاسْمِ الْمَاءِ مَبْغُومُ

[by Dhu-rRumma (M),] *He lifts not the eye save so long as a caller summoning him by the* مَاءِ [200], *addressed by the* بُغَامِ, *returns to him time after time*; and مَقَامِ in AshShammākh's saying

ذَعَرْتُ بِهِ الْقَطَا وَنَفَيْتُ عَنْهُ * مَقَامَ الذِّئْبِ كَالرَّجُلِ اللَّعِينِ

[*Whereat I have frightened the Ḳaṭà, and wherefrom I have driven away the wolf, like the scarecrow* (N)]. But the اِسْم has a meaning, اِسْمُ السَّلَامِ meaning *The utterance indicative of*, and *The formula of, peace*, i. e. سَلَامٌ عَلَيْكُمْ; and اِسْمُ الْمَاءِ and اِسْمُ الشِّيبِ *The cry of* مَاءِ and *The sound of* شِيبِ: so that they belong to the *cat.* of عَيْنُ زَيْدٍ [120]. And مَقَامُ الذِّئْبِ belongs to the *cat.* of *mets.*: you say مَكَانُكَ مِنِّى بَعِيدٌ meaning *Thou art far from me*, because he whose place is far is himself far (R).

§ 124. Only eight [*ns.*] are *pre.* to the *prop.*, (1) *ns.* of time, *advs.* or [other] *ns.*, as وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ XIX. 34. *And peace was upon me on the day I was born* and وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ XIV. 44. *And preach thou unto men the day chastisement shall come upon them*: S asserts that the vague *n.* of time, if future, is like إِذَا in peculiarity to the verbal *prop.*, and, if past, is like أَنْ in prefixion to the two *props.*; and the reply to XL. 16. [1] and فَكُنْ لِي شَفِيعًا الخ [503] is that the day of resurrection, being certain to come to pass, is treated like the past: (2) حَيْثُ [202], distinguished by that from the rest of the *ns.* of place: (3) آيَةٌ i. q. عَلَامَةٌ, allowably *pre.* to the verbal *prop.* whose *v.* is plastic, when [the *v.* is] affirmed or denied by مَا, as

بِآيَةٍ يُقْدِمُونَ الْخَيْلَ شُعْثًا * كَأَنَّ عَلَى سَنَابِكِهَا مُدَامَا

[after أَلَا مَنْ الخ (Jsh) below] and

أَلْكِنِي إِلَى قَوْمِي السَّلَامَ رِسَالَةً * بِآيَةِ مَا كَانُوا ضِعَافًا وَلَا عُزْلَا

[by 'Amr Ibn Sha's alAsadī, *Bear thou from me unto my people greeting, a message.* They will be known *by the sign that they have not been weak, nor weaponless* (Jsh)]: so says S; but IJ asserts that it is *pre.* only to the single term, the *o.f.* being بِآيَةِ مَا يُقْدِمُونَ, i. e. بِآيَةِ أَقْدَامِهِمْ, as says the poet [Zaid Ibn 'Amr Ibn AṣṢa'iḳ (Jsh)]

أَلَا مَنْ مُبْلِغٌ عَنِّى تَمِيمًا * بِآيَةِ مَا يُحِبُّونَ الطَّعَامَا

[*Now, who will convey from me unto Tamīm* by what sign they are recognised? *By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust*, and badly wounded in the head, *as though* from the blood of their heads *upon their toes were wine* (Jsh)]: (4) ذُو in اِذْهَبْ بِذِى تَسْلَمُ, i.e. فِى وَقْتٍ صَاحِبِ سَلَامَةٍ *Go thou in a (time) possessed of safety*: (5) لَدُنْ and (6) رَيْثَ, allowably *pre.* to the verbal *prop.* whose *v.* is plastic, provided that the *v.* be affirmed, as

لَزِمْنَا لَدُنْ سَالَمْتُمُونَا وِفَاقَكُمْ * فَلَا يَكُ مِنْكُمْ لِلْخِلَافِ جُنُوحُ

[*We kept, since ye made peace with us, to concord with you. Wherefore let there not be from you an inclining to discord* (Jsh)] and

خَلِيلَىَّ رِفْقًا رَيْثَ أَقْضِى لُبَانَةً * مِنَ الْعَرَصَاتِ الْمُذْكِرَاتِ عُهُودَا

[*My friend, gently, while I accomplish a want from the courts reminding of vows* (DM)]: (7) قَوْلُ and (8) قَائِلُ, as

قَوْلُ يَا لِلرِّجَالِ يَنْهَضُ مِنَّا * مُسْرِعِينَ الْكُهُولُ وَالشُّبَّانَا

[*The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste* (Jsh)] and

وَأَجَبْتُ قَائِلَ كَيْفَ أَنْتَ بِصَالِحٍ
حَتَّى مَلِلْتُ وَمَلَّنِي عُوَّادِي

[*And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me* (Jsh)]. The *post. prop.* must not have a *cop.*, the sayings

وَتَسْخُنُ لَيْلَةً لَا يَسْتَطِيعُ * نُبَاحًا بِهَا الْكَلْبُ إِلَّا هَرِيرَا

[*And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine* (Jsh)] and

مَضَتْ سَنَةٌ لِعَامٍ وُلِدْتُ فِيهِ * وَعَشْرٌ بَعْدَ ذَاكَ وَحِجَّتَانِ

[by AnNābigha alJa'dī, *A year passed from the year that I was born in, and ten after that, and two* other *years* (Jsh)] being extraordinary (ML).

§ 125. IM allows the *pre. n.* like the *v.*, i. e. the *inf. n.* and *act. part.*, to be separated in a case of choice from the *post. n.* by what the *pre. n.* governs in the *acc.*, namely a direct *obj.*, as in Ibn Ā'mir's reading وَكَذٰلِكَ زُيِّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَائُهُمْ VI. 138. *And in like manner was made specious unto many of the polytheists their associates' slaying their children* and the reading فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ XIV. 48. *Then do not thou account God to be failing His Apostles in His promise*; or *adv.*, as in تَرَكَ يَوْمًا نَفْسَكَ وَهَوَاهَا سَعْيًا لَهَا فِي رَدَاهَا *The leav-*

ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the *adv.*, as in the Prophet's saying in the tradition of Abu -dDardá هَلْ أَنْتُمْ تَارِكُو لِى صَاحِبِى *Will ye leave for me my companion?*: and separation by the oath also occurs in a case of choice; for Ks transmits هٰذَا غُلَامُ وَاللّٰهِ زَيْدٍ [1,498]. In a case of necessity separation of the *pre.* and *post. ns.* by a word extraneous to the *pre. n.* occurs, as

كَمَا خَطَّ الْكِتَابَ بِكَفِّ يَوْمًا * يَهُودِيٍّ يُقَارِبُ أَوْ يُزِيلُ

[by Abù Ḥayya anNumairī, *Like as writing is writ with the hand one day of a Jew, that makes* some of his lines *near* to some, *and makes* some *far* from some (J)]; and by an *ep.* of the *pre. n.*, as

نَجَوْتُ وَقَدْ بَلَّ الْمُرَادِيُّ سَيْفَهُ

مِنِ ابْنِ أَبِى شَيْخِ الْأَبَاطِحِ طَالِبِ

[by Mu'āwiya Ibn Abì Sufyān, *I escaped when the Murādī had wetted his sword from* the blood of *the son of Abù Ṭālib, the chief of the pebbly water-courses* (J)] and

وَلَئِنْ حَلَفْتُ عَلَى يَدَيْكَ لَأَحْلِفَنْ

بِيَمِينِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ

[by AlFarazdaḳ, *By* God, *if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath* (J)]; and by a *voc.*, as

وِفَاقُ كَعْبٍ بُجَيْرٍ مُنْقِذٌ لَكَ مِنْ

تَعْجِيلِ مَهْلَكَةٍ وَالْخُلْدِ فِي سَقَرَا

[by Bujair, *Agreement*, *Ka'b*, *with* thy brother *Bujair* in becoming a Muslim *will save thee from speeding perdition* in this world *and abiding eternally in Hell* (J)] and

كَأَنَّ بِرْذَوْنَ أَبَا عِصَامِ * زَيْدٍ حِمَارُ دُقَّ بِاللِّجَامِ

(IA) *As though the hack, Abù 'Iṣām, of Zaid were an ass belaboured with the bridle* (Jsh). Separation of the *pre.* and *post. ns.* by the *adv.* [or *prep.* and *gen.* (R)] is allowable in poetry, as

لَمَّا رَأَتْ سَاتِيذَمَا اسْتَعْبَرَتْ * لِلّٰهِ دَرُّ الْيَوْمِ مَنْ لَامَهَا

[by 'Amr Ibn Ḳamī'a (M),] *When she saw* mount *Sātīdhamà, she shed tears. To God be ascribed the deed to-day of him that blames her!* (M, R) and

هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ

إِذَا خَافَ يَوْمًا نَبْوَةً فَدَعَاهُمَا

(M), by 'Amra alKhath'amīya, *They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them* (T).

§ 126. The *pre. n.* is suppressed (M, R, IA, ML), as وَجَاءَ رَبُّكَ LXXXIX. 23. *And (the command of) thy Lord shall come* (ML), when there is no fear of ambiguity (M, R), because of the existence of a context that indicates

it (IA), as وَاسْأَلِ الْقَرْيَةَ XII. 82. *And ask thou (the people of) the city* (M); and in poetry even with ambiguity, as

فَهَلْ لَكُمْ فِيمَا إِلَيَّ فَإِنَّنِي * بَصِيرٌ بِمَا أَعْيَا النِّطَاسِيَّ حِذْيَمَا

[*And have ye* knowledge and skill *in that* of *which* the profit and advantage *will be* redounding *to me?* But I am better acquainted with my state than you, *for verily I am skilled in what has baffled the physician* (*Ibn*) *Ḥidhyam* (N)], i. e. ابْنِ حِذْيَمٍ (M, R). Cases of that are (a) where a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches only to acts, as حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ V. 4. (*The eating of*) *carrion has been made unlawful unto you* and وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ XXII. 31. *And* (*the profitable uses of*) *the beasts have been made lawful to you*; (b) where requisition is attached to what is past, as أَوْفُوا بِالْعُقُودِ V. 1. *Fulfil* (*the requirement of*) *the compacts* and وَأَوْفُوا بِعَهْدِ اللّٰهِ XVI. 93. *And fulfil* (*the requirement of*) *the covenant of God*, they [i. e. *the compacts* and *the covenant* (DM)] being two sayings that are past, so that neither breach nor fulfilment is imaginable in them; (c) XII. 32. [502], since blame does not attach to concrete substantives, i. e. فِي مُرَاوَدَتِهِ, and XII. 82.: and AlA'shà says

أَلَمْ تَغْتَمِضْ عَيْنَاكَ لَيْلَةَ أَرْمَدَا * وَبِتَّ كَمَا بَاتَ السَّلِيمُ مُسَهَّدَا

[*Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the* man *bitten by a serpent passes the night, rendered sleepless?* (Jsh)], i. e. اغْتِمَاضَ لَيْلَةِ رَجُلٍ أَرْمَدَ ; and the converse of it is the *inf. n*'.s acting as a *subst.* for the *n.* of time, as جِئْتُكَ طُلُوعَ الشَّمْسِ, i. e. وَقْتَ طُلُوعِهَا, though جِئْتُكَ مَقْدَمَ الْحَاجِّ is not a case of that, contrary to Z's opinion [65], but مَقْدَم is a *n.* denoting *time of arrival* (ML). The *post. n.* then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as

يَسْقُونَ مَنْ وَرَدَ الْبَرِيضَ عَلَيْهِمُ
بَرَدَى يُصَفَّقُ بِالرَّحِيقِ السَّلْسَلِ

[by Ḥassān (M) Ibn Thābit, *They make him that has come to AlBarīḍ unto them quaff (the water of) Baradà mixed with mellow wine* (SM) and قُطِعَتِ السَّارِقُ فَانْدَمَلَتْ (*The hand of*) *the thief was cut off, and it healed* (R); and [reason (R),] as وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَ بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ VII. 3. *And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon!* (M, R). When the sentence needs a *pre. n.* that can be

supplied with the 1st or 2nd of two terms, to supply it with the 2nd is better, as الحج اشهر معلومات II. 193. *The pilgrimage is* (*a pilgrimage of*) *known months* and II. 172. [146] rather than (*The months of*) *the pilgrimage are known months* and *But* (*the possessor of*) *piety is the one &c.*, because in the former you supply when there is need of supplying, and because suppression from the end of the *prop.* is better (ML).

§ 127. Sometimes, [according to S (R), the *pre. n.* is suppressed, but (M, IA)] the *post. n.* is left (M, R, IA) upon its inflection (M, R) in the *gen.* (IA), provided that the *pre. n.* be coupled to its like (R, IA) *pre.* to something (R), as

أكلَّ امرِئٍ تحسبين امرأً * ونارٍ توقَّد بالليل نارا

(M, IA), by Abù Duwād (M) alIyādī, *What! every man accountest thou to be a man* perfect in the qualities of manliness, *and* (*every*) *fire that is kindled in the night to be a fire* of hospitality? (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading تريدون عرض الدنيا والله يريد الآخرة VIII. 68. *Ye desire the frail good of the present life; but God desireth* for you (*the everlasting* good) *of the life to come*, i. e. باقى الآخرة (IA).

§ 128. The *post. n.* is suppressed (M, R, IA, ML), often in the case of [إذْ ,] the ى of the 1st *pers.* when the

voc. is *pre.* to it [54], the finals [201], أيّ [116], كلّ [117], بعض, and غير after ليس [96] (ML), as [كان ذلك اذ and حينئذ *That took place then* and *at that time*, i. e. اذ كان كذا *When* (*such a thing took place*) (M), رب اغفر لي VII. 150. (*My*) *Lord, forgive me* (ML)], لله الامر من قبل ومن بعد XXX. 3. (M, ML) *Unto God belongeth the command before* (*everything*) *and after* (*it*) and فعلته اول *I did it the first* (*of everything*), وكلّا اتينا حكما وعلما XXI. 79. *And to all* (*of them*) *gave We judgment and knowledge*, and ورفعنا بعضهم فوق بعض XLIII. 31. *And exalted some of them above some* (*of them*) (M); and sometimes in other cases, as in the reading فلا خوف عليهم II. 36. *There shall be no fear* (*of anything*) *for them* (ML). Then the *pre. n.*, (1) if a *n. pre.* to the like of that suppressed [*post. n.*] be coupled to it, [whether the 1st *pre.* be one of the *advs.* mentioned (below), as قبل وبعد زيد *Before* (*Zaid*) *and after Zaid*, or not, as

يا من رأى عارضا اسرّ به * بين ذراعى وجبهة الاسد

(R), by AlFarazdak, *O* people, *who has seen a collection of clouds presenting itself in the horizon, wherewith I am gladdened, between* the two stars named *the two fore legs* (*of Leo*) *and* the four stars named *the forehead of Leo?* (Jsh) and

إلّا عَلَيْلَةً أو بُدَا * هَةً سابِحٍ نَهْدِ الجَزارَهْ

(R), by AlA'shà (M), *But an after running* (*of a good galloper*) *or a former running of a good galloper, large in the fore and hind legs* (R),] is without Tanwīn; [but is not *uninfl.*, because the *post. n.* is like the remaining, being expounded by the 2nd (R), as

سَقَى الأَرْضَيْنِ الغَيْثُ سَهْلَ وحَزْنَها

فَنِيطَتْ عُرَى الآمالِ بالزَّرْعِ والضَّرْعِ

(IA) *The rain watered the lands, the smooth* (*of them*) *and the rough of them; so that the handles of the hopes* of men *were hung upon the seed-produce and the udder* (J): as is sometimes the case even if a *n. pre.* to the like of the one suppressed be not coupled, as

ومِنْ قَبْلِ نادَى كُلُّ مَوْلًى قَرابَةً

فَمَا عَطَفَتْ مَوْلًى عَلَيْهِ العَواطِفُ

(IA) *And before* (*that*) *every son of a paternal uncle summoned kindred* to help him; *and affections did not prove affectionate to him, a son of a paternal uncle*, the 2nd مَوْلًى being a total *subst.* for the *pron.* governed in the *gen.* by عَلَى, put before it for the sake of the metre (J), and the anomalous reading فَلَا خَوْفٌ عَلَيْهِمْ (IA)]: this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one *pre.* to the mentioned (*post. n.*) (IA),]

being Mb's opinion (R, IA): whereas S's opinion is that the 1st is *pre.* to the explicit *gen.*, and the 2nd really *pre.* to its *pron.*, i. e. إلّا عُلالَةَ سابِحٍ أو بِدَاهَتِهِ, but that then, the *pron.* being suppressed, the 2nd *pre.* is placed between the 1st *pre.* and the *post.*, in order that the explicit [*gen.*] may be like a compensation for the suppressed *pron.*, as in يا تَيْمَ ٱلخ [53] (R); [and] it is better that the suppressed should be [from the] 2nd in such as يا زَيْدَ زَيْدَ ٱلخ [53] and بَيْنَ ذِرَاعَيْ ٱلخ, contrary to Mb's opinion (ML): (2) if another *n. pre.* to the like of that suppressed [*post. n.*] be not coupled to it, (a) if it be an *adv.* containing the idea of relation, like قَبْلُ and بَعْدُ in time, and أَمَامُ and خَلْفُ in place; or assimilated to it in vagueness, like غَيْرُ and حَسْبُ, is *uninfl.* upon Ḍamm; (b) if it be not one of the *advs.* mentioned, must have Tanwīn as a *subst.* for the *post. n.*, vid. كُلٌّ, بَعْضٌ, إذْ, and أَوَانٌ [109], as XXV. 41. [62] and XLIII. 31. (R). Two *pre. ns.* are suppressed, as XXXIII. 19. [1] and

فَأَدْرَكَ ابْقَاءُ الْعِرَادَةِ ظَلْعَهَا * وَقَدْ جَعَلَتْنِي مِنْ حَزِيمَةَ أَصْبَعَا

[by AlAswad Ibn Ya'fur, *And her limping overtook Al'Arāda's reserve of running, when she had made me to be (possessed of a distance of) a finger from Ḥazīma* (Jsh),] i. e. ذَا مَسَافَةِ أَصْبَعٍ : and three, as فَكَانَ قَابَ قَوْسَيْنِ

LIII. 9., i. e. فَكَانَ مِقْدَارُ مَسَافَةِ قُرْبِهِ مِثْلَ قَابِ قَوْسَيْنِ, *And he*, i. e. *the quantity of the distance of his nearness, was like a length of two bows*, three being suppressed from the *sub.* of كَانَ, and one from its *pred.*; so Z supplies the ellipse (ML), as F says that وَقَدْ جَعَلَتْنِى الخ means ذَا مِقْدَارِ مَسَافَةِ اِصْبَعٍ (K).

§ 129. The *n. pre.* to the ى of the first *pers.*, (1) if a sound *sing.* or broken *pl.*, or a *perf. pl. fem.*, or quasi-sound, has its final pronounced with Kasr, as غُلَامِى, غِلْمَانِى, فَتَيَاتِى, دَلْوِى, and ظَبْيِى: (2) if defective, or a *du.* or *perf. pl. masc.* in the *acc.* or *gen.*, has its ى incorporated into the ى of the 1st *pers.*, as قَاضِىَّ *nom.*, *acc.*, and *gen.*, رَأَيْتُ غُلَامِىَّ وَزَيْدِىَّ, and مَرَرْتُ بِغُلَامِىَّ وَزَيْدِىَّ: (3) if a *perf. pl. masc.* in the *nom.*, has the و converted into ى: upon which the letter before the و, if pronounced with Ḍamm, has the Ḍamma converted into Kasra, as زَيْدِىَّ; but, if with Fatḥ, as in مُصْطَفَوْنَ, remains so, as مُصْطَفَىَّ: (4) if a *du.* in the *nom.*, has its ا preserved, as زَيْدَاىَ and غُلَامَاىَ, according to all of the Arabs: (5) if abbreviated, is treated in the well-known *dial.* like the *du. nom.*, as عَصَاىَ and فَتَاىَ; while Hudhail convert its ا [into ى (J)], and incorporate it into the ى of the 1st *pers.*, as عَصَىَّ, whence

سَبَقُوا هَوَىَّ وَأَعْنَقُوا لِهَوَاهُمْ * فَتُخُرِّمُوا وَلِكُلِّ جَنْبٍ مَصْرَعُ

(IA), by Abù Dhu'aib alHudhalī, *They outstripped my death, and hastened to their death. So they were exterminated: and for every side*, i. e. *man, is a prostration*, i. e. *death* (J). All say لَدَىَّ, لَدَيْهِ, and لَدَيْكَ; as they say عَلَىَّ, عَلَيْهِ, and عَلَيْكَ (M). Conversion of the ا into ى with prefixion to the ك of the *pron.* occurs in poetry, as

يَا ابْنَ الزُّبَيْرِ طَالَمَا عَصَيْكَا * وَطَالَمَا عَنَّيْتَنَا إِلَيْكَا

لَنَضْرِبَنَّ بِسَيْفِنَا قَفَيْكَا

(R) *O* 'Abd Allāh *Ibn AzZubair, long was it that thou disobeyedst, orig.* عَصَيْتَ, *and long was it that thou madest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck* (Jsh). The three vowels [of inflection] are assumed in the *n. pre.* to the ى of the 1st *pers.*, when not a *du.* or *perf. pl. masc.*, nor defective or abbreviated, as غُلَامِى, غِلْمَانِى, and مُسْلِمَاتِى: so that, these *exs.* and the like being *infl.* by means of vowels assumed upon the letter before the ى, which are prevented from appearing by the fact that the ى must be preceded by a vowel homogeneous with it, i. e. Kasra, you say جَاءَ غُلَامِى, رَأَيْتُ غُلَامِى, and مَرَرْتُ بِغُلَامِى; the sign of the *nom.*, *acc.*, and *gen.* being a Ḍamma, Fatḥa, and Kasra

assumed upon the letter before the ى, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the *op.* of the *gen.* being prefixed only after its establishment (Sh). The ى of the 1st *pers.* is pronounced with Fatḥ with (1) the defective, like رَامِيَّ ; (2) the abbreviated, like عَصَايَ ; (3) the *du.*, like غُلَامَايَ *nom.* and غُلَامَيَّ *acc.* and *gen.* ; (4) the *perf. pl. masc.*, like زَيْدِيَّ *nom.*, *acc.*, and *gen.*: and in other cases may be pronounced with Fatḥ or made quiescent, as غُلَامِيَ and غُلَامِي (IA). The ى occurs quiescent with the ا in the reading of Nāfi' وَمَحْيَايَ وَمَمَاتِي VI. 163. *And my life and my death*; and pronounced with Kasr with the ى before it in the *dial.* of the Banù Yarbū', whence the reading of Ḥamza وَمَا أَنْتُمْ بِمُصْرِخِيَّ XIV. 27. *Nor are ye my helpers*, like

قَالَ لَهَا هَلْ لَكِ يَا تَافِيَّ * قَالَتْ لَهُ مَا أَنْتَ بِالْمَرْضِيِّ

[*He said to her, Hast thou* any desire, *O thou, for me? She said to him, Thou art not the favoured one* (N)]: but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] *ns.* [16], when they are *pre.* to the ى, is the same as when they are not *pre.*, i. e. the finals are elided ; except ذُو, which is *pre.* only to explicit generic substantives, though

صَبَّحْنَا الْخَزْرَجِيَّةَ مُرْهَفَاتٍ * أَبَانَ ذَوِى أَرُومَتِهَا ذُرُوهَا

is in the poem of Ka'b [Ibn Zuhair, *We gave the Khazrajis a morning draught of sharpened swords, the authors whereof displayed the authors of their origin*, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, فُمْ being treated like its sisters, فُمِى is said, the chaste form is فِىَّ in the three cases (M). And Mb allows أَبِىَّ and أَخِىَّ [by restoring the ل of the *v.*, i. e. the و, making it a ى, and incorporating the ى into the ى (Jm)], citing وَأَبِىَّ الخ *by my father, &c.* [25] (M, Jm); but its attributability to the [*perf.*] *pl.* [*masc.* here, as] in

فَلَمَّا تَبَيَّنَّ أَصْوَاتَنَا * بَكَيْنَ وَفَدَّيْنَنَا بِالْأَبِينَا

[by Ziyād Ibn Wāṣil, *And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom!* (Jsh),] rebuts that (M).

§ 130.A. The *gen.* [because (Sh)] of vicinity [to the *gen.* (Sh)] occurs (1) in the *ep.*, [149] [seldom (ML),] as in the saying هٰذَا جُحْرُ ضَبٍّ خَرِبٍ *This is a deserted hole of a lizard* [and

كَأَنَّ ثَبِيرًا فِى عُرَانِينِ وَبْلِهِ * كَبِيرُ أُنَاسٍ فِى بِجَادٍ مُزَمَّلِ

(ML), by Imra alḲais, *As though* mount *Thabīr in the beginnings of its rain were a chief of men wrapped in a striped mantle* (EM)] : (2) in the *corrob.*, [extraordinarily (ML),] as in

يَا صَاحِ بَلِّغْ ذَوِى الزَّوْجَاتِ كُلِّهِمُ
أَنْ لَيْسَ وَصْلٌ إِذَا انْحَلَّتْ عُرَى الذَّنَبِ

[*O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp* (Jsh)] : (3) it is said, [in the coupled, as (Sh)] in إِذَا قُمْتُمْ إِلَى الصَّلٰوةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ V. 8. *When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of* [503] *your heads, and your legs to the two ankles* [in the reading (Sh)] with أَرْجُلِكُمْ in the *gen.*, [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in the coupled, because the *con.* [intervening between the two *ns.* (Sh)] prevents vicinity (Sh, ML), the *gen.* in the text being, as these hold, by coupling to رُؤُوسِ, *wiping* here being *washing*, while the reading [of Nāfi', Ibn 'Āmir, Ḥafṣ, Ks, and Ya'ḳūb (B)] with the *acc.* is a coupling not to وُجُوهَ and أَيْدِى, but to the place of the *prep.* and *gen.* [498], as in

فَوَاسِقًا عَنْ قَصْدِهَا جَوَائِرَا * يَسْلُكْنَ فِى نَجْدٍ وَغَوْرًا غَائِرَا

[by Ru'ba, *Diverging from their right course, going astray, travelling* now *in high ground, and* now *depressed low ground* (N)].

THE APPOSITIVES.

§ 131. When the *ops.* have received their full complement of *regs.*, they have no means of access to others save by apposition (Sh). The *apposs.* are the *ns.* that are not affected by inflection except in the way of apposition to others (M). The *apposs.* are every second with the inflection of its *ant.* from one [identical (Jm)] consideration (IH), as جَاءَنِي زَيْدٌ الْعَالِمُ *The learned Zaid came to me*, the *nom.* in both زَيْدٌ and الْعَالِمُ arising from one identical consideration, the agency of زَيْدٌ, الْعَالِمُ, because the *coming* referred to *Zaid* in the speaker's intention is referred to زَيْدٌ with its *appos.*, not to زَيْدٌ unrestrictedly (Jm). The multiple *enuncs.*, then, as LXXXV. 14—16. [31], the attributes in عَلِمْتُ زَيْدًا عَالِمًا عَاقِلًا ظَرِيفًا *I knew Zaid to be learned, intelligent, clever*, the multiple *ds. s.*, as فَتَقْعُدَ مَذْمُومًا مَخْذُولًا XVII. 23. *So that thou become impotent, being blamed, forsaken* of God, and the excepted after the excepted, as جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا *The people came to me, except Zaid, except 'Amr*, ought to be included in the definition of the *apposs.*; whereas, if he had said "with the inflection of its *ant.* on account of the inflection of the first," that objection would not have applied (R). The *appos.* is the *n.*

sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the *enunc.* and *d. s.* of the *acc.*; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the *appos.*, which shares with what precedes it in all its cases of inflection, as مررت بزيد الكريم, رايت زيدا الكريم, and جاء زيد الكريم (IA). The *appos.* are 5, *corrob.*, *ep.*, *subst.*, *synd. expl.*, and coupled (M, IA, Sh). The *op.* of the *corrob.*, *ep.*, and *synd. expl.* [below] is, S says, the *op.* of the *ant.*; and his opinion is most likely, because the [matter] referred to the *ant.* in the speaker's intention is referred to it with its *appos.*, the *coming* in جاءنى زيد الظريف being in his intention referred not to *Zaid* unrestrictedly, but to *Zaid* restricted by being *clever*. The op. of the *subst.* is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the *prep.* and *gen.* لبيوتهم are a *subst.* for the *prep.* and *gen.* [لمن (K, B)], and the *op.* جعلنا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the *op.* is the 1st [*op.*], not another supplied, because, the *ant.* being then like the dropped, the *op.* as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the *op.* of the *ant.*, since, the *ant.*

being in the predicament of rejection, the *op.* of the first is as it were in contact with the second. The *synd. expl.* being in reality the *subst.*, its predicament in what we have mentioned is that of the *subst.* And the *op.* of the coupled is, S says, the 1st [*op.*] through the medium of the *p.* (R).

§ 132. The *corrob.* is an *appos.* settling the matter of the *ant.* in respect of reference, [i. e. its being referred or referred to (R),] or of universal inclusion (IH, Sh) of its individuals by the reference (R), as جاء زيد نفسه *Zaid came himself* and XV. 30. [88], since, if it were not for the *corrob.*, the hearer might allow the comer to be *his news* or *his book*, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be *most of them* (Sh). It is (1) *lit.*, vid. repetition of the 1st expression (IH, IA) itself, as كلّا اذا دكّت الارض دكّا دكّا LXXXIX. 22. *Surely, when the earth is brayed with braying, braying* (IA): you corroborate by repeating the expression or its *syn.*, as LXXXIX. 22. and فجاجا سبلا XXI. 32. *Roads, ways* (Sh): (2) *id.* (IH, IA), vid. restricted expressions, i. e. نفسه, عينه, كله, كلاهما, [جميعهم (R),] اجمع, اكتع [139], ابتع, and ابصع (IH), vid. (a) what removes the imagination that a *n.* is *pre.* to the corroborated, i. e. نفس and عين, which must be *pre.* to a *pron.* agreeing with the corroborated, as جاء زيد نفسه or عينه, and هند نفسها or عينها, and, if the corroborated be *du.* or *pl.*, are pluralized upon the

paradigm أفعل , as جاء الزيدانِ or أعينهما , and أنفسهما or أعينهما , and الهندانِ أنفسهم or أعينهم , and الزيدون أنفسهن or أعينهن ; (b) what removes the imagination that universal inclusion is not meant, i. e. كلّ , كلا and كلتا , and جميع [137] (IA). When the *du.* is corroborated by نفس or عين , there are three *dial. vars.*, the chastest the *pl.*, below it the *sing.*, and below the *sing.* the *du.* (Sh).

§ 133. The object of the *corrob.* is to dispel (1) the hearer's inattention : (2) his thought that the speaker is making a blunder : in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as ضرب زيد زيد : (3) his thought that the speaker is using a trope in (a) the referred, as you say هذا باطل meaning *imperfect*, in which case also the expression must be repeated, as in the Prophet's saying أيما امرأة نكحت بغير إذن وليها فنكاحها باطل باطل باطل *Whatsoever woman is married without the leave of her guardian, her marriage is null, null, null*; (b) the referred to, as you say قطع الأمير اللصّ , meaning (*The young man of*) *the governor* (*by his command*) *maimed the robber*, in which case the referred

to must be repeated literally, as ضَرَبَ زَيْدٌ زَيْدٌ, i. e. *Zaid*, not *He that stands in his place, beat*, or ideally, by means of نَفْسٌ, عَيْنٌ, and their variations; (c) the reference of the *v.* to all the individuals of the referred to, in which case this mistake is dispelled by the mention of كُلٌّ, اَجْمَعُ &c. [139], كِلَاهُمَا, ثَلٰثَتُهُمْ, اَرْبَعَتُهُمْ, and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the *p.*, as إِنَّ إِنَّ زَيْدًا قَائِمٌ [below]; or *prop.*, as فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا XCIV. 5. 6. *Then verily with the difficulty shall be ease, verily with the difficulty shall be ease* : which sort of *corrob.* is not included in IH's definition, because it settles the matter of the *ant.*, but not in respect of reference or universal inclusion (R). The [*lit.* (R)] corroboration [by simple repetition (M)] is current in *n.*, *v.*, and *p.*, [single term and (R)] *prop.* (M, R), explicit *n.* and *pron.* (M), &c. (R), as إِنَّ إِنَّ زَيْدًا مُنْطَلِقٌ, ضَرَبْتُ ضَرَبْتُ زَيْدًا, ضَرَبْتُ زَيْدًا زَيْدًا [below], جَاءَنِي زَيْدٌ جَاءَنِي زَيْدٌ, and مَا اَكْرَمَنِي اِلَّا اَنْتَ اَنْتَ (M). The repeated is independent, i. e. what may be begun with and paused upon ; and dependent,

i. e. what may not be. The dependent, (1) if *unil.*, like the *con.* و, or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

فَلَا وَاللّٰهِ لَا يُلْفَى لِمَا بِى * وَلَا لِلمَا بِهِمْ أَبَدًا شِفَاءُ

[(504, 509), by Muslim Ibn Ma'bad alAsadī, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine* (Jsh),] and

وَغَيْرُ وَدٍّ جَاذِلٍ وَوَدَيْنِ * وَصَالِيَاتٍ كَكَمَا يُؤَثْفَيْنَ

[(509) *And other than an upright tent-peg and two* other *tent-pegs and burnt* stones, *like, like what are made supports for the cooking-pot* (DM, Jsh)]; but with its support, as إِنَّكَ إِنَّكَ and ضَرَبْتُ ضَرَبْتُ: (2) if not *unil.*, nor necessarily attached, may be repeated alone, as إِنَّ إِنَّ زَيْدًا قَائِمٌ [below]; the better [construction] being to separate them, as إِنَّ فِى الدَّارِ إِنَّ زَيْدًا قَائِمٌ. The independent is repeated without separation, as

فَأَيْنَ إِلَى أَيْنَ النَّجَاءُ بِبَغْلَتِى
أَتَاكَ أَتَاكَ اللَّاحِقُونَ احْبِسِ احْبِسِ

[*Then where* goest thou, *whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold!* (Jsh)] and

لَا لَا أَبُوحُ بِحُبِّ بُثْنَةَ إِنَّهَا * أَخَذَتْ عَلَىَّ مَوَاثِقًا وَعُهُودًا

[by Jamīl, *I will not, not reveal the love of Bathna. Verily she has taken against me bonds and covenants* (Jsh)]; and with separation, as وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ XI. 22. *When they in the life to come, they* [524] *are disbelievers* (B). The *non-repl. p.* is repeated only with what is attached to it (IA, Sh), as إِنَّ زَيْدًا إِنَّ زَيْدًا قَائِمٌ and فِي الدَّارِ فِي الدَّارِ زَيْدٌ [above] nor فِي فِي الدَّارِ زَيْدٌ; not إِنَّ إِنَّ زَيْدًا قَائِمٌ, but الدَّارِ زَيْدٌ; but the *repl. p.* may be repeated alone, as نَعَمْ نَعَمْ *Yes, yes,* لَا لَا *No, no,* and بَلَى بَلَى *Ay, ay* (IA). Repetition is good when you mention what requires two things, the 1st of which has a train; in which case the requirer is repeated after the completion of the train of the 1st, as لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ III. 185. *Do not thou account them that rejoice at what they have committed, and love that they should be praised for what they have not done, and* [below] *do not thou account them* [524] *to be successful in escaping from chastisement,* since the 1st *obj.* is long by reason of its *conj.* You either repeat the 1st expression itself, or strengthen it by one of the same measure and last letter, which is named *all. seq.*, and has an apparent meaning, as هَنِيئًا مَرِيئًا [42]; or no meaning at all, as حَسَنٌ بَسَنٌ; or a far-fetched, not apparent, meaning,

as خَبِيثٌ نَبِيثٌ from نَبَثْتُ الشَّرَّ, i. e. *extracted it.* There is sometimes a *con.* with the *lit. corrob.*, as وَاللّٰهِ ثُمَّ وَاللّٰهِ *By God! Again, by God!* and فَلَا تَحْسَبَنَّهُمْ III. 185. after لَا تَحْسَبَنَّ, contrary to the *id. corrob.* (R).

§ 135. The explicit *n.* is corroborated by its like, not by the *pron.*; and the *pron.* by its like and by the explicit *n.* The two *prons.* are both detached, as مَا ضَرَبَنِي إِلَّا هُوَ هُوَ; or one attached, and the other detached, as زَيْدٌ قَامَ هُوَ and انْطَلَقْتُ أَنْتَ, and similarly مَرَرْتُ بِكَ أَنْتَ and بِهِ هُوَ and بِنَا نَحْنُ, and رَأَيْتَنِي أَنَا and رَأَيْتَنَا نَحْنُ (M). The detached *nom. pron.* occurs as a [*lit.* (R)] *corrob.* of every attached [*pron.* (IA)], *nom.*, *acc.*, or *gen.* (R, IA); because of its strength and originality, since the *nom.* is before the *acc.* and *gen.* (R). The [attached (IA)] *nom. pron.* is not corroborated by (M, IA) the explicit *n.* [136] (M) نَفْسٌ or عَيْنٌ (IA), except after being corroborated by the [detached (IA)] *pron.*, [as زَيْدٌ ذَهَبَ هُوَ نَفْسُهُ or عَيْنُهُ, الْقَوْمُ خَضَرُوا هُمْ أَنْفُسُهُمْ or أَعْيَانُهُمْ, and النِّسَاءُ حَضَرْنَ هُنَّ أَنْفُسُهُنَّ or أَعْيَانُهُنَّ, the covert and prominent *prons.* being alike in that respect (M)]; but the *acc.* and *gen.* are corroborated unconditionally (M, IA), as رَأَيْتُهُ نَفْسَهُ and مَرَرْتُ بِهِ نَفْسِهِ.

§ 136. نَفْسٌ and عَيْنٌ are peculiar in making this distinction between the *nom. pron.* and its two companions; and in the case of any other [explicit *corrob.*] there is no distinction in allowability between the three of them, as قَرَأْتُ الْكِتَابَ كُلَّهُ, جَاءُونِي كُلُّهُمْ, and خَرَجُوا أَجْمَعُونَ, [e. g. XXXIII. 51. (138)] (M).

§ 137. You corroborate by كُلٌّ, [جَمِيعٌ (IA), and أَجْمَعُ, only (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as أَكْرَمْتُ الْقَوْمَ كُلَّهُمْ *I honored the people, all of them* and اشْتَرَيْتُ الْعَبْدَ كُلَّهُ *I bought the slave, all,* or *the whole, of him,* [since part of him may be bought, and not the rest (R),] contrary to جَاءَ زَيْدٌ كُلُّهُ (IH). You corroborate by كِلَا and كِلْتَا the *du.* (D, IA), *masc.* and *fem.* (IA), in the position wherein one of the two may be alone in the act, in order that the sense of *participation* may be verified, as جَاءَ الرَّجُلَانِ كِلَاهُمَا *The two men came, both of them,* because جَاءَ الرَّجُلُ may be said; but, where the act does not belong to one, corroboration of the *du.* by them is surplusage (D). One does not say اخْتَصَمَ الزَّيْدَانِ كِلَاهُمَا, because *The two Zaids* are not separable with regard to the *disputing together,* since it is only between two or more (R). All of them [except

أجمع] must be *pre.* to a *pron.* agreeing with the corroborated (IA): [and] أجمع and its variations (R, ML) are constructively *pre.* [see جمع in § 18.], according to Khl's opinion (R); [but] must be denuded of the *pron.* of the corroborated. The expressions of first corroboration need a *cop.*, which is only the expressed *pron.*: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that جميعًا is a *corrob.* of ما ; whereas, if so, جميعة would be said, and moreover, corroboration by جميع being rare, the Revelation should not be explained in accordance therewith, and it is correctly a *d. s.*: (2) the saying of Fr and Z [and B] on the reading إنّا كلّا فيها XL. 51. *Verily we, all* of us, *are in it* that كلّا is a *corrob.* [of the *sub.* of إنّ, *det.* (138) (K), i. q. كلّنا, the Tanwīn being a compensation for the *post.* (*pron.*) (K, B)]; whereas it is correctly a *subst.* And by the mention of "first" I guard against أجمع &c. [139]; for they corroborate only after كلّ, as XV. 30. [88] (ML). The Arabs use عامّة *pre.* to the *pron.* of the corroborated to indicate *universal inclusion*, like كلّ, as جاء القوم عامّتهم *The people came, the whole of them*: but few GG reckon it among the *corrobs.*, though S does. And أجمع, جمعاء,

أجمعون , and جمع are put after كلّه , كلّها , كلّهم , and كلّهن , respectively, to strengthen the intention of *universal inclusion* : and are sometimes used not preceded by كلّه , &c. [139], which IM asserts to be rare, whence

يا ليتنى كنت صبيا مرضعا * تحملنى الذلفاء حولا أكتعا

اذا بكيت قبّلتنى أربعا * اذن ظللت الدهر ابكى أجمعا

[*O would that I were a suckled boy, AdhDhalfá carrying me during a year entire! When I cried, she would kiss me four* times*: then should I continue to cry during the time, all of it*; but some say is not so, because of its frequently occurring in the Ḳur'ān, as لأغوينهم أجمعين XXXVIII. 83. *Assuredly I will mislead them, all of them* (J)]. The *du.* is corroborated by نفس , عين , كلا , and كلتا : and, according to the BB, by nothing else, so that you do not say جاء الجيشان أجمعان , nor جاء القبيلتان جمعاوان ; but the KK allow that.

§ 138. According to the BB (IA), the *indet.* may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the *indet.* is a predicament, not predicated of, as فنكاحها باطل الخ [133] and similarly LXXXIX. 22. [132] (R); and the corroborated

must be *det.*, 'Ā'isha's saying مَا صَامَ رَسُولُ اللّٰهِ صلعم شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ *The Apostle of God (God bless, etc.) fasted not a month, all of it, save Ramaḍān* and

يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبُ

O would that a term of a year, all of it, were Rajvb! being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the *indet.* may be corroborated, when [known in quantity (R),] limited, [like دِرْهَمٌ and دِينَارٌ, يَوْمٌ, لَيْلَةٌ, and شَهْرٌ, by كُلٌّ &c. (132), not by نَفْسٌ and عَيْنٌ, which opinion of theirs is not improbable; so that, according to them, the *corrob.* and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [لَبِثْتُ الخ (117),] يَا لَيْتَنِي الخ [137], and

قَدْ صُرِّتِ البَكْرَةُ يَوْمًا أَجْمَعَا

(R, IA) *The sheave of the pulley has creaked during a day, all of it* (J). The corroborated is sometimes suppressed, most often in the *conj.*, as جَاءَنِي الَّذِي ضَرَبْتُ نَفْسَهُ, i. e. ضَرَبْتُهُ; less often in the *ep.*, as جَاءَنِي قَوْمٌ ضَرَبْتُ كُلَّهُمْ أَجْمَعِينَ; and still less in the *enunc.*, as القَبِيلَةُ أَعْطَيْتُ كُلَّهُمْ أَجْمَعِينَ; because of what you have learnt

[63], that suppression of the *pron.* from the *conj.* is better than from the *ep.* and *enunc.*, and from the *ep.* is better than in the *enunc.* (R). Suppression of the corroborated [while its *corrob.* remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and *corrob.* occurs in وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ XXXIII. 51. *And* that *they should not grieve, and should be well pleased with what thou hast given them, all of them,* [كُلُّهُنَّ being a *corrob.* of the ن of يَرْضَيْنَ (K, B), and Ibn Mas'ūd reading وَيَرْضَيْنَ كُلُّهُنَّ (K),] and إِذْ ظَلَمْتُ الخ [137] (ML).

§ 139. أَكْتَعُ, أَبْتَعُ, and أَبْصَعُ are *all. seqs.* to أَجْمَعُ (M, IH), occurring only after it (M); so that they do not precede it, and the mention of them without it is of weak authority (IH). If you intend to combine the expressions of *id.* corroboration, you put نَفْسٌ first, then عَيْنٌ, then كُلٌّ, then أَجْمَعُونَ, then its sisters from أَكْتَعُونَ to أَبْتَعُونَ; but, if not, you may restrict yourself to whichever of them you please from نَفْسٌ to أَجْمَعُ [137]. The BB end with أَبْصَعُ, without

mentioning ابتع ; the Bdd end with ابتع, saying اجمع اكتع ابصع ابتع, and so Jz mentions; Z puts ابتع before ابصع, and IH follows him; and I do not know what is the right of it. It is commonly held that, when you intend to mention the sisters of اجمع, you must begin with اجمع, and then put its sisters, in this order اجمع اكتع ابصع ابتع ; and there is no dispute that اجمع may not be put after any one of its sisters (R): but, IK says, you begin with whichever of them you please after اجمع ; and اجمع ابصع [and جمع بصع (R), جمع كتع (M),] جمع بتع, [and جمع بصع بتع (R)] have been heard; and even جاءنى القوم اكتعون [see حولا اكتعا in § 137.] (M, R). There is no dispute that, when you intend to mention نفس, عين, كل, and اجمع together, the order mentioned is necessary. IB says that كلهم in جاءنى القوم كلهم اجمعون اكتعون ابصعون ابتعون is a *corrob.* of القوم, اجمعون of كلهم, and so on, each one of them being a *corrob.* of what is before it ; but others say that all are *corrobs.* of the 1st corroborated, like the consecutive *eps.* (R).

§ 140. The *ep.* is the ن, indicating one of the states of the substance as طويل *long*, قصير *short*, قائم *stand-*

ing, قاعد *sitting*, مكرم *honored*, مهان *dishonored* (M). IH says in the exposition of the M that the *ep.* is general, i. e. every expression containing the sense of qualificativity, whether it occur as an *appos.* or not, so that the *enunc.* and *d. s.* [74] in such as زيد قائم and جاءني زيد راكبا are included in it ; and particular, i. e. what contains the sense of qualificativity when it occurs as an *appos.*, as جاءني رجل ضارب : and that (R) the [particular (R)] *ep.* is an *appos.* that indicates [the existence of (Jm)] a meaning in its *ant.* [or in the belonging thereof (145) (R)] unrestrictedly (IH). By "unrestrictedly" he intends to exclude the *d. s.* in such as ضربت زيدا مجردا ; for مجردا, though indicative of a meaning in زيدا, is not so unrestrictedly, but when he is restricted by the state of *beating* : whereas the *d. s.* is already excluded from the definition by "*appos.*" (R). IM defines the *ep.* as the *appos.* supplementing its *ant.* by explaining one of its qualities, as مررت برجل كريم *I passed by a generous man*, or of the qualities of what belongs to it, i. e. its connected, as مررت برجل كريم ابوه *I passed by a man whose father is generous* (IA). The *ep.* [is added to distinguish between two participators in the name : and, it is said (M),] denotes *particularization* (M, IH, IA, Sh) of

mentioning ابتع ;
اكتع ابصع ابتع
before ابصع, and
what is the right o
you intend to me
begin with اجمع,
اكتع ابصع ابتع
may not be put a
says, you begin
اجمع ; and ابصع
(M),] جمع بتع
heard; and eve
§ 137.] (M, I
intend to men
the order me

ابتعون
corrob. of
them being
that all a
secutive
§ 1

[illegible] اللهم انا عبدك المسكين [illegible]

[illegible] (Sh).

[illegible] (1) generally [illegible] derived from the inf. n. [illegible] Like (IA) the act. or [illegible] (M, IA) to the act. part. [illegible] I passed [illegible] (Sh): (2) [illegible] I passed [illegible] Sh: [illegible] I passed [illegible] Ib. [illegible] (M) [illegible] I passed [illegible] Ib. [illegible] (M) [illegible] I passed [illegible]

g كَامِلٍ فِى الرُّجُولِيَّةِ ; and similarly أَنْتَ
الرَّ *Thou art the man, all of the man* and هٰذَا
This is the learned, the seriously learned
the genuinely learned, meaning الْبَلِيغُ
; and مَرَرْتُ بِرَجُلٍ رَجُلٍ صِدْقٍ *I passed by*
n of good and رَجُلٍ سَوْءٍ *a man of evil*, as
aid صَالِحٍ and فَاسِدٍ (M). The saying of many
مَرَرْتُ بِهٰذَا *I passed by this man* that الرَّجُلِ
n error: IM says "ISB guides to the truth,
synd. expl. [148], as does IJ"; and so do Zj
IL). The majority of GG prescribe derivation
on of the *ep.*; and therefore (R) S deems مَرَرْتُ
[as rendered by جَرِىءٍ (M)] of weak authority
ut IH does not prescribe it (R). There is no dif-
ween its being *deriv.* and otherwise when its
is to denote the meaning [occurring (Jm) in
, Jm)], generally, [i. e. in all its usages, like
. and ذُو *pre.* to the generic substantive, which
itions have a qualified, expressed or supplied
s تَمِيمِىٌّ and ذُو مَالٍ, [and like every con-
ing اَلْ, and the Ṭā'ī ذُو, because اَلَّذِى قَامَ

its *ant.* (Sh), i. e. *diminution of* the *homonymy* existing (R) in *indets.* (M, R), as فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ IV. 94. (*The obligatory*, or *Incumbent upon him, shall be*) [29] *emancipation of a believing slave* (Sh); and *manifestation* (M, IH, Sh) of it (Sh), i. e. *removal of* the *homonymy* existing (R) in *dets.* (M, R), whether proper names or not, as زَيْدٌ الْعَالِمُ *The learned Zaid* and الرَّجُلُ الْفَاضِلُ *The excellent man* (R). In هُدًى وَرَحْمَةٌ لِلْمُحْسِنِينَ الَّذِينَ يُقِيمُونَ الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ XXXI. 2. 3. *Guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the* life *to come* الَّذِينَ الخ is an explanation of their doing good (B); and like it is

الْأَلْمَعِيُّ الَّذِي يَظُنُّ بِكَ الظَّنَّ كَأَنْ قَدْ رَأَى وَقَدْ سَمِعَا

by Aus [Ibn Ḥajar, *The sharp-witted, who thinks of thee the thought, as though he had seen and had heard* (N)], which As, on being asked respecting the الْمَعِيُّ, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) *praise* [and *magnification* (M) of its *ant.* (Sh), like the *eps.* applied to God (M), as اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ I. 1. *Praise be to God the Lord of the worlds* (Sh)]; or [the *opp.* of that (M),] *blame* [and *vilification* (M) of it (Sh), as

فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ XVI. 100. *Say thou, I seek protection by God from the accursed devil* (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ *In the name of God the Compassionate, the Merciful* and أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *I seek protection etc.*; or one that has a partner in it, as أَتَانِي زَيْدٌ الْفَاضِلُ الْعَالِمُ or الْفَاسِقُ الْخَبِيثُ *The excellent, learned*, or *The profligate, abominable, Zaid came to me* when the person addressed knows the comer *Zaid* before he is qualified, even though he have partners in this name (R)]: (2) *corroboration* [of it (Sh); but only when the qualified imports the meaning of that *ep.*, expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh), أَمْسِ الدَّابِرُ *The bygone yesterday* (M, IA), and لَا تَتَّخِذُوا الْهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلٰهٌ وَاحِدٌ XVI. 53. *Take ye not unto yourselves two gods: He is only one God* (R, Sh): if, however, that meaning so expressed in the *ant.* be *universal inclusion* and *comprehension*, the *appos.* is a *corrob.*, not an *ep.*, as الرَّجُلَانِ كِلَاهُمَا and الرِّجَالُ كُلُّهُمْ; but, if not, it is an *ep.* as in XVI. 53.: and, if the meaning of the *appos.* be that of the *ant.* exactly, by correspondence, the *appos.* is a *corrob.* of repetition, as الرَّجُلُ نَفْسُهُ and زَيْدٌ زَيْدٌ (R): (3)

commiseration (R, IA, Sh) for it, as اللهمّ انا عبدك المسكين *O God, I am Thy poor servant* (Sh).

§ 142. The *ep.* is (M, IA, Sh, ML) (1) generally (M) *deriv.* (IA, Sh, ML), i. e. derived from the *inf. n.* to indicate a meaning and its subject, like (IA) the *act.* or *pass. part.*, or *ep.* assimilated (M, IA) to the *act. part.*, or أفعل of superiority (IA), as مررت برجل ضارب *I passed by a man beating* or مضروب *beaten* or حسن الوجه *handsome in face* or خير من عمرو *better than 'Amr* (Sh): (2) renderable thereby (IA, Sh), as مررت برجل أسد *I passed by a lion man*, i. e. شجاع (Sh); like the *dem.*, as مررت بزيد هذا *I passed by this Zaid*, i. e. المشار اليه; and ذو i. q. صاحب or conjunct, as مررت برجل ذى مال *I passed by a man possessed of property*, i. e. صاحب مال, and بزيد ذو قام *by Zaid who stood*, i. e. القائم; and the *rel. n.*, as مررت برجل قرشى *I passed by a Ḳurashī man*, i. e. منتسب الى قريش (IA). تميمى and بصرى are renderable by منسوب and معزو; and ذو مال and ذات سوار [23] by متمول and متسورة, or by صاحب مال and صاحبة سوار: and you say مررت برجل أىّ رجل [116] or أيما

رَجُلٍ, meaning كَامِلٍ فِى الرُّجُولِيَّةِ ; and similarly أَنْتَ الرَّجُلُ كُلُّ الرَّجُلِ *Thou art the man, all of the man* and هٰذَا العَالِمُ جِدُّ العَالِمِ *This is the learned, the seriously learned* and حَقُّ العَالِمِ *the genuinely learned*, meaning البَلِيغُ الكَامِلُ فِى شَانِهِ ; and مَرَرْتُ بِرَجُلٍ رَجُلِ صِدْقٍ *I passed by a man, a man of good* and رَجُلِ سَوْءٍ *a man of evil*, as though you said صَالِحٍ and فَاسِدٍ (M). The saying of many GG on مَرَرْتُ بِهٰذَا الرَّجُلِ *I passed by this man* that الرَّجُلِ is an *ep.* is an error: IM says "ISB guides to the truth, making it a *synd. expl.* [148], as does IJ"; and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the *ep.*; and therefore (R) S deems مَرَرْتُ بِرَجُلٍ أَسَدٍ [as rendered by جَرِىءٍ (M)] of weak authority (M, R): but IH does not prescribe it (R). There is no difference between its being *deriv.* and otherwise when its application is to denote the meaning [occurring (Jm) in its *ant.* (R, Jm)], generally, [i. e. in all its usages, like the *rel. n.* and ذُو *pre.* to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as تَمِيمِىٌّ and ذُو مَالٍ, [and like every conjunct containing اَلْ, and the Ṭā'ī ذُو, because اَلَّذِى قَامَ

is i. q. القائم (147) (R)]; or particularly, [i. e. in some of its usages, like أيّ, which occurs as *ep.* of the *indet.* only, provided that you intend praise, and like the *prim.* generic substantive with respect to the *dem.* (147), and the *dem.*, which occurs as *ep.* of the proper name and *n. pre.* to the *pron.* or proper name or *dem.*, because the qualified is more particular or equal (148), and nowhere else (R),] as مررت برجلٍ أيّ رجلٍ and بهذا الرجلِ and بزيدٍ هذا (IH). All the *prims.* [here] mentioned are regular, whether generally [applied to denote a meaning in the *ant.*], like the *rel. n.*, ذو, synarthrous conjunct, and Ṭā'ī ذو; or particularly, like أيّ *appos.* of the *indet.*, the generic substantive *appos.* of the *dem.*, and *dem. appos.* of what we have mentioned. There remain some *prims.* occurring as *eps.* that IH does not mention, (1) regular, vid. (a) كلّ [117], جدّ, and حقّ, *apposs.* of the generic substantive, and *pre.* to the like of their *ant.* in letter or sense, as انت الرجل كل الرجلِ and جدّ الرجلِ *the earnest man* and حقّ الرجلِ *the genuine man* the commonest and best [idiom], and انت المرء كل الرجلِ and جدّ الرجلِ and حقّ الرجلِ allowable with weak authority; and qualifying *indets.* also, as انت رجل كل رجلٍ *Thou art a man, every man* and جدّ رجلٍ *an earnest man* and حقّ رجلٍ

a genuine man: كُلُّ الرَّجُلِ means that in him are united the good qualities scattered among the whole of men, جِدُّ الرَّجُلِ that others are as it were a jest, and حَقُّ الرَّجُلِ that others are spurious, which [last] two are of the *cat.* of جُرْدُ قَطِيفَةٍ [121]; and أَنْتَ اللَّئِيمُ جِدُّ اللَّئِيمِ *Thou art the base, the very base* and حَقُّ اللَّئِيمِ *the really base* and أَنْتَ لَئِيمٌ جِدُّ لَئِيمٍ and حَقُّ لَئِيمٍ are also said in blame: (b) مَا شِئْتَ مِنْ كَذَا restricted to an *indet.*, as جَاءَنِي رَجُلٌ مَا شِئْتَ مِنْ رَجُلٍ *A man, (that is) what* or *a thing that*, or *A man, a thing that, thou hast willed as a man, has come to me* : مَا, which is either conjunct or an *indet.* qualified by the *prop.* after it, is in both cases *enunc.* of a suppressed *inch.*, the *prop.* being *ep.* of the *indet.*, i. e. هُوَ الَّذِي شِئْتَهُ or شَيْءٌ شِئْتَهُ ; or, if qualified by the *prop.* after it, may be *ep.* of the *indet.* before it: and in the sense of رَجُلٌ مَا الخ are رَجُلٌ شَرْعُكَ مِنْ رَجُلٍ and رِجَالٌ كَفِيكَ مِنْ رِجَالٍ and رَجُلَانِ حَسْبُكَ مِنْ رَجُلَيْنِ *A man*, and *Two men*, and *Men*, *sufficing* [143] *thee as a man*, or *two men*, or *men* ; and the *prep.* and *gen.* in all of that import that the mentioned is the particularized by praise *from* (*among the divisions of this genus, when*

they are assorted man by) *man*, and (*two men by*) *two men*, and (*men by*) *men*, as we said on أَفْضَلُ رَجُلٍ and رَجُلَيْنِ and رِجَالٍ [118], the like [*prep.* and *gen.*] often occurring after what praise and wonder are intended by, as يَا لَكَ مِنْ لَيْلٍ [48, 84] and لِلّٰهِ دَرُّ زَيْدٍ مِنْ رَجُلٍ [84], and the meaning in all being one, vid. that he is the praised, and the wonder is at it, exclusively, out of the aggregate of this genus, when they are distributed and divided with this division: (c) the qualified repeated, and *pre.* to such as صِدْقٌ and سُوْءٌ, as عِنْدِى رَجُلُ رَجُلُ صِدْقٍ and حِمَارُ حِمَارُ سُوْءٍ : they often prefix the qualified to the *inf. n.* of the *ep.*, so that, رَجُلُ صِدْقٍ meaning رَجُلٌ صَادِقٌ, it is as though you said عِنْدِى رَجُلُ رَجُلٌ صَادِقٌ ; and the 2nd رَجُلٌ with its *ep.* becomes *ep.* of the 1st, as in لَا مَاءَ مَاءٌ بَارِدًا [102]; or the 2nd may be a *subst.* for the 1st, as is said on XCVI. 15. 16. [153], except that the necessity of their agreeing in determinateness and indeterminateness makes its being an *ep.* more probable : (d) quantities, as عِنْدِى رِجَالٌ ثَلٰثَةٌ *Beside me are three men* : the Prophet says اَلنَّاسُ كَابِلٍ مِائَةٍ لَا تَجِدُ فِيهَا رَاحِلَةً وَاحِدَةً *Mankind are like an hundred camels, wherein thou wilt not find one high-bred camel*; and you say عِنْدِى بُرٌّ قَفِيزَانِ *I have*

wheat two قَفِيز *measures*; and similarly with ذِرَاع *cubit*, شِبْر *span*, بَاع *fathom*, and other quantities indicating length, shortness, scarcity, plenty, and the like: (2) matter of hearsay, (a) common, frequent, vid. the *inf. n.* [143], mostly i. q. the *act. part.*, as رَجُل صَوْم *A man abstaining* and عَدْل *just*; sometimes i. q. the *pass. part.*, as رَجُل رِضًى *A man liked*, i. e. مَرْضِيّ: (b) not common, vid. (*a*) a generic substantive notorious for some idea, qualifying another generic substantive, as مَرَرْتُ بِرَجُلٍ أَسَد: Mb says it is by supplying مِثْل, i. e. مِثْل أَسَد (*like*) *a lion*; and his rendering is strengthened by their saying مَرَرْتُ بِرَجُلٍ أَسَدٍ شِدَّةً *I passed by a man* (*like*) *a lion in strength*, i. e. يُشَابِهُ الأَسَدَ شِدَّةً, so that شِدَّةً is in the *acc.* as a *sp.* from the relation of مِثْل to the *pron.* of the [*man*] mentioned, as in الكُوزُ مُمْتَلِئٌ مَاءً *The pitcher is full of water*, according to what we mentioned respecting هُوَ زُهَيْرٌ شِعْرًا [77]: and sometimes بِرَجُلٍ الأَسَدِ شِدَّةً is said, which [الأَسَد] is a *subst.* according to S, but according to Khl may be an *ep.* as rendered by مِثْل الأَسَد (*like*) *the lion*; and they say مَرَرْتُ بِرَجُلٍ نَارٍ حُمْرَةً, i. e. مِثْل نَارٍ حُمْرَةً (*like*) *a fire in redness*: or أَسَد

شِدَّةٌ and نَارٍ حُمْرَةٌ may be i. q. كَامِلٍ شِدَّةٌ and حُمْرَةٌ *consummate*, or *perfect, in strength* and *redness*, in which case it is not by supplying the *pre. n.*, but is like أَنْتَ الرَّجُلُ عِلْمًا, as we mentioned in the *d. s.* [77]; and in this construction also the *acc.* is a *sp.* from the relation of كَامِلٍ to the *pron.* of the [*man*] mentioned: but others than Mb say that the concrete substantive in such *exs.* is to be rendered by the *ep.* appropriate to it, so that بِرَجُلٍ أَسَدٍ means جَرِيءٍ *bold*, and بِرَجُلٍ حِمَارٍ means بَلِيدٍ *stupid*; and according to this rendering the *sp.* in such as بِرَجُلٍ أَسَدٍ شِدَّةً has no meaning: the poet says

وَلَيْلٍ يَقُولُ النَّاسُ مِنْ ظُلُمَاتِهِ
سَوَاءٌ صَحِيحَاتُ الْعُيُونِ وَعُورُهَا

كَأَنَّ لَنَا مِنْهُ بُيُوتًا حَصِينَةً
مُسُوحًا أَعَالِيهَا وَسَاجًا سُتُورُهَا

And (many) a night, from whose glooms the people say, Alike are the sound of eyes and their unsound; as though we had from it tents inaccessible from their height, whose tops were haircloths, and whose curtains were teak!, i. e. سُودًا أَعَالِيهَا وَكَثِيفًا سُتُورُهَا *whose tops were black, and whose curtains were thick*: (*b*) the generic substantive

qualifying that generic substantive, the expression being repeated in the sense of كَامِلٌ, as مَرَرْتُ بِرَجُلٍ رَجُلٍ, i. e. كَامِلٍ فِى الرُّجُولِيَّةِ *consummate in manliness*, and رَأَيْتُ أَسَدًا أَسَدًا, i. e. كَامِلًا *perfect*: (*c*) a generic substantive denoting what the thing is made of, and qualifying that thing, as هٰذَا خَاتَمٌ حَدِيدٌ: S says such [constructions] as خَاتَمٌ طِينٌ *A clay signet-ring*, صُفَّةٌ خَزٌّ *A silk covering* of a saddle, خَاتَمٌ حَدِيدٌ *An iron signet-ring*, and بَابٌ سَاجٌ *A teak door* are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering مَعْمُولٌ مِنْ طِينٍ (*wrought of*) *clay*, and, if comparison be intended, بِسَرْجٍ خَزٍّ صُفَّتُهُ means لَيِّنٍ صُفَّتُهُ كَالْخَزِّ *by a saddle whose covering is* (*soft like*) *silk*, (*but is not silk*): (*d*) [أَبٌ and أَخٌ in] their saying مَرَرْتُ بِرَجُلٍ أَبِي عَشَرَةٍ *I passed by a man father of* 10 and أَخٍ لَكَ *brother to thee* and أَبٍ لَكَ *father to thee* (R).

§ 143. They [often (IM)] qualify by the *inf. n.* (M, IM), as رَجُلٌ عَدْلٌ [142] and صَوْمٌ and زَوْرٌ *visiting* and رِضًى, and مَرَرْتُ بِرَجُلٍ حَسْبُكَ [142] and شَرْعُكَ and كَفْيُكَ and نَحْوُكَ *like thee*, i. q. مُحْسِبُكَ and كَافِيكَ and مِثْلُكَ

(M); always *sing. masc.* (IM), as مررت برجل عدل and برجلين عدل and برجال عدل and بامرأة عدل and بامرأتين عدل and بنساء عدل (IA). [Thus] رسول in انا رسولا ربك XX. 49. *Verily we are the two messengers of thy Lord*, being i. q. مرسل, is unavoidably dualized; but in انا رسول رب العالمين XXVI. 15. *Verily we are the two messengers of the Lord of the worlds*, being i. q. رسالة, may be made uniform for the *sing.*, *du.*, and *pl.*, as is done in qualifying by *inf. ns.*, like صوم and زور (K on XXVI. 15.). Qualification by the *inf. n.*, [which is contrary to the *o. f.*, because it indicates the meaning, not its subject (142) (IA),] is explained by suppression of a *pre. n.*, [as some say, i. e. ذو صوم and ذو رضى (R); or by putting عدل in the place of عادل (IA)]; or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly applied to the *ag.* and *obj.*, as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] *prop.* [containing truth or falsehood (M)] is used as an *ep.* for (1) the *indet.* (M, IH, IA) only (M, IA), not the *det.*, because the *prop.* is [akin to the *indet.*, as being (R)] renderable by the *indet.*, [as قام رجل ذهب ابوه or ابوه ذاهب by ابوه ذاهب,

مررت برجلٍ ابوه زيد and كائنٍ ابوه زيدًا by (R)] : (2) the *n.* made *det.* by the generic ال, [as some assert (IA),] as

ولقد امرّ على اللئيم يسبّني * فمضيت ثمّت قلت لا يعنيني

(R, IA) *By God, assuredly I pass by the base* fellow *that reviles me; and go away, then say, He means me not* (J) and وآية لكم الليل نسلخ منه النهار XXXVI. 37. *And the night that We draw forth the day from is a sign for you* (IA), because its determination is [only] *lit.* (R); but that is not certain, since نسلخ and يسبّني may be *ds. s.* (IA). It must have a *pron.* (IH, IA) relating to that *indet.* (Jm), to connect it with the qualified : but the *pron.* is sometimes suppressed (R, IA), because indicated, as

وما ادرى اغيرهم تناءٍ * وطول الدهر ام مالٌ اصابوا

[by Jarīr, *And I know not whether mutual distance have altered them, and length of time, or wealth (that) they have gotten* (J)], i. e. اصابوه, and واتقوا يومًا لا تجزى نفسٌ عن نفسٍ شيئًا II. 45. *And fear a day (wherein) a soul shall not make satisfaction for a soul at all,* i. e. لا تجزى فيه (IA). The *cop.* of the *prop.* used as an *ep.* is only the *pron.*, mentioned, as XVII. 95. [1] : or supplied, in the *nom.*, as ان يقتلوك الخ [505], i. e. هو علٌ ; or *acc.*,

as وَمَا شَيْءٌ حَمِيتُ الخ [63], i. e. حَمِيتَهُ; or *gen.*, as II. 45., i. e. فِيهِ (ML). As some say, the *prep.* and *gen.* are suppressed all at once: but, as others say, [gradually, first (IA)] the *prep.* [alone (ML)], the *pron.* being then [put into the *acc.*, and (ML)] attached to the *v.*, [so that it becomes تَجْزِيهِ (IA), as in وَيَوْمٍ شَهِدْنَاهُ الخ (66), i. e. شَهِدْنَا فِيهِ (ML)]; and afterwards this [attached (IA)] *pron.* (IA, ML), when in the *acc.* (ML), so that it becomes تَجْزِى (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The *prop.* occurring as an *ep.* must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisitive *prop.* does not occur as an *ep.*; though it does as an *enunc.*, contrary to the opinion of IAmb, as زَيْدٌ اضْرِبْهُ [26] (IA). Sometimes, however, the requisitive [*prop.* apparently (IA)] occurs as an *ep.*, by subaudition of a *saying*, which is [really (R)] the *ep.* (R, IA), the requisitive *prop.* being its *reg.* (IA): the saying [of Al'Ajjāj (J)]

حَتَّى إِذَا جَنَّ الظَّلَامُ وَاخْتَلَطْ

جَاءُوا بِمَذْقٍ هَلْ رَأَيْتَ الذِّئْبَ قَطْ

[*Until, when the darkness* of the night *overspread* the light of the day, *and blended* with the light, *they brought* to me *watered milk*, (*whereof it is said,*) *Hast thou seen the wolf ever?* (Jsh)] meaning (M, R, IA, ML) بِمَذْقٍ مَقُولٍ

عِنْدَهُ هٰذَا القَوْلُ (M, R), on account of its dark color, because it is diluted milk (M), [or] مَقُولٌ فِيهِ هَلْ آلخ (IA), [or] مَقُولٌ عِنْدَ رُؤْيَتِهِ ذٰلِكَ ; and

فَإِنَّمَا أَنْتَ أَخٌ لَا نَعْدَمُهُ

[*For thou art only a brother* (*of whom it is said*), *May* God grant *we lose him not!* (Jsh)] meaning أَخٌ مَقُولٌ فِيهِ لَا جَعَلَنَا اللّٰهُ نَعْدَمُهُ (ML): as it occurs as a *d. s.*, like لَقِيتُ زَيْدًا اضْرِبْهُ *I met Zaid*, (*it being said of him,*) *Beat thou him*, i. e. مَقُولًا فِي حَقِّهِ هٰذَا القَوْلُ; and 2nd *obj.* in the *cat.* of ظَنَّ (R), like [the saying of Abu -dDardá (M)] وَجَدْتُ النَّاسَ اخْبُرْ تَقْلِهِ *I have found men to be* (persons *whereof it is said,*) *Try him: thou wilt hate him* (M, R), i. e. مَقُولًا فِيهِمْ هٰذَا المَقَالُ (M). And IS and F hold this subaudition to be necessary in the *enunc.*, i. e. زَيْدٌ مَقُولٌ فِيهِ اضْرِبْهُ *Zaid* (*is a* person *whereof it is said,*) *Beat thou him*; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مَرَرْتُ بِرَجُلٍ حَسَنٍ *I passed by a goodly man*, since the *goodliness* is the state and quality of the *man* (Jm)]; (2) the state of its (M, IH) connected (M), [i. e.] belonging, [i. e. by a relative *ep.* accruing to it

because of its belonging (Jm),] as مررت برجلٍ حسنٍ غلامهُ *I passed by a man whose young man was goodly* (IH), since the man's *being goodly as to the young man* is a meaning in the *man*, even though it be relative (Jm). This connected, (1) if pronounced with Tanwīn, agrees with the *ant.* in case, without dispute, as مررت برجلٍ ضاربٍ ابوهُ زيدًا and ضاربٍ اباهُ زيدٌ; and the *act.* and *pass. parts.* governing the direct *obj.* in the *acc.* are then not past [345]: (2) if *pre.*, is (a) an assimilate *ep.*, which must be *pre.* to its *ag.*, as مررت برجلٍ حسنٍ الوجهِ, since it has no *obj.*: (b) not an assimilate *ep.*, (*a*) past, *intrans.*, which is *pre.* to the *ag.*, as مررت برجلٍ قائمِ الغلامِ [349]; and does not become *det.* because of its prefixion to its *reg.* [111]: and *trans.*, which may not be *pre.* to the *ag.*, because, if you prefix it to the *ag.* without mentioning the direct *obj.*, as برجلٍ ضاربِ الغلامِ, the *ag.* is liable to be mistaken for the *obj.*, so that the *act. part.* is not known to be connected, while, if you mention the direct *obj.*, it also is not allowable [345]; and, if *pre.* to the direct *obj.*, must be followed by the *ag.* in the *nom.*, as بزيدٍ ضاربِ غلامهِ عمرو and بزيدٍ ضاربِ عمرٍو غلامهُ امسِ, since, if we did not mention [the *ag.*], the *act. part.* would be unconnected; and becomes *det.* by reason of the prothesis, because *pre.* to a *n.* not its *reg.*: (*b*) not past, which, according to S, may be made an *ep.* unrestrictedly

like the one pronounced with Tanwīn, whether it be present or future, as مررت برجل ضارب غلامه زيد الآن or غدًا; and whether it denote *physical action*, i. e. what is *sensible, visible*, like ضارب and قاتل, or *other than physical action*, like عالم, عارف, مخالط, and ملازم: but, as Y says, if present, must be in the *acc.* as a *d. s.*, even though it be to an *indet.*, whether it denote *physical action* or not, as مررت برجل ضاربة عمرو and بزيد مخالطة داء; and, if future, must be in the *nom.*, whether it denote *physical action* or not, as being with the subsequent *nom.* a nominal *prop. ep.* of the *indet.*, as مررت برجل ضاربة عمرو: while S agrees with him as to the allowability of the *acc.* in the 1st, and *nom.* in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

وَنَظَرْتَ مِنْ خَلَلِ السُّتُورِ بِأَعْيُنٍ
مَرْضَى مُخَالِطُهَا السَّقَامُ صِحَاحِ

And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the *act. part.*, denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مخالطها with the *gen.*, while others cite

حَمِيَ العَرَاقِيبَ العَصَا وَتَرَكْتُهُ * بِهِ نَفَسٌ عَالٍ مُخَالِطُهُ يُهِرّ

They defended the hock-tendons from the encroaching of the horse *Al'Aṣà, and left him having in him hard breathing that panting is pervading* with the *nom.* of مُخَالِطَةٌ, which Y might attribute to inchoation: and, as IIU says, if denoting *physical action*, must be in the *nom.* by inchoation, whether it be present or future; and, if denoting *other than physical action*, then, if present, must be in the *acc.* as a *d. s.*, and, if future, must be in apposition with the *ant.*: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the *act. part.* govern like the *v.*: but, when you do not intend that, and make it a *n.*, only the *nom.* is allowable in every case, as مررت برجلٍ مُلَازِمَةٌ رجلٌ *I passed by a man whose attendant was a man*, i. e. صَاحِبٌ مُلَازِمَتُهُ: you treat مُلَازِمَةٌ like what is not derived from the *v.*, as you treat صَاحِبَةٌ *whose companion*; and accordingly you say in the *du.* and *pl.* بِرَجُلٍ مُلَازِمَاهُ الزَّيْدَانِ and مُلَازِمُوهُ بَنُو فُلَانٍ. The following [*eps.*] other than the *act. part.*, *pass. part.*, and assimilate *ep.*, occur connected, (1) regularly, vid. the *rel. n.*, as بِرَجُلٍ مِصْرِيٍّ حِمَارُهُ *by a man whose ass was Egyptian*, because, being i. q. مَنْسُوبٌ, it governs with its government: (2) by hearsay, badly, vid. (a) سَوَاءٌ, as بِرَجُلٍ سَوَاءٌ هُوَ وَالعَدَمُ and سَوَاءٌ أَبُوهُ وَأُمُّهُ *by a man* such that *he and non-existence*, and

his father and his mother, were equal or *alike*, the chaste, well-known construction being to put سَوَاءٌ into the *nom.* [as a *prepos. enunc.* (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that أَأَنْذَرْتَهُمْ الخ in the place of the *nom.* should be *ag.* of سَوَاءٌ in إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ الخ II. 5. *Verily they that disbelieve, alike etc.* [28] on the ground that سَوَاءٌ alone is in the *nom.* as *pred.* of إِنَّ, [as though مُسْتَوٍ عَلَيْهِمْ إِنْذَارُكَ وَعَدَمُهُ were said (K, B), as you say إِنَّ زَيْدًا مُخْتَصِمٌ أَبُوهُ وَابْنُ عَمِّهِ (K)]; and as مَرَرْتُ بِرَجُلٍ سَوَاءٍ دِرْهَمُهُ *I passed by a man whose dirham was complete*, i. e. تَامٍّ, so that it requires one *ag.*, contrary to the 1st, because, being i. q. مُسْتَوٍ, it is between two and upwards; (b) [حَسْبٌ and رَجُلٌ in] your saying بِرَجُلٍ حَسْبُكَ فَضْلُهُ and بِرَجُلٍ رَجُلٍ أَبُوهُ *by a man whose bounty was sufficient for thee* and *whose father was a man*, i. e. كَامِلٍ *perfect*; (c) the quantities, as بِرَجُلٍ عَشَرَةٌ غِلْمَانُهُ *by a man whose young men were* 10 and بِحَيَّةٍ ذِرَاعٍ طُولُهَا *by a serpent whose length was a cubit*; (d) the generic substantive denoting what the thing is made of, as بِسَرْجٍ خَزٍّ صِفَتُهُ *by a saddle whose covering was silk* and بِكِتَابٍ طِينٍ خَاتَمُهُ

by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as بِرَجُلٍ أَسَدٍ غُلَامُهُ *by a man whose young man was a lion*, i. e. جَرِيءٍ *bold*; (f) [مِثْلُ and أَبٍ in] your saying بِرَجُلٍ مِثْلُكَ أَبُوهُ and بِرَجُلٍ أَبِي عَشَرَةٍ أَبُو أُمِّهِ *by a man whose father was like thee* and *whose mother's father was a father of* 10. These are all are among the *prims.* that occur as *eps.* not in accordance with analogy [142] (R).

§ 146. As the *ep.* agrees with the qualified in its inflection, so does it agrees with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an *ep.* wherein the *masc.* and *fem.* are alike, as فَعُولٌ [i. q. فَاعِلٌ] and فَعِيلٌ i. q. مَفْعُولٌ [269]; (3) a *fem.* applied to the *masc.*, as عَلَّامَةٌ and رَبْعَةٌ [265] (M). [See also § 143 and § 356.] The *ep.* follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper *ep.* (ML); but really (Sh) in [two out of five, viz. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as مَرَرْتُ بِقَوْمٍ كُرَمَاءَ and بِزَيْدٍ الْكَرِيمِ (IA)]. In number and gender

its predicament is that of the *v.* [that would occupy its place in that sentence (Sh): and therefore, if it govern in the *nom.* a latent *pron.*, it agrees with the qualified unrestrictedly, as زيد رجل حسن , الزيدانِ رجلانِ حسنانِ , and الزيدون رجال حسنون , and هند امراة حسنة , الهندانِ امراتانِ حسنتانِ , and الهندات نساء حسنات ; so that it agrees in gender and number, as the *v.* would agree if you put a *v.* in the place of the *ep.*, and said رجل حسن , رجلانِ حسنا , and رجال حسنوا , and امراة حسنت , امراتانِ حسنتا , and نساء حسن : while, if it govern in the *nom.* an explicit *n.*, it agrees in gender with that explicit *n.*, but in number is *sing.*; so that it follows the course of the *v.* when governing an explicit *n.* in the *nom.* (IA)], as مررت برجلٍ حسنةٍ امه [and بامراةٍ حسنٍ ابوها (Sh)], like حسنت امه (IA, Sh) and حسن ابوها , whence ربنا اخرجنا من هذه القرية الظالم اهلها IV. 77. *Our Lord, deliver us out of this city whose inhabitants are wrong-doers*, and برجلٍ حسنٍ ابواه and برجلٍ حسنٍ اباؤه (Sh), and بامراتينِ حسنٍ ابواهما and برجالٍ حسنٍ اباؤهم , like حسن ابواهما and حسن اباؤهم (IA), not حسنينِ and حسنين , save according to the *dial.* of اكلوني البراغيث

[21]; except that the Arabs, treating the broken *pl.* like the *sing.*, allow as chaste مررت برجلٍ قعودٍ غلمانُهُ, as you say قاعدٍ غلمانُهُ (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] *ep.* [qualifying by the state of the qualified (R), (and) governing a *pron.* in the *nom.* (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the *indet.* to be qualified by the *det.* in what contains praise or blame, citing ويلٌ لكلِّ همزةٍ لمزةٍ الذى جمع مالاً CIV. 1. 2. *Woe unto every slanderer, back-biter, who hath amassed wealth!*, and Akh allows the qualified *indet.* to be qualified by the *det.*, saying that الاوليانِ is *ep.* of آخرانِ يقومانِ مقامهما (R) in فإن عثر على انهما استحقا اثما فآخرانِ يقومانِ مقامهما من الذين استحقّ عليهم الاوليانِ V. 106. *And if it be discovered that they have incurred a sin, then* the testimony shall be the testimony of *two others, that shall stand in their place, of them that it hath been incurred against*, i. e. the heirs, *the meetest* for testimony, by reason of their kinship aud their knowledge]; and [one of (R, IA)] the three numbers, [though برمةٌ اعشارٌ and اكسارٌ *A cooking-pot of pieces*, and *fragments, joined together*, ثوبٌ أسمالٌ *A worn out garment*, and نطفةٌ امشاجٌ *mixed semen* are said, because the

cooking-pot is joined together from the *pieces* and *fragments*, and the *garment* made up of cuttings every one of which is *worn out*, and the *semen* compounded of things every one of which is *mixed*, and they are emboldened to that by the fact that أَفْعَالٌ, being a *pl.* of paucity, is in the predicament of the *sing.*, as نُسْقِيكُمْ مِمَّا فِى بُطُونِهِ XVI. 68. *We give you to drink of what is in their bellies*, the *pron.* belonging to الْأَنْعَامِ, and, S says, is a *sing.*, not a *pl.*, though قَمِيصٌ شَرَاذِمُ *a tattered shirt* and لَحْمٌ خَرَادِيلُ *minced meat* occur (R)]; and [one of (R, IA)] the two genders (IH, IA), except when it is an *ep.* wherein the *masc.* and *fem.* are alike, like فَعُولٌ i. q. فَاعِلٌ or فَعِيلٌ i. q. مَفْعُولٌ, or is a *fem. ep.* applied to the *masc.*, like عَلَّامَةٌ (Jm): while the [2nd (IH), connected (R, ML)] *ep.* [qualifying by the state of the belonging (R), (and) governing an explicit *n.* in the *nom.* (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the *v.* [governing an explicit *n.* in the *nom.* (IA)] in (IH, IA, ML) the [five (R, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the *ag.* be *sing.*, *du.*, or *pl.*, it is *sing.* (R, IA), even if the qualified be different from that (IA), except that the *ep.* governing

a [broken (DM)] *pl.* in the *nom.* may in chaste [usage] be a *sing.* or broken [*pl.*] (ML); and, whether the *ag.* be *masc.* or *fem.*, it agrees therewith (R, IA), even if the qualified be *fem.* or *masc.* (IA), or is *masc.* when the *ag.* is improperly *fem.* or proper but separated (R). Hence قَامَ رَجُلٌ قَاعِدٌ غِلْمَانُهُ is good, [as يَقْعُدُ غِلْمَانُهُ is good; and قَاعِدَةٌ غِلْمَانُهُ also, because the *ag.* is an improper *fem.*, as تَقْعُدُ غِلْمَانُهُ is good (R)]: and قَاعِدُونَ غِلْمَانُهُ is weak, [because it is equivalent to يَقْعُدُونَ غِلْمَانُهُ; but less weak than يَقْعُدُونَ غِلْمَانُهُ, because the ا and و in the *v.* are mostly *ags.*, contrary to the ا and و in the *du.* and *pl.* of the *n.*, for they are *ps.* applied as signs of the *du.* and *pl.* (R)]: and قُعُودٌ غِلْمَانُهُ is allowable (IH), because, when you break the *n.* resembling the *v.*, it becomes literally excluded from its commensurability with, and affinity to, the *v.*, because the *v.* is not broken; so that قُعُودٌ غِلْمَانُهُ does not contain a semblance of combination of two *ags.*, as قَاعِدُونَ غِلْمَانُهُ does, because of its resemblance to يَقْعُدُونَ غِلْمَانُهُ, in which two *ags.* are apparently combined unless the و be excluded from the quality of *n.* to that of *p.*, or the explicit *n.* be made a *subst.* for the *pron.*, or the *v.* be made an *enunc.* preceding the *inch.* (R): and the broken *pl.* is [pronounced by some to be (Sh)] pre-

ferable (Sh, ML) to the *sing.* (Sh, DM), which opinion I hold (Sh), as

بَكَرْتُ عَلَيْهِ بُكْرَةً فَوَجَدْتُهُ * قُعُودًا لَدَيْهِ بِالصَّرِيمِ عَوَاذِلُهُ

[by Zuhair, *I came to him in the early morning, and found him to be* such that *his upbraiders were sitting beside him in the detached sand-heaps* (DM)], this verse being adducible in evidence because this predicament holds good also in the *enunc.* and *d. s.* (ML); while the sound *pl.* is said only by him that says أَكَلُونِي الْبَرَاغِيثُ (Sh). And, if you rightly considered, you would find the 1st *ep.* also to be like the *v.* in the five remaining ones, because its *ag.* is then the *pron.* covert in it relating to its qualified, and the *v.*, when attributed to the *pron.*, has the ا affixed to it in the *du.*, the و in the rational *pl. masc.*, and the ن in the *pl. fem.*, and is femininized in the *sing. fem.*; for which reason you say بِرَجُلٍ ضَارِبٍ, بِرَجُلَيْنِ ضَارِبَيْنِ, and بِرِجَالٍ ضَارِبِينَ, and بِامْرَأَةٍ ضَارِبَةٍ, بِامْرَأَتَيْنِ ضَارِبَتَيْنِ, and بِنِسْوَةٍ ضَارِبَاتٍ, as you say يَضْرِبُ, يَضْرِبَانِ, and يَضْرِبُونَ, and تَضْرِبُ, تَضْرِبَانِ, and يَضْرِبْنَ (R). In سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى LXXXVII. 1. *Glorify thou the most high name of thy Lord*, or *the name of thy Lord the Most High* الْأَعْلَى may be *ep.* of the [*pre.* (DM)] اسْمَ or [*post.* (DM)] رَبِّ: but in جَاءَنِي غُلَامُ زَيْدٍ الظَّرِيفُ

The clever young man of Zaid came to me the *ep.* belongs to the *pre.*, not to the *post.*, except by reason of indication, because the *post.* is put only for particularization, not for its own sake, [whereas the *post.* in the text is intended by the predicament of the *pre.*, i. e. the glorification (DM)]; and conversely in كُلُّ فَتًى يَتَّقِى فَائِزٌ *Every youth that is pious is fortunate* the *ep.* belongs to the *post.*, because the *pre.* is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. [117] فَرِحُونَ may be [in the *nom.* as (K)] *ep.* of كُلُّ (K, B), like

وَكُلُّ خَلِيلٍ غَيْرُ هَاضِمِ نَفْسِهِ * فَبِالصَّدِّ وَالْإِعْرَاضِ عَنْهُ جَدِيرُ

(K), by AshShammākh, *And every friend other than the breaker of his heart* for the sake of his friend *is worthy of being shunned and turned away from* : AH says that صَالِحٍ in كُلُّ رَجُلٍ صَالِحٍ may be in the *gen.* as *ep.* of رَجُلٍ, which is the more frequent, as جَادَتْ عَلَيْهَا الخ [117]; or *nom.* as *ep.* of كُلُّ (N): [and] in Ka'b's saying

وَقَالَ كُلُّ خَلِيلٍ كُنْتُ آمُلُهُ * لَا أُلْهِيَنَّكَ إِنِّى عَنْكَ مَشْغُولُ

And said every friend that I was wont to hope for (*the beneficence*, or *aid*, *of*), i. e. آمُلُ خَيْرَهُ or مَعُونَتَهُ, because substances are not hoped for, *Assuredly I will not divert thee* (*from thy plight, by lightening it to thee and com-*

forting thee; wherefore fend for thyself) : *verily*, or *because* [520], *I am so busied as to be distracted from thee* كَانَ and its two *regs.* are an *ep.* of خَلِيلٍ or كُلٌّ, so that their position is that of a *gen.* or *nom.*; but the 1st is better, because كُلٌّ is prefixed only to import *generality*, the real subject being its *gen.* (BS). Therefore وَكُلُّ أَخٍ الخ [90] is of weak authority (BS, ML), because كُلٌّ is qualified; whereas its *gen.* ought to be qualified, because it is the intended (BS), and إِلَّا الفَرْقَدَيْنِ ought to be said, with the *gen* as *ep.* of أَخٍ (DM). There is no harm in our mentioning some of the predicaments of the *ep.* neglected by [Z and] IH. The 1st is the union of *eps.* with separation of qualifieds. When the *ep.* is single, and has two *regs.*, (1) if they agree in inflection, (a) if because of coupling, then, (*a*) if they agree in determinateness and indeterminateness, their *eps.* may be separated, as جَاءَنِي زَيْدٌ الظَّرِيفُ وعَمْرٌو الظَّرِيفُ *The clever Zaid and the clever 'Amr came to me*; or united, as جَاءَنِي زَيْدٌ وعَمْرٌو الظَّرِيفَانِ *The clever Zaid and 'Amr came to me*, the *masc.* then prevailing over the *fem.*, as رَأَيْتُ رَجُلًا وامْرَأَةً ظَرِيفَيْنِ *I saw a clever man and woman*, and the rational over the irrational, as مَرَرْتُ بِالزَّيْدَيْنِ وفَرَسِهِمَا المُقْبِلَيْنِ *I passed by the advancing two Zaids and their horse*, as likewise is the case in the *enunc.* and *d. s.*, as الزَّيْدَانِ والحِمَارَةُ مُقْبِلُونَ

The two Zaids and the she-ass are advancing and جاءني زيد وهند والحمار مسرعين *Zaid and Hind and the he-ass came to me making haste*; (*b*) if they differ in determinateness and indeterminateness, their *eps.* cannot be united, so that you do not say هذه ناقة وفصيلها الراتعان nor راتعان, because difference of the *ep.* and qualified in determinateness and indeterminateness is disallowed; and therefore they are either separated or united in an anacoluthic *ep.*, as جاءني رجل وزيد الظريفين *A man and Zaid (I mean) the two clever ones came to me*: (b) if not because of coupling, as اعطيت زيدا اباه *I gave Zaid his father*, their *eps.* may not be united, but are separated or united in an anacoluthic *ep.*, because the *appos.* is in the predicament of the *ant.* as to inflection, and one *n.* is not 1st *obj.* and 2nd: (2) if they differ in inflection, then, (a) if they differ in sense also, their *eps.* may not be united, so that they are either separated or united in an anacoluthic *ep.*, because the *appos.* is in the predicament of the *ant.* as to inflection, and one *n.* [as *appos.* of the 2nd *reg.*] is not *obj.* of [itself as *appos.* of] the 1st; and, if separated, the *ep.* of each one of them should properly be beside it, as لقي زيد الظريف عمرا الظريف *The clever Zaid met the clever 'Amr*, though they may be put together, as لقي زيد عمرا الظريف الظريف, the *ep.*

of the 2nd being beside it, and the *ep.* of the 1st after the *ep.* of the 2nd, because, when separation of the *ep.* and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the *d. s.* [74]: (b) if they agree in sense, as ضَارَبَ زَيْدٌ عَمْرًا *Zaid fought with 'Amr*, their state is similar according to the BB; while Hsh and Th allow their *eps.* to be united, from regard to the sense, since each of them is *ag.* and *obj.* in respect of the sense, except that Hsh, giving preponderance to the side of the *ag.*, because it is the essential of the sentence, puts the *ep.* into the *nom.*, as ضَارَبَ زَيْدٌ عَمْرًا الظَّرِيفَانِ, while Th makes the *nom.* and *acc.* equal, because of their equality in sense. If the *op* [of the two *regs.*] be not single, then, (1) if it be repeated for corroboration, the *eps.* may be united, as قَامَ زَيْدٌ وَقَامَ عَمْرٌو الظَّرِيفَانِ: (2) if it be not repeated for corroboration, then, (a) if the two *ops.* be of one sort, i. e. both [*ns*, *vs.*, or *ps.*] governing the *nom.* or *acc.*, or both *ns.* [or *ps.*] governing the *gen.*, or both *inchs.* or *enuncs.*, (*a*) when one of them is coupled to the other, and the two *regs.* share in one name, as when they are both *ags.*, *objs.*, *enuncs.*, or *inchs.*, their *eps.* may be united, according to S and Khl, when the two [*regs.*] agree in determinateness and indeterminateness, as قَامَ زَيْدٌ وَقَعَدَ عَمْرٌو الظَّرِيفَانِ and ضَرَبْتُ زَيْدًا وَأَكْرَمْتُ بَكْرًا

جَاءَنِي غُلَامُ زَيْدٍ وَأَبُو عَمْرٍو الظَّرِيفَيْنِ and الطَّوِيلَيْنِ
أَخُوكَ زَيْدٌ وَأَبُوكَ عَمْرٌو الظَّرِيفَانِ, whether الظَّرِيفَانِ be
ep. of the two *inchs.* or two *enuncs.*; but Mb, Zj, and
many of the moderns disallow that, except when the
two *ops.* agree in sense together with the conditions
mentioned, as جَلَسَ أَخُوكَ وَقَعَدَ أَبُوكَ الكَرِيمَانِ *Thy*
generous brother and father sat; and Mb disallows such
as هٰذَا رَجُلٌ وَذٰلِكَ امْرَأَةٌ مُنْطَلِقَانِ, because of the differ-
ence of the two *dems.* in nearness and remoteness, con-
trary to the opinion of S, who treats their *enuncs.* like
the *ags.* of two different *vs.*: (*b*) when one of the two
ops. is not coupled to the other, or the two *regs.* do not
share in a particular name, or do not agree in determi-
nateness and indeterminateness, their *eps.* may not be
united; so that you do not say هٰذِهِ جَارِيَةُ أَخَوَيْ ابْنَيْنِ
لِفُلَانٍ كِرَامٍ on the supposition that كِرَامٍ is *ep.* of أَخَوَيْ
and ابْنَيْنِ together, but كِرَامًا by anacoluthon, because
one of the two *ops.* [110] is not coupled to the other;
nor هٰذَا رَجُلٌ وَفِي الدَّارِ آخَرُ كَرِيمَانِ, because one *reg.* is
an *inch.* and the other an *enunc.*; nor جَاءَنِي زَيْدٌ وَذَهَبَ
رَجُلٌ كَرِيمَانِ, but use anacoluthon, because of the differ-
ence of the two *regs.* in determinateness and indeter-

minateness: (*c*) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two *ops.*, because, the *op.* of the *ep.* and qualified being correctly one thing [131], the *ep.* would [otherwise] be a *reg.* of two *ops.*: (b) if the two *ops.* be not of one sort, as ضَرَبْتُ زَيْدًا وَإِنَّ عَمْرًا قَائِمٌ and هٰذَا لِغُلَامِ زَيْدٍ, the majority disallow union of the *eps.* of their *regs.*, but some allow such as لِغُلَامِ زَيْدٍ الظَّرِيفَيْنِ; while, if the two *ops.* and the government differ, the majority hold anacoluthon of the common *ep.* to be necessary, except Ks, who allows union of *eps.* upon approximation of sense, as ضَرَبْتُ زَيْدًا وَالْمُهَانِ عَمْرٌو الظَّرِيفَانِ, because *Zaid* and *'Amr* are *insulted* together (R). When two *regs.* of two *ops.* united in sense and government are qualified, the *ep.* is put in apposition with the qualified in the *nom.*, *acc.*, and *gen.*, as ذَهَبَ زَيْدٌ وَانْطَلَقَ عَمْرٌو الْعَاقِلَانِ and مَرَرْتُ بِزَيْدٍ وَجُزْتُ عَلَى عَمْرٍو الصَّالِحَيْنِ and حَدَّثْتُ زَيْدًا وَكَلَّمْتُ عَمْرًا الْكَرِيمَيْنِ: but, if the sense or government of the two *ops.* differ, anacoluthon is necessary, as جَاءَ زَيْدٌ وَذَهَبَ عَمْرٌو الْعَاقِلَيْنِ [or الْعَاقِلَانِ] with the *acc.* or *nom.* by subaudition of a *v.* or *inch.*, i. e. أَعْنِي الْعَاقِلَيْنِ or هُمَا الْعَاقِلَانِ, and انْطَلَقَ زَيْدٌ وَكَلَّمْتُ عَمْرًا الظَّرِيفَيْنِ or الظَّرِيفَانِ, i. e. أَعْنِي الظَّرِيفَيْنِ or هُمَا الظَّرِيفَانِ, and مَرَرْتُ بِزَيْدٍ

وَجَاوَزْتُ خَالِدًا الْكَاتِبَيْنِ or الْكَاتِبَانِ (IA). Such as مَنْ عَبْدُ اللّٰهِ وَهٰذَا زَيْدُ الرَّجُلَيْنِ الصَّالِحَيْنِ, however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of *eps.* with union of qualifieds. When the qualified is an aggregate having different *eps.*, (1) if the *eps.* be on a par with it in number, apposition and anacoluthon to the *nom.* as *enunc.* or *inch.* of a suppressed *inch.* or *enunc.* are allowable, as مَرَرْتُ بِثَلٰثَةِ رِجَالٍ شَاعِرٍ وَكَاتِبٍ وَبَزَّازٍ, i. e., when you put the *nom.*, مِنْهُمْ شَاعِرٌ وَكَاتِبٌ or بَعْضُهُمْ شَاعِرٌ وَبَعْضُهُمْ كَاتِبٌ وَبَعْضُهُمْ بَزَّازٌ or مِنْهُمْ شَاعِرٌ وَمِنْهُمْ كَاتِبٌ وَمِنْهُمْ بَزَّازٌ: but, if the qualified and *eps.* differ in determinateness and indeterminateness, anacoluthon of the *ep.* to the *nom.* is better, if the *d. s.* have no meaning there, as بِالرَّجُلَيْنِ قَصِيرٌ وَطَوِيلٌ, while anacoluthon to the *acc.* also as a *d. s.* is allowable, if the *d. s.* have a meaning, as بِالرَّجُلَيْنِ ضَاحِكًا وَبَاكِيًا; and in either case apposition as a *subst.* is not disallowed [154]: anacoluthon to the *nom.* is allowable in the *pred.* of the annullers of inchoation also, as

فَلَا تَجْعَلِي ضَيْفِي ضَيْفٌ مُقَرَّبٌ
وَآخَرُ مَعْزُولٌ عَنِ الْبَيْتِ جَانِبٌ

Then make thou not my two guests to be such that *(of them is) a guest brought near, and (of them is) another set apart from the tent, shunned*, i. e. مِنْهُمَا ضَيْفٌ مُقَرَّبٌ وَمِنْهُمَا آخَرُ الخ, and

فَأَصْبَحَ فِي حَيْثُ الْتَقَيْنَا شَرِيدُهُمْ
طَلِيقٌ وَمَكْتُوفُ الْيَدَيْنِ وَمُزْعَفُ

And their routed became, wherever we met, such that *(of them were)* a party *let go free, and* a party *having the two hands tied behind the back, and* a party *slain upon the spot*, i. e. مِنْهُمْ طَلِيقٌ : (2) if the *eps.* be fewer [than it in number], only the *nom.* by anacoluthon is allowable, as رَأَيْتُ ثَلٰثَةَ رِجَالٍ كَاتِبٌ وَشَاعِرٌ ; though some allow qualification of some exclusively of others, citing as proof

كَأَنَّ حُمُولَهُمْ لَمَّا اسْتَقَلَّتْ * ثَلٰثَةُ أَكْلُبٍ يَتَطَارَدَانِ

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the *non-sing.* is qualified, the *eps.*, if different, must be separated by coupling [539], as مَرَرْتُ بِالزَّيْدَيْنِ الْكَرِيمِ وَالْبَخِيلِ and بِرِجَالٍ فَقِيهٍ وَكَاتِبٍ وَشَاعِرٍ ; and, if the same, are put in the *du.* or *pl.*, as مَرَرْتُ بِرَجُلَيْنِ كَرِيمَيْنِ and بِرِجَالٍ كُرَمَاءَ (IA). If, however, the qualified be single, and the *eps.* numerous, as مَرَرْتُ بِرَجُلٍ شَاعِرٍ كَاتِبٍ بَزَّازٍ,

apposition is better; and anacoluthon is allowable, i. e. هُوَ شَاعِرٌ. And the 3rd is anacoluthon of the *ep.* in the *nom.* or *acc* (R). When the qualified is known without the *ep.*, as مَرَرْتُ بِامْرِئِ الْقَيْسِ الشَّاعِرِ *I passed by Imra alKais the poet*, or (*he is*, or *I particularize* or *mean*,) *the poet*, apposition is allowable in the *ep.*, so that [in the *ex.* mentioned] it is governed in the *gen.*: and anacoluthon, with the *nom.* by subaudition of هُوَ; and *acc.* by subaudition of a *v.*, which must be أَخُصُّ or أَعْنِي in the *ep.* of manifestation, as in the *ex.* mentioned, أَمْدَحُ in the *ep.* of praise, as in the saying اَلْحَمْدُ لِلّٰهِ أَهْلَ الْحَمْدِ *Praise be to God: (I laud) the Worthy of praise!*, and أَذُمُّ in the *ep.* of blame, as CXI. 4. [57], read among the Seven [by 'Āṣim (B)] with the *acc.* by subaudition of أَذُمُّ, and *nom.* by apposition or subaudition of هِيَ (Sh). In such as هُدًى لِلْمُتَّقِينَ الَّذِينَ II. 1. 2. *Guidance for the pious, who*, or (*I mean*, or *praise*, or *they are*) *those who* and مَرَرْتُ بِالرَّجُلِ الَّذِي فَعَلَ the conjunct may be an *appos.*, or [in the *acc.* or *nom.*] by subaudition of أَعْنِي or أَمْدَحُ or هُوَ; and, if an *appos.*, is an *ep.*, not a *subst.*, except when the former is impossible, as in CIV. 1. 2., [الَّذِي *him that* being a *subst.* for كُلّ (K, B),] because the *indet.* is not qualified by the *det.* (ML). Allowability

of anacoluthon is dependent upon the following conditions :—(1) that the *ep.* should not denote *corroboration*, as in أمس الدابر [141] and LXIX. 13. [438], because anacoluthon would be a disconnection of the thing from what it is connected with in meaning, the qualified in such cases being indicative of the meaning of the *ep.*: (2) that the hearer should know what the speaker knows of the qualifiability of the qualified by that *ep.*, because, if he do not know, the qualified is in need of that *ep.* to explain and specify it, and there is no anacoluthon with need; or that, when you qualify the qualified by an *ep.* that the person addressed does not know, that *ep.* should necessarily entail another *ep.*, in which case anacoluthon is allowable in that inseparable 2nd, as مررت بالرجل العالم المبجل *I passed by the learned man:* (*he is*, or *I praise*) *the venerated*, because *learning* for the most part necessarily entails *veneration*. The two conditions being combined, anacoluthon is allowable even in a 1st *ep.*, as CXI. 4. and الحمد الخ [57]; and Zji, who prescribes repetition of the *ep.* as a condition of anacoluthon, is refuted by the text. If the *ep.* intended to be anacoluthic be *det.*, the qualified must not be a *dem.*, because the *dem.* is in need of its *ep.* to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory *ep.*; and must not denote mere *particularization* also, because, should the *indet.* need a thousand *eps.* to particularize it, anacoluthon is not allowable, since there is no anacolu-

thon with need. Anacoluthon with the و indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the و, as وياوِى الخ [57]; (2) allowable in the *det.*, as in the saying of Khirnik

لَا يَبْعَدَنْ قَوْمِى الَّذِينَ هُمُ * سَمُّ العُدَاةِ وَآفَةُ الجُزُرِ

النَّازِلُونَ بِكُلِّ مُعْتَرَكٍ * وَالطَّيِّبِينَ مَعَاقِدَ الأُزُرِ

Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or *pure, as to the places of tying of the waist-wrappers*, i. e. *continent, chaste*; (3) sometimes found in the 1st *ep.* when the train of the qualified is long, as Zj says on

وَلَكِنَّ البِرَّ مَنْ آمَنَ بِاللّٰهِ وَاليَوْمِ الآخِرِ وَالمَلَائِكَةِ وَالكِتَابِ وَالنَّبِيِّينَ وَآتَى المَالَ عَلَى حُبِّهِ ذَوِى القُرْبَى وَاليَتَامَى وَالمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِى الرِّقَابِ وَأَقَامَ الصَّلٰوةَ وَآتَى الزَّكٰوةَ وَالمُوفُونَ بِعَهْدِهِمْ II. 172.

But piety is (the piety of) the one that [126] *believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding* [507] *love of it unto* the needy of *the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in* freeing *the necks, and performeth prayer, and*

giveth the poor-rate—and (they are) the fulfillers of their covenant that الموفون is *ep.* of من آمن [147]. The و in the anacoluthic *ep.*, *acc.* or *nom.*, is parenthetic. The anacoluthic *ep.* may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), الذي being a vituperative *acc.*, (*I blame*) *him that* (K, B), or *nom.*, (*he is*) *he that* (B). When there are many *eps.* [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as مررت بزيد الفقيه الشاعر الكاتب (IA). Every anacoluthic *ep.* is oftenest [denotative of] *praise*, *blame*, or *commiseration*, as الحمد لله الحميد [57], مررت بزيد الفاسق, and بعمرو المسكين; and sometimes [of] *defamation*, as بزيد الغاصب حقي. We have mentioned the state of these *accs.* and *noms.* in the *voc.*, [saying, "The *cat.* of particularization is *orig.* vocation, being transferred from the *cat.* of vocation because of an *id.* participation between the two *cats.*, since the *voc.* also is

particularized by the allocution from among its likes. The state of the exterior of أَيّ as to Ḍamm, and of its *ep.* as to inseparability of the *nom.*, is like their state in vocation; but the aggregate of such as أَيُّهَا الرَّجُلُ in the *cat.* of particularization is in the place of the *acc.*, because of its occurrence in the position of the *d. s.*, i. e. مُخْتَصًّا مِنْ بَيْنِ الرِّجَالِ *particularized from among men*: and sometimes أَيّ is replaced by a *n.* in the *acc.* indicative of what is meant from the *pron.* mentioned, and either synarthrous or *pre.*, seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the *voc.* is not synarthrous: but such as أَيُّهَا الرَّجُلُ is transferred from it decidedly: and the *pre.* admits of being transferred from the *voc.* and governed in the *acc.* by the supplied يَا, as in أَيُّهَا الرَّجُلُ, or of being governed in the *acc.* by a supplied *v.*, like أَعْنِي, أَخُصُّ, or أَمْدَحُ; and, says he, transfer being contrary to the *o. f.*, should rather be governed in the *acc.* in the same way as العَرَبُ. But it should rather be said that the whole are transferred from vocation, and governed in the *acc.* in the same way as the *voc.*, in order that the *cat.* of particularization may be treated uniformly; but that they allow the *acc.* and prefixion of the ل in نَحْنُ العَرَبُ because it is not really a *voc.*, and because the *voc.*

p., combination of which with the ل is disliked, is not expressed in the *cat.* of particularization. And they say, If the particularization with the ل or prothesis be after the *pron.* of the 3rd *pers.*, as مررت به الفاسق, or explicit *n.*, as الحمد الخ (57), or if the particularized be *indet.*, it is not of this *cat.*; but is an *acc.* of praise, as الحمد الخ, or blame, as CXI. 4., or commiseration, as

لنا يوم وللكروان يوم * تطير البائسات ولا نطير

We have a day, and the partridges have a day: they (I commiserate) the wretches fly, and we fly not and ويا وى الخ (57), governed by a *v.* that is not expressed, i. e. اعنى or اخص in the whole, or امدح, اذم, or اترحم, each in its own position. But, if the whole were said to be transferred from the *voc.*, it would not be improbable, because the whole contain the sense of *particularization*, so that we should be treating this *cat.* uniformly"]. Y holds apposition to be necessary in commiseration, as an *ep.* where it is possible; and as a *subst.* where it is not, as رأيته البائس and مررت به المسكين [147]: but Khl allows anacoluthon with the *nom.* or *acc.*, as in praise and blame. If, however, the *ep.* do not imply any of the meanings mentioned, it may not be anacoluthic, as بزيد البزاز *by Zaid the clothier*; except after بل and لكن, for

what is after them may be an anacoluthic *nom.*, whether the meanings mentioned be intended or not, and whether the coupled be an *ep.* or not, because, being *ps.* denoting *digression* and *emendation*, they notify disconnection, as مررت برجل قائم بل قاعد *I passed by a man standing: nay, (he was) sitting* and ما زيد قائما بل قاعد [108, 545], or لكن قاعد. These conditions of the anacoluthic *ep.* are respected only when apposition as an *ep.* is also allowable; not when it is not allowable, as in [some of] the *exs.* mentioned in the union of *eps.* with separation of qualifieds (R). The *ep.*, when anacoluthic, is governed in the *nom.* or *acc.* by subaudition of an *inch.* or *v.*, as مررت بزيد الكريم, i. e. هو الكريم or أعنى الكريم, which, says IM, must be understood, and may not be expressed [29, 57]: and this is right when the *ep.* denotes *praise*, as مررت بزيد الكريم; or *blame*, as مررت بعمرو الخبيث; or *commiseration*, as مررت بخالد المسكين: but, when the *ep.* denotes *particularization*, subaudition is not necessary, as مررت بزيد الخياط, where, if you will, you express [the *inch.* or *v.*], saying هو الخياط or أعنى الخياط (IA). In I. 6. 7. [498] غير may be *ep.* of [the *det.* (K)] الذين, [though it does not become *det.*, even if *pre.* to *dets.* (K), by treating the conjunct as *indet.*, since something known is not intended by it (B).] like

[the synarthrous in (B)] وَلَقَدْ أَمَرَّ الخ [144]. In فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا XX. 79. *And make thou for them a dry path in the sea* يَبَسًا is also read; which may be *pl.* of يَابِسٌ, like [صَاحِبٌ and (K)] صَحْبٌ, the *sing.* being qualified by it [for corroboration (K) (and) for intensification (B)], like

كَأَنَّ قُتُودَ رَحْلِي حِينَ ضَمَّتْ * حَوَالِبَ غَرْزًا وَمَعًى جِيَاعَا

(K, B), by Al-Ḳuṭāmī, *As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut* (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).

§ 147. The *pron.* is not qualified, [because the *prons.* of the 1st and 2nd *pers.* are the most *det.* of *dets.*, and the original *ep.* of *dets.* denotes *manifestation* (140), and manifestation of the manifest is production of the existing; while the *ep.* importing *praise* or *blame* is not used, because the original *ep.* is disallowed: and because the *pron.* of the 3rd *pers.*, its exponent being mostly *lit.*, becomes manifest by its means; or because it is made to accord with the *prons.* of the 1st and 2nd *pers.*, as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the *dets.* [146], ought to be more particular or equal [148]; whereas there is none more particular than the *pron.*, nor any equal to it (R). The proper name does not

qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [*ns.* (262)], by the synarthrous, and by the *pre.* [to the *det.* (M), (vid.) to the proper name, to one of the two vague *ns.*, or to the synarthrous, not by the *pre.* to the *pron.* (262), because it is more *det.* than the proper name (R), as مررت بزيد هذا (142), بزيد الكريم *by the generous Zaid*, and بزيد صاحب عمرو *by Zaid, the companion of 'Amr* or صديقك *thy friend* or راكب الأدهم *the rider of the black.* The vague is qualified by the synarthrous, substantive or *ep.*, its qualifiability by the generic substantive (142) being what it is singular in, exclusively of the rest of the *ns.*, as ابصر ذاك الرجل *See thou that man* and أولئك القوم *those people*, يا أيها الرجل (51), and يا هذا الرجل (51) (M). The *dem.* is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as *eps.* are such as have the ل in their beginning, like الذى, التى, etc., because of their resemblance literally to the assimilate *ep.* in being of 3 letters and upwards, contrary to من and ما; while the conjunct اى does not occur as an *ep.*, because, it being mostly *cond.* and *interrog.*, seldom conjunct, that most frequent (usage) is observed; and the Ṭā'ī ذو qualifies, even though it be of 2 letters,

only because of its resemblance to the ذُو applied to qualification by generic substantives, as رَجُلٌ ذُو مَالٍ (142): and I know no decisive *ex.* of the conjunct's occurrence qualified, though Zj says that الْمُؤْمِنُونَ II. 172. (146) is *ep.* of مَنْ آمَنَ; and apparently it is enabled by the *conj.* to dispense with the *ep.* (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the *n. pre.* to its like (M, R). The *n. pre.* to the *det.* is qualified by what the proper name is qualified by (M). If we make the *pre. n.* qualified [146], we say that the *pre.* to the *pron.* is qualified by each of the 2 vague *ns.*, by the synarthrous, and by the *pre.* to the *pron.*, to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the proper name by each of the two vague *ns*, by the synarthrous, and by the *pre.* to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the *dem.* by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of these three; and the *pre.* to the synarthrous and to the conjunct by the synarthrous and by the *pre.* to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The *ep.* of the *dem.* [148] and of أَيُّهَا in vocation must be made *det.* by the generic ال: and Z's saying on the reading of Ibn 'Abla إِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ XXXVIII. 64. *Verily that is true, the wrangling of the*

inmates of the fire, with تَخَاصُمُ [155] in the *acc.* [as a *subst.* for ذٰلِكَ (B)], that it is an *ep.* of the *dem.* [ذٰلِكَ *Verily that wrangling &c. is true*, because *dems.* are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the *dem.* and its *ep.* by the *pred.*, which is not allowable (DM)]. Some *ns.* must be (1) qualified, whence (a) the *gen.* of رُبَّ [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and IKh (DM)]; (b) أَيُّ in vocation [51]; (c) الجُمَّاءُ in their saying جَاؤُوا الجُمَّاءَ الغَفِيرَ [78]; (d) the subsidiary *enunc.* or *pred.*, *d. s.* [74], and *ep.*, as زَيْدٌ رَجُلٌ صَالِحٌ *Zaid is a good man*, [جَاءَنِى زَيْدٌ رَجُلًا صَالِحًا *Zaid came to me, being a good man* (K, B on XXXIX. 29.),] and مَرَرْتُ بِزَيْدٍ الرَّجُلِ الصَّالِحِ *I passed by Zaid, the good man*, whence بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ XXVII. 48. *But ye are a people that shall be tried*, وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هٰذَا القُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ قُرْآنًا عَرَبِيًّا XXXIX. 28. 29. *And assuredly We have propounded for men in this Ḳur'ān of every parable—peradventure they will become admonished—being an Arabic Ḳur'ān*, [where قُرْآنًا عَرَبِيًّا is a *d. s.* to هٰذَا (B),] and

أأكرم مِنْ لَيْلَى عَلَيَّ فَتَبْتَغِي
بِهِ الْجَاهَ أَمْ كُنْتُ امْرَأً لَا أُطِيعُهَا

[by Ḳais Ibn AlMulawwiḥ, the Majnūn of Lailà al'Āmirīya, *What!* is that intercessor of Lailà's *nobler than Lailà* herself *to me, so that she seeks by means of him dignity* in my sight? *Nay, have I been a man* such that *I obey her not?*, where لَا أُطِيعُهَا is *ep.* of the *pred.* of كُنْتُ (Jsh)]: and hence F disproves the dependence of the *adv.* [مِنْ مَعْشَرٍ (DM)] in رُبَّ رِفْدٍ الخ [505] upon أَسْرَى, lest what is coupled to the [explicit (DM)] *gen.* of رُبَّ be devoid of *ep.*, [the predicament of the coupled being that of the *ant.* (538) (DM)]; saying that in فَيَا رُبَّ يَوْمٍ الخ [505] the *ep.* of the 2nd is suppressed, indicated by the *ep.* of the 1st, which is not feasible here: (2) not qualified, whence (a) the *ags.* of نِعْمَ and بِئْسَ; (b) the *ns.* far-gone in resemblance to the *p.* [159], except the *indet.* مَنْ and مَا, which are qualified, as مَرَرْتُ بِمَنْ مُعْجَبٍ لَكَ [182] and بِمَا مُعْجَبٍ لَكَ [180], while Akh coordinates أَيٌّ with them, as مَرَرْتُ بِأَيٍّ مُعْجَبٍ لَكَ [184], which is strong in analogy, because أَيٌّ is *infl.*, [and the *infl.* is not far-gone in resemblance to the *p.* (DM)]; whence the *pron.* (ML). Ks, however, allows qualification of the *pron.* of the 3rd *pers.* (R, ML) in such as

لَا إِلٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ III. 4. *There is no God but He, the Mighty, the Wise* and مَرَرْتُ بِهِ الْمِسْكِينِ (R, DM), [i. e.] if the *ep.* denote *something else than manifestation* [156], as XXXIV. 47. [523] and لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيمُ II. 158. *There is no God but He, the Compassionate, the Merciful*, construing عَلَّامُ to be *ep.* of the *pron.* latent in يَقْذِفُ, and الرَّحْمٰنُ الرَّحِيمُ to be *eps.* of هُوَ (ML); but the majority attribute the like to the *subst.* (R, DM): and others than F and IS, [as IM says in the Tashīl, but, as IHsh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the *ags.* of نِعْمَ and بِئْسَ on the authority of

نِعْمَ الْفَتَى الْمُرِّيُّ أَنْتَ إِذَا هُمُ
حَضَرُوا لَدَى الْحَجَرَاتِ نَارَ الْمُوقِدِ

[by Zuhair, praising Sinān Ibn Abì Ḥāritha alMurrī, *Most excellent is the Murrī youth, thou, when they are present in the years of dearth at the fire of the kindler!* (Jsh) and بِئْسَ الرِّفْدُ الْمَرْفُودُ XI. 101. (DM) *Most evil is the holpen help, (their help)!* (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the *subst.*: and Z and AB [and B] say on وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا XIX. 75. *And how many a genera-*

tion have We destroyed before them, that were goodlier in household stuff and look! that the *prop.* [هُمْ أَحْسَنُ (K, B, DM)] is [in the place of the *acc.* as (K)] *ep.* of كَمْ; but correctly it is *ep.* of قَرْنٍ, [because كَمْ is far-gone in resemblance to the *p.* (DM),] the *pron.* being pluralized by syllepsis, like the *ep.* of جَمِيعٌ in XXXVI. 32. [525]. Some *ns.* may be qualified (1) in one place exclusively, not in another, like (*a*) the *op. qual.* [*act.* or *pass. part.* (DM)] and *inf. n.*, which are qualified not before, but after government; (*b*) the conjunct, which is qualified not before, but after completion of the *conj.*: (2) universally, which is the prevalent case. And the saying of some on

أَزْمَعْتُ يَأْسًا مُبِينًا مِنْ نَوَالِكُمْ * وَلَنْ تَرَى طَارِدًا لِلْحُرِّ كَالْيَأْسِ

by AlḤuṭai'a, [i. e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al'Absī, surnamed Abù Mulaika (Nw), *I decided upon plain despair*, (*I despaired*) *of your bounty: and thou wilt not see a driver away of the free like despair* (Jsh)] that مِنْ depends upon يَأْسًا is a mistake; the correct view being that its dependence is upon يَئِسْتُ suppressed, because the [*op.*] *inf. n.* is not qualified before its *reg.* comes, [and, if مِنْ were made dependent upon يَأْسًا, the *inf. n.* يَأْسًا would be qualified by مُبِينًا before its government (DM)]: and AB [as also B] says on وَلَا آمِّينَ

البيت الحرام يبتغون فضلا V. 2. *Nor* [people (K)] *repairing to the Sacred House seeking recompense* that [the *prop.* (B)] يبتغون is not *ep.* of آمين, because [آمين is *op.*, and (B)] the *act. part.*, when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a *d. s.* to [the (*pron.*) covert in (B)] آمين; which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [*det.* (Jm)] qualified is more [particular (M, IH), i. e. (Jm) *det.* (Sh, Jm), than the *ep.* (M, Sh, Jm), as مررت بزيد الفاضل, the proper name being more *det.* than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مررت بالرجل الفاضل, both being synarthrous: but not less than it, as مررت بالرجل صاحبك; so that صاحبك is a *subst.* according to them, not an *ep.*, because the *n. pre.* to the *pron.* ranks with the *pron.* or proper name [262], either of which is more *det.* than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in *dets.* or *indets.*; but that such of the five *dets.*, i. e. the *prons.*, proper names, vague *ns.*, synarthrous, and *n. pre.* to one of them, as are qualifiable are

not qualified by such of them as are qualificative unless the qualified be more particular, i. e. more *det.*, than its *ep.*, or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the *det.* If, then, you find the more particular in any opinion [262] to be an *appos.* to the less particular, it is a *subst.* according to the holder of that opinion, not an *ep.*; so that the *dem.* in بِزَيْدٍ هٰذَا is a *subst.* according to IS, an *ep.* according to others. The *ep.* may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular : then, if the person addressed be satisfied with it, no *ep.* is needed ; but, if not, such an *ep.* as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, IH) by the vague *n.*, nor by the *n. pre.* to the anarthrous [*det.*], because they are both more particular than it (M); [uor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as جَاءَنِى الرَّجُلُ الْفَاضِلُ or الرَّجُلُ الَّذِى كَانَ عِنْدَكَ أَمْسِ (Jm),] or the *n. pre.* to its like [without a medium, as جَاءَنِى الرَّجُلُ صَاحِبُ الْفَرَسِ, or with one, as جَاءَنِى الرَّجُلُ صَاحِبُ لِجَامِ الْفَرَسِ (Jm)]. The *cat.* of هٰذَا [147], however, [which ought to be qualifiable by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of the three (R),] is qualified by only the synarthrous

[and the conjunct, as بِهٰذَا الرَّجُلِ and بِهٰذَا الَّذِى قَالَ كَذَا and بِهٰذَا ذُو قَالَ كَذَا according to the Ṭā'ī *dial.* (R)], because of the vagueness: [for the *dem.*, being vague in substance, cannot be individuated by means of another vague *n.* like itself; and the determination of the *pre.* is by means of the *post.*, whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another *det.*, and that the vague *n.* would then acquire its borrowed determination from: so that the choice is restricted to the synarthrous; with which the conjunct is made to accord, because it with its *conj.* is i. q. the synarthrous, اَلَّذِى ضَرَبَ being i. q. اَلضَّارِبُ, and also because the conjunct that occurs as an *ep.* (147) has a ل, even if it be *red.* (599), except the Ṭā'ī ذُو (R): some, however, say that the synarthrous is a *synd. expl.* (142) (R, Jm) to the *dem.* (R), and some that it is a *subst.* for the *dem.* (Jm)]: and, for the same reason, [vid. that the *ep.* of the vague is meant to explain the nature of the substance demonstrated (R),] مررت بِهٰذَا الأَبْيَضِ is of weak authority, [because *white* is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but بِهٰذَا العَالِمِ is good (IH), because, *learned*

being peculiar to one species of animal, it is as though you said بِهٰذَا الرَّجُلِ العَالِمِ (R).

§ 149. The property of the *ep.* is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with In that case (M), [i. e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the *ep.* (M, IA), (1) if not qualified by an *adv.* or *prop.* (R), as وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ XXXVII. 47. *And beside them will be* (*Houris*) *confining the eye* to their spouses, *large-eyed* (M, R, ML), i. e. [الخ] حُورٌ قَاصِرَاتٌ (ML),

وَعَلَيْهِمَا مَسْرُودَتَانِ قَضَاهُمَا * دَاوُدُ أَوْ صَنْعُ السَّوَابِغِ تُبَّعُ

[by Abù Dhu'aib, *And upon them were two* (*coats of mail*) *perforated* in their rings, *that David or the cunning workman of the ample* (*coats of mail*), *Tubba'*, *had wrought* (AAz)], and

رُبَّاءُ شَمَّاءُ لَا يَأْوِي لِقُلَّتِهَا * إِلَّا السَّحَابُ وَإِلَّا الْأَوْبُ وَالسَّبَلُ

[by AlMutanakhkhil alHudhalī, *A frequent climber of a lofty* (*crag*), *to the summit whereof not* aught *resorts*, *except the clouds and except the bees and the rain*, i. e. قُلَّةٌ شَمَّاءُ (N)], which is a vast *cat.* (M), whence وَأَلَنَّا لَهُ الْحَدِيدَ أَنِ اعْمَلْ سَابِغَاتٍ XXXIV. 10. [*And We softened*

for him iron, (*We commanded him*,) *saying*, *Work thou ample* (*coats of mail*) (B)], i. e. دُرُوعًا سَابِغَاتٍ (IA, ML), فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا IX. 83. *Wherefore let them laugh with little* (*laughing*), *and let them weep with much* (*weeping*), i. e. ضَحِكًا قَلِيلًا and بُكَاءً كَثِيرًا, as is said, about which there is a discussion to come below, [some transmitting from S that قَلِيلًا (as also كَثِيرًا) is in the *acc.* as a *d. s.* to the *pron.* of the *inf. n.* of the *v.*, i. e. فَلْيَضْحَكُوهُ الخ and وَلْيَبْكُوهُ الخ, *Wherefore let them laugh* (*with it*, i. e. *laughing*, *in the state of its being*) *little*, *and let them weep* (*with it*, i. e. *weeping*, *in the state of its being*) *much* (DM),] وَذٰلِكَ دِينُ الْقَيِّمَةِ XCVIII. 4. *And that is the religion of the orthodox* (*faith*,) i. e. الْمِلَّةُ الْقَيِّمَةُ, [the prefixion of دِينُ to الْمِلَّةُ being *expl.* (DM),] وَلَدَارُ الْآخِرَةِ خَيْرٌ XII. 109. *And assuredly the abode of the last* (*hour* or *life*) *is better*, i. e. السَّاعَةُ الْآخِرَةُ says Mb, or الْحَيٰوةُ الْآخِرَةُ says ISh, [or الْحَالُ الْآخِرَةُ *of the last* (*state*) (K, B),] and وَحَبُّ الْحَصِيدِ L. 9. *And the grain of the reaped* (*plant*), i. e. النَّبْتُ الْحَصِيدُ (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the *prop.* is different from the single term, which is the

qualified, as likewise are the *adv.* and *prep.* [and *gen.*], because constructively a *prop.* according to the soundest [opinion]; and only upon condition that it be part of a preceding *gen.* governed by مِنْ or فِى (R), as مَا مِنْهُمَا مَاتَ حَتَّى رَأَيْتُهُ فِى حَالٍ كَذَا وَكَذَا *There was not of them two* (*one*) *that died until I saw him in such and such a state* heard by S [from one of the trustworthy Arabs, i. e. وَاحِدٌ مَاتَ (M)],

لَوْ قُلْتَ مَا فِى قَوْمِهَا لَمْ تَيْثَمِ * يَفْضُلُهَا فِى حَسَبٍ وَمِيسَمِ

[*If thou saidst, There is not among her people* (*one*) *that excels her in nobility and stamp of beauty, thou wouldst not do wrong* (AAz), i. e. مَا فِى قَوْمِهَا أَحَدٌ (M), وَمِنْهُمْ دُونَ ذٰلِكَ VII. 167. *And of them are* (*men*) *below that* {quality (K), i. e. نَاسٌ دُونَ ذٰلِكَ (K, B)}, وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ XXXVII. 164. *Nor is there of us* any *save* (*an angel*) *that hath a known station*, i. e. مَلَكٌ لَهُ الخ,

وَمَا الدَّهْرُ إِلَّا تَارَتَانِ فَمِنْهُمَا
أَمُوتُ وَأُخْرَى أَبْتَغِى الْعَيْشَ أَكْدَحُ

{by Tamīm Ibn ʻAḳīl, *And fortune is not* aught *but two times: and of them is* (*a time*) *that I die* (*in*), *and another that I seek livelihood* (*in*), *toiling* (N)}, i. e. تَارَةٌ

أَمُوتُ فِيهَا (R)]; and [not otherwise, except in poetry (R),] as

كَأَنَّكَ مِنْ جِمَالِ بَنِى أُقَيْشٍ * يُقَعْقَعُ خَلْفَ رِجْلَيْهِ بِشَنِّ

[by AnNābigha {adhDhubyānī, *As though thou wert (a he-camel) of the he-camels of the Banù Uḳaish, behind whose two hind legs a clatter is made with a worn-out water-skin* (AAz)}, i. e. جَمَلٌ مِنْ جِمَالِهِمْ (M),] and

مَا لَكَ عِنْدِى غَيْرُ سَهْمٍ وَحَجْرْ * وَغَيْرُ كَبْدَاءَ شَدِيدَةِ الْوَتَرْ

جَادَتْ بِكَفَّىْ كَانَ مِنْ أَرْمَى الْبَشَرْ

(M, R) *There is not for thee near me* any portion *save an arrow and a stone, and save a* bow *large in the handle, strong in the string, that has done excellently in the two hands (of a man) that has been of the most skilful shooters of mankind*, meaning *himself* (N, Jsh), i. e. بِكَفَّىْ رَجُلٍ (M), whence

وَاللّٰهِ مَا لَيْلِى بِنَامَ صَاحِبُهْ * وَلَا يُخَالِطُ اللَّيَّانَ جَانِبُهْ

(N), *By God, my night is not (a night) whose fellow*, meaning *himself, has slept; nor does his side mingle with softness*, i. e. بِلَيْلٍ نَامَ (Jsh), and

أَنَا ابْنُ جَلَا وَطَلَّاعُ الثَّنَايَا * مَتَى أَضَعِ الْعِمَامَةَ تَعْرِفُونِى

(M,R, ML), by Suḥaim (ML) Ibn Wathīl arRiyāḥī, *I am*

son (of a man) that displayed great (*affairs*), *and wont to ascend mountain-roads: when I lay down the turban, ye know me* (Jsh), i. e. [رَجُلٍ جَلَا الأُمُورَ (ML)] (M, ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka'b's saying

وَمَا سُعَادُ غَدَاةَ الْبَيْنِ اِذْ رَحَلُوا
إِلَّا أَغَنُّ غَضِيضُ الطَّرْفِ مَكْحُولُ

Nor is Su'ād on the morning, or *at the time, of the departure, when they have journeyed*, aught *but* like [1] (*a gazelle*) *having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed* أَغَنُّ is *ep.* of a suppressed ظَبْيٌ : for, though many GG say that the qualified is not suppressed unless the *ep.* be peculiar to its genus, as رَأَيْتُ كَاتِبًا *I saw a writing* (*man*) and رَكِبْتُ صَاهِلًا *I rode a neighing* (*horse*), while رَأَيْتُ طَوِيلًا and أَبْصَرْتُ أَبْيَضَ are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the *ep.* to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i e. دُرُوعًا سَابِغَاتٍ, where the qualified is suppressed notwithstanding that the *ep.* is not peculiar to it, but the previous mention of *iron* notifies it (BS).

There is a dispute as to the [*n.*] supplied with the *prop.* in such as مِنَّا ظَعَنَ وَمِنَّا أَقَامَ *Of us was* (*a party*, or *he*) *that journeyed, and of us was* (*a party*, or *he*) *that abode*, our school [the BB (DM)] supplying a qualified, i.e. فَرِيقٌ, and the KK a conjunct, i.e. الَّذِي or مَنْ; but what we supply is more conformable with analogy, because the attachment of the conjunct to its *conj.* is stronger than that of the qualified to its *p.*, on account of their inseparability: and like it are مَا مِنْهُمَا مَاتَ حَتَّى لَقِيتُهُ, we supplying أَحَدٌ, and they مَنْ; and وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ IV. 157. *And not* (*one*) [550] *of the people of Scripture is* aught *but* (*a man*, or *he*) *that shall assuredly believe in him*, i.e. إِلَّا إِنْسَانٌ or إِلَّا مَنْ, though Fr transmits from some of their [the KK's (DM)] ancients that the juratory *prop.* is not a *conj.*, which he refutes by وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ IV. 74. *And verily of you are they that*, (*I swear by God*,) *will assuredly hold back*, [i.e. لَمَنْ أُقْسِمُ بِاللّٰهِ لَيُبَطِّئَنَّ, the oath and its *correl.* being the *conj.* of مَنْ (K, B)]. Inflectionists say on وَكُلَا مِنْهَا رَغَدًا II. 33. *And eat ye two of it with plentiful* (*eating*) that رَغَدًا is *ep.* of a suppressed *inf. n.*, like which are وَاذْكُرْ رَبَّكَ كَثِيرًا III. 136. *And remember*

thou thy Lord with much (remembrance) and وَاشْتَعَلَ الخ [498], i. e اَكْلًا رَغَدًا and ذِكْرًا كَثِيرًا and اِشْتِعَالًا مِثْلَ الخ. The opinion of S and critical judges, however, is said to be on the contrary that the *acc.* is a *d. s.* to the [*acc.* (DM)] *pron.* of the *inf. n.* of the *v.*, the *o. f.* being وَكَلَاهُ and وَاشْتَعَلَهُ, i. e. وَكَلَا الاَكْلَ and وَاشْتَعَلَ الاِشْتِعَالَ, as proved by the saying سِيرَ عَلَيْهِ طَوِيلًا *It*, i. e. *journeying, was journeyed upon him long*, [the *pro-ag.* being the *pron.* of the *inf. n.*, and طَوِيلًا a *d. s.* to it (DM),] not طَوِيلٌ, which, if it were an *ep.* of the *inf. n.*, would be allowable, [it being known that, when the *pro-ag.* is made to be the *inf. n.* (438), then upon its suppression its *ep.* is *pro-ag.* (DM)]; and by the fact that the qualified is not suppressed except when the *ep.* is peculiar to its genus, as رَأَيْتُ كَاتِبًا [above], not رَأَيْتُ طَوِيلًا, because *writing* is peculiar to the genus *man*, not *tallness*. But in my judgment what they [i. e. S and the critical judges (DM)] adduce as argument requires consideration, (1) because the preventive of the *nom.* [of طَوِيل in سِيرَ الخ (DM)] may be [not its quality of *d. s.*, as they argue, since it is an *adv.*, as will be seen, but] dislike of the combination of two irregularities, suppression of the qualified and making the *ep.* to become an *obj.* [i. e. *pro-ag.* (DM)] by extension [66]; for which reason they say

دَخَلْتُ الدَّارَ [64] by suppression of فِى by extension, but disallow دَخَلْتُ الأَمْرَ, because attachment of *entering* to abstractions is a trope, and ellipse of the *prep.* is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i. e. put the *nom.* (DM),] in the *ep.* of *times*, saying سِيرَ عَلَيْهِ زَمَنٌ طَوِيلٌ *A long time was journeyed upon him*, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the *time*, say طَوِيلًا with the *acc.*, [not with the *nom.* (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial *obj.*,] the *ep.* of *times* [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سِيرَ عَلَيْهِ طَوِيلًا and كَثِيرًا and قَلِيلًا and قَدِيمًا and حَدِيثًا (M), whence

أَلَا قَالَتِ الْعَصْمَاءُ يَوْمَ لَقِيتُهَا * أَرَاكَ حَدِيثًا نَاعِمَ الْبَالِ أَفْرَعَا

[*Now Al'Aṣmá said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair*, حَدِيثًا being in the *acc.* as an *adv.* (T)], i. e. زَمَانًا حَدِيثًا *in recent* (*time*); though he allows plasticity in the two words مَلِيٌّ *Long* and قَرِيبٌ *Short* exclusively, as سِيرَ عَلَى الْفَرَسِ مَلِيٌّ مِنَ الدَّهْرِ and قَرِيبٌ, or مَلِيًّا and

قَرِيبًا : the *acc.* being preferable or necessary only in order that it may be more indicative of its qualified, which is the *adv.* governed in the *acc.* (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the *ep.* to the genus of the qualified (DM)], as is proved by XXXIV. 10., i. e. دُرُوعًا سَابِغَاتٍ [above]. And another objection to their saying [that رَغَدًا &c. are *ds. s.* (DM)] is the occurrence of such as اِشْتَمَلَ الصَّمَّاءَ [40], i. e. الشَّمْلَةَ الصَّمَّاءَ ; [so that الصَّمَّاءَ is *ep.* of a suppressed *inf. n.*, not a *d. s.* (DM),] the quality of *d. s.* being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as الأَجْرَعُ *The smooth place intermixed with sand*, الأَبْطَحُ *The wide water-course, wherein are fine pebbles*, الفَارِسُ *The horseman*, الصَّاحِبُ *The companion*, الرَّاكِبُ *The camel-rider*, الأَوْرَقُ *The pigeon*, and الأَطْلَسُ *The wolf* (M). [Thus] الصَّالِحَةُ is like الحَسَنَةُ *The good act* in being [one of the prevalent *eps.*, which are (B)] treated like the substantive, as says AlḤuṭai'a

كَيْفَ الهِجَاءُ وَمَا تَنْفَكُّ صَالِحَةٌ

مِنْ آلِ لَامٍ بِظَهْرِ الغَيْبِ تَأْتِينِي

(K, B on II. 23. in § 514.) *How shall satire be, when a benefit from the family of Lām ceases not in absence* (the ظهر being pleonastically interpolated, because the *absent* is as it were behind the *back*) *to be coming to me?* (N); and is made *fem* as being renderable by الخَصْلَة or الخَلَّة (B): الجَوَابِى in وَجِفَانٍ كَالجَوَابِ XXXIV. 12. *And bowls like huge watering-troughs*, [like

تَرُوحُ عَلَى آلِ المُحَلِّقِ جَفْنَةٌ * كَجَابِيَةِ الشَّيْخِ العِرَاقِيِّ تَفْهَقُ

(K), by AlA'shà, *A bowl like the huge watering-trough of the 'Irāḳī chief, that is full to overflowing, returns at evening to the family of AlMuḥallik* (N),] is one of the prevalent *eps*, like الدَّابَّة *The beast*: and ذَاتِ الخ in وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ LIV. 13. *And We carried him upon a possessor of planks and nails* [meaning *vessel* (K)] is an *ep* [for the سَفِينَة (B)] that occupies the place of the qualified (K, B), like those in

مِفْرَشِى صَهْوَةُ الحِصَانِ وَلَكِنَّ * قَمِيصِى مَسْرُودَةٌ مِنْ حَدِيدِ

[*My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron* (N)], meaning *coat of mail*, and

وَإِنِّى لَأَسْتَوْفِى حُقُوقِى جَاهِدًا * وَلَوْ فِى عُيُونِ النَّازِيَاتِ بِأَكْرُعِ

[*And verily I discharge mine obligations in full, diligently, even though* my camels be so emaciated that their

forms are seen *in the eyes of the jumpers with slender shanks* (N)], meaning *locusts* (K). The *ep.* is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

أَلَا أَيُّهَا الطَّيْرُ الْمُرِبَّةُ بِالضُّحَى

عَلَى خَالِدٍ لَقَدْ وَقَعْتِ عَلَى لَحْمِ

[by the Hudhalī (K, B on II. 4.), bewailing Khālid Ibn Zuhair (N),] *Now, O ye birds, biding in the early forenoon upon Khālid, assuredly ye have lighted upon flesh, (what flesh!)*, i. e. أَيُّ لَحْمٍ (R); but seldom (IA), whence قَالُوا الْآنَ جِئْتَ بِالْحَقِّ II. 66. *They said, Now hast thou uttered the (plain* or *manifest) truth*, i. e. (IA, ML) الْبَيِّنِ (IA) [or] الْوَاضِحِ, otherwise its sense [vid. that before "now" he was false (DM)] would be unbelief (ML), يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ XI. 48. *O Noah, verily he* [Noah's son Canaan (K, B), or, as is said, Yām (K), who was drowned in the Flood,] *is not of thy family (that are to be saved)*, i. e. النَّاجِينَ (IA), يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا XVIII. 78. *Seizing every (sound) vessel by force*, i. e. صَالِحَةٍ, as proved by the fact that it is so read [by Ubayy and 'Abd Allāh (K)], and that the *rendering it unsound* [conducive to its not being seized (DM)], not excluding it from being a *vessel*, contains no material sense [when the

ep. is not supplied (DM)], تُدَمِّرُ كُلَّ شَيْءٍ XLVI. 24. *Destroying everything* (*that it hath been made to prevail over*), i. e. سُلِّطَتْ عَلَيْهِ, as proved by مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ LI. 42. *Leaving not aught that it came upon*, وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا XLIII. 47. *And We show them not any miracle, but it is greater than its fellow* (*preceding*) and

وَقَدْ كُنْتُ فِي الْحَرْبِ ذَا تُدْرَءٍ * فَلَمْ أُعْطَ شَيْئًا وَلَمْ أُمْنَعِ

[by Al'Abbās Ibn Mirdās asSulamī, *And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught* (*valuable*), *nor refused* (Jsh)] and

وَلَيْسَ لِعَيْشِنَا هٰذَا مَهَاةٌ * وَلَيْسَتْ دَارُنَا هَاتَا بِدَارِ

[by 'Imrān Ibn Ḥiṭṭān asSadūsī, *And this our life has not freshness and beauty, nor is this our abode a* (*long*) *abode* (Jsh)], i. e. السَّابِقَةُ and طَائِلًا and طَائِلَةٌ, to avert the contradiction in them, قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ V. 72. *Say thou, O people of Scripture, ye are not conforming to aught* (*profitable*), i. e. نَافِعٍ, and إِنْ نَظُنُّ إِلَّا ظَنًّا XLV. 31. *We think not save a* (*weak*) *thought*, i. e. ضَعِيفًا (ML). The *ep.*, if suitable for the *op.* to be in contact with it, may be *prepos.*, the qualified being made

a *subst.* for it, as وَالْمُؤْمِنِ الخ [121]: but, if not, is not *prepos.*, except by poetic license; and is meant to be understood as *postpos.*, as إِنَّ ضَرْبَكَ رَجُلًا for إِنَّ رَجُلًا ضَرْبَكَ فِي الدَّارِ *Verily a man that beat thee is in the house.* When the *indet.* is qualified by a single term and an *adv.* or *prop.*, the single term is put first, and the other last, prevalently, as وَهٰذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ XXI. 51. *And this* Ḳur'ān *is a blessed admonition that We have sent down*; but not necessarily, as وَهٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ VI. 72. *And this is a Scripture that We have sent down, blessed,* فَسَوْفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ V. 59. *God will bring a people* in their stead *that He loveth, and that love Him, lowly*, and

كَلِينِي لِهَمٍّ يَا أُمَيْمَةَ نَاصِبِ * وَلَيْلٍ أُقَاسِيهِ بَطِيءِ الْكَوَاكِبِ

[by AnNābigha adhDhubyānī, *Leave thou me to a grief, O Umaima, wearisome, and a night that I endure, slow of stars* (Jsh), أُمَيْمَةَ being pronounced with Fatḥ of the ة by alliteration to the Fatḥa of what precedes it, according to IM (WN): (for,) says S, every (*voc.*) *n.* ending in ة has the ة oftener elided from it in the speech of the Arabs, whether the *n.* with the ة be (of) three or more (letters), and whether it be a proper name or not; and, from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)

the curtailed, i. e. pronounced with Fatḥ of the ة, as in كليني الخ, so that there are two pronounciations in the uncurtailed *voc.*, Ḍamm and Fatḥ of the ة (R on curtailment)]. The *ep.* must be repeated after لا and اما, like the *d. s.* [74], as إنها بقرة لا فارض ولا بكر II. 63. *Verily she is a cow not old nor young* [547] and لقيت رجلا اما عالما واما جاهلا *I met a man either learned or ignorant.* The *post. n.* is sometimes qualified literally, while the *ep.* belongs to the *pre.*, when there is no ambiguity, which is called the *gen.* by vicinity [130. A.], because of the attachment existing between the *pre.* and *post. ns.*, so that what is *ep.* of the 1st in sense is made *ep.* of the 2nd in letter; like as the *post.* is prefixed in letter to what the *pre.* ought to be prefixed to, as هذا جحر ضبي and حب رماني *This is my lizard-hole* and *my pomegranate-stone*, when what is yours is the *hole* and *stone*, not the *lizard* and *pomegranate* : but Khl, prescribing agreement of the *pre.* and *post. ns.* in number and gender as a condition of the *gen.* by vicinity, allows only هذان جحرا ضب خربان *These are two deserted holes of a lizard*, not خربين, contrary to the opinion of S, who cites

فاياكم وحية بطن واد * هموز الناب ليس لكم بشيء

Then be ye ware of a serpent of a bottom of a valley, sharp as to the fang, that is of no good to you with the *gen.* of هَمُوز (R)

§ 150. The *subst.* is an *appos.* [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the *ant.*, exclusively of the latter (IH): i. e. reference to the *ant.* is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the *appos.*, whether what is referred be an attribute or not, as جَاءَنِي زَيْدٌ أَخُوكَ *Zaid, thy brother, came to me* and ضَرَبْتُ زَيْدًا أَخَاكَ *I beat Zaid, thy brother.* If it be said that this definition does not include the *subst.* after إِلَّا [88], as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ *Not one stood except Zaid,* زَيْدٌ being a *subst.* for أَحَدٌ, though the *not standing* referred to the latter is not intended to be referred to *Zaid*, we say that what is referred to the *ant.* here is *standing*, which is referred to it negatively, and to the *appos.* affirmatively (Jm). The *subst.* is the *appos.* intended by the predicament without a medium (IM, Sh). It is (1) the *subst.* of the whole [for the whole (M, IA, Sh), i. e. a *subst.* that is the whole of the *ant.* (Jm), which is the *subst.* corresponding with the *ant.*, co-equal with it in sense (IA), as اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ I. 5. 6. *Direct Thou us to the straight way, the way of them that* (M, Sh), the 2nd *way*

being the 1st *way* itself (Sh)] : (2) the *subst.* of the part [for the whole (M, IA, Sh), i. e. a *subst.* that is part of the *ant.* (Jm), as رَأَيْتُ قَوْمَكَ أَكْثَرَهُمْ *I saw thy people, most of them* and ثُلُثَيْهِمْ *two thirds of them* (M), whence وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا III. 91. *And men owe unto God the pilgrimage of the House, he (of them)* (154) *that is able to find a way to it,* the *able to find* being part, not the whole, of *men* (Sh)]: (3) the *subst.* of implication (M, IH, IA, Sh), as يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ II. 214. *They will ask thee about the Sacred Month, fighting in it, fighting* not being *the month* itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the *subst.* indicative of a meaning in its *ant.*, as أَعْجَبَنِي زَيْدٌ عِلْمُهُ *Zaid, his knowledge pleased me* (IA) : (4) the *subst.* of blunder (M, IH), i. e. the *subst.* whose utterance is caused by the blunder in the mention of the *ant.*, the *subst.* itself not being the blunder (R), [vid] the *subst.* distinct from the *ant.* (IA), which is of three kinds (R), (a) the *subst.* of digression (IA, Sh) and the *subst.* of (IA) afterthought (R, IA), as in the Prophet's saying إِنَّ الرَّجُلَ لَيُصَلِّي الصَّلٰوةَ مَا كُتِبَ لَهُ نِصْفُهَا ثُلُثُهَا رُبُعُهَا إِلَى الْعُشْرِ *Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth* (Sh), where you mention the *ant.* inten-

tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as هِنْدٌ نَجْمٌ بَدْرٌ *Hind is a star, a full moon*, where, though you did intend to mention the *star*, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the *full moon* (R); (b) the *subst.* of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say جَاءَنِي حِمَارٌ, but your tongue then runs ahead of you to رَجُلٌ, and afterwards you amend the blunder, and say جَاءَنِي رَجُلٌ [حِمَارٌ] (R); (c) the *subst.* of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as جَاءَنِي زَيْدٌ عَمْرٌو when at first you intend to mention *Zaid*, but afterwards, the wrongness of your intention becoming plain, you mention *'Amr*. The best construction is to couple these three by بَلْ (Sh). The *subst.* of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M, R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry

(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The *subst.* is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [*ns.*] may be imported by the aggregate of the two: S says after his mentioning the *exs.* of the *subst.* "he means رَأَيْتُ أَكْثَرَ قَوْمِكَ [150] and ثُلُثَيْ قَوْمِكَ, but doubles the *n.* for corroboration." Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the *corrob.* and *ep.* in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say زَيْدٌ رَأَيْتُ غُلَامَهُ رَجُلًا صَالِحًا *Zaid, I saw his young man, a good man*; whereas, if you were to disregard the 1st, [i. e. غُلَامَهُ,] your sentence would not be correct [27] (M). The GG differ about the *ant.*: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the *subst.*, not the *ant.*; whereas it is plainly not so, except in the *subst.* of blunder [156]. There is no gainsaying that the *ant.* is not in the predicament of rejection literally in the partial *subst.* and *subst.* of implication, because the *pron.* must relate to it [154]; and in the total *subst.* also, when the *ant.* is an indispensable *pron.*, as ضَرَبْتُ الَّذِي مَرَرْتُ

بِهِ أَخِيكَ *I beat him that I passed by, thy brother*, or connected with such a *pron.*, as الَّذِى ضَرَبْتَ أَخَاهُ زَيْدًا كَرِيمٌ *He whose brother, Zaid, thou beatest is generous*: and the 1st is sometimes literally regarded exclusively of the 2nd, as

إِنَّ السُّيُوفَ غُدُوَّهَا وَرَوَاحَهَا
تَرَكَتْ هَوَازِنَ مِثْلَ قَرْنِ الْأَعْضَبِ

Verily the swords, their plying in the morning and their plying in the evening, left Hawāzin like the horn of the ram *having the inner part of the horn broken*; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).

§ 152. What indicates that the *subst.* is independent by itself is that it is in the predicament of repetition of the *op.*, as is proved by the occurrence of that [repetition] clearly in لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ VII. 73. *To them that were accounted feeble, to them that believed of them* and لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمٰنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ XLIII. 32. *We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver* [131].

§ 153. The *subst.* and *ant.* need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a *subst.* for

the other, as إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللّٰهِ XLII. 52. 53. *To a straight way, the way of God* and لَنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ XCVI. 15. 16. *We will surely seize the forelock, a lying forelock* (M). They are [in the case of all four *substs.* (R)] (1) both *det.*, [as I. 5. 6. (150) (Sh)]: (2) both *indet.*, [as إِنَّ لِلْمُتَّقِينَ مَفَازًا حَدَائِقَ LXXVIII. 31. 32. *Verily for the pious is a place of escape, gardens of fruit-trees* (Sh)]: (3) different one from the other (IH, Sh), the *subst.* being *det.* and the *ant. indet.*, [as XLII. 52. 53. (Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and

لَا تَقْلُوَاهَا وَادْلُوَاهَا دَلْوًا * إِنَّ مَعَ الْيَوْمِ أَخَاهُ غَدْوًا

(Sh) *Drive ye two her not hard, and drive her gently: verily with to-day is its brother to-morrow,* غَدْوٌ, like فَلْسٌ, being the *o. f.* of غَدٌ (N). But an *indet.* made a *subst.* for a *det.* ought to be qualified, as XCVI. 15. 16. (M, IH), in order that the intended may not be more deficient than the non-intended in every respect (Jm). That holds good, however, not unrestrictedly, but in the case of the total *subst.*: and F says, which is the truth, that qualification of the *indet.* made a *subst.* for the *det.* may be omitted when the *subst.* imports what is not in the *ant.*, as بِالْوَادِ الْمُقَدَّسِ طُوًى XX. 12. *In the sanctified valley, a* valley whose sanctification is *two-fold*, when طُوًى is not held to be the name of *the valley*, but is like

حطم and خَتَعَ from الطَّيّ *folding*, because *the valley* being twice *sanctified*, is as it were *folded* by the sanctification, and as

إِنَّا وَجَدْنَا بَنِي جِلَّانَ كُلَّهُمْ * كَسَاعِدِ الضَّبِّ لَا طُولٍ وَلَا قِصَرِ

Verily we found the Banù Jillan, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i. e. لَا ذِي طُولٍ وَلَا ذِي قِصَرٍ, and

فَلَا وَأَبِيكَ خَيْرٍ مِنْكَ إِنِّي * لَيُؤْذِينِي التَّحَمْحُمُ وَالصَّهِيلُ

Then no, by thy father, a (man) [156] *better than thee, verily the whinnying and neighing annoy me*; but not if the *indet.* import only what the 1st imports, because it would be a making vague after expounding, as بِزَيْدٍ رَجُلٍ, in which there is no material sense (R).

§ 154. The *subst.* and *ant.* are both explicit *ns.*, both *prons.*, or different one from the other (III, Sh); but an explicit *n.* is not made a total *subst.* for a *pron.*, except of the 3rd *pers.*, as ضَرَبْتُهُ زَيْدًا *I beat him, Zaid* (IH). The explicit *n.* is made a *subst.* for the explicit *n.* (R, IA, Sh), unrestrictedly, as previously exemplified (IA): the *pron.* is made a *subst.* for the *pron.*, [as لَقِيتُهُمْ إِيَّاهُمْ *I met them, them*, when الزَّيْدُونَ and إِخْوَتُكَ precede, and *The Zaids*

are *thy brothers*, as in جاءنى الزيدون اخوتك ; whereas the GG adduce such as ضربته اياه *I beat him, him*, which is a *lit.* corroboration, because both *prons.* relate to one thing (R)]: the *pron.* is made a *subst.* for the explicit *n.* (M, R, Sh), as اخوك لقيت زيدا اياه *Thy brother, I met Zaid, him*, on the assumption that *Zaid* is *Thy brother*, which also, if اياه related to زيدا, would be a *lit.* corroboration, because it would be like رايت زيدا زيدا (R): and the explicit *n.* is made a *subst.* for the *pron.* (M, R, IA, Sh), (1) of the 3rd *pers.* (M, IA, Sh), unrestrictedly (IA, Sh), as وما انسانيه الا الشيطان ان اذكره XVIII. 62. *Nor did* any *but the Devil make me to forget it, that I should mention it*, ان اذكره being a *subst.* of implication for the ه in انسانيه ; and similarly ونرثه ما يقول XIX. 83. *And We shall inherit it, what he saith* and

على حالة لو ان فى القوم حاتما
على جوده لضن بالماء حاتم

[by AlFarazdak, *In a state* such that, *if* it had been the case *that Ḥātim had been among the people, notwithstanding the munificence of him, Ḥātim, he would have been niggardly of the water*, حاتم being a *subst.* for the ه of جوده (BS)], except that these are total *substs.* (Sh): (2)

of the 1st or 2nd *pers.*, if the *subst.* be (*a*) a partial *subst.* or a *subst.* of implication [or blunder (R), unrestrictedly (Sh)], as

أَوْعَدَنِي بِالسِّجْنِ وَالْأَدَاهِمِ * رِجْلِي فَرِجْلِي شَثْنَةُ الْمَنَاسِمِ

[by Al'Udail Ibn AlFarkh {al'Ijli (ID)}, *He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles* (Jsh), رِجْلِي being a partial *subst.* for the ى in أَوْعَدَنِي (IA, Sh),] and

فَرِينِي إِنَّ أَمْرَكَ لَنْ يُطَاعَا * وَمَا أَلْفَيْتَنِي حِلْمِي مُضَاعَا

[by 'Adī Ibn Zaid al'Ibādī, *Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost* (J), حِلْمِي being a *subst.* of implication for the ى in أَلْفَيْتَنِي; (*b*) a total *subst.* denoting *comprehension* {and *universal inclusion* (IA)}, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا V. 114. *That shall be to us a festival, to our first and our last* (IA, Sh), أَوَّلِنَا being a *subst.* for the *pron.* governed in the *gen.* by the ل, i. e. نَا (IA)]: but not if it be a total *subst.* (R, IA, Sh) not denoting *comprehension*, as [قُمْتُ زَيْدًا and (Sh)] رَأَيْتُكَ زَيْدًا (IA, Sh), though Akh and the KK allow that on the authority of

بِكُمْ قُرَيْشٍ كُفِينَا كُلَّ مُعْضِلَةٍ * وَأَمَّ نَهْجَ الْهُدَى مَنْ كَانَ ضِلِّيلَا

By you, Kuraish, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction (Sh). The partial *subst.* and *subst.* of implication, [when explicit *ns.* (R),] must have a [*cop.*, which is only the (ML)] *pron.* (R, ML) relating to the *ant.*, in order that their dependence upon the 1st, and their not being the *subst.* of blunder, may be known; but the *pron.* may be omitted when the dependence of the 2nd upon the 1st is notorious, as قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ LXXXV. 4. 5. *Cursed were* [577] *the fellows of the trench, of the fire* (*in it*), because it is notorious that they filled the trench with fire (R): [thus the *pron.* is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. مِنْهُمْ, LXXXV. 4. 5., i. e. فِيهِ, and AlA'shà's saying

لَقَدْ كَانَ فِي حَوْلٍ ثَوَاءٍ ثَوَيْتُهُ * تَقَضِّي لُبَانَاتٍ وَيَسْأَمُ سَائِمُ

[*Assuredly there were in a year*, in *a sojourn that I sojourned* (*in it*), *an accomplishment of wants, and* (*that*) *a loather should loathe* (418. A.) (Jsh)], i. e. ثَوَيْتُهُ فِيهِ, the ه of ثَوَيْتُهُ, an unrestricted *obj.*, being the *pron.* of ثَوَاءٍ, because the *prop.* is *ep.* of ثَوَاءٍ and the ه the *cop.* of the *ep.* [144], and the supplied *pron* being a *cop.* for the *subst.* [of implication (DM)] ثَوَاءٍ to the *ant.* حَوْلٍ. And therefore in such as مَرَرْتُ بِثَلَاثَةٍ زَيْدٍ وَعَمْرٍو *I passed by three,*

(*of whom were*) *Zaid and 'Amr*, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying مِنْهُمْ [as an *enunc.* (DM)] is necessary; because, if it were in apposition, it would be a partial *subst.* without a *pron.* (ML): but the *subst.* is sometimes said to be correct, مِنْهُمْ being supplied as a *cop.* (DM). The KK say that the ل may supply the place of the *pron.*, as مَطَرْنَا السَّهْلُ وَالْجَبَلُ, i. e. *Our land* (by suppression of the *pre. n.*) *was rained upon, its plain and its mountain.* But some *substs.*, importing the sense of the expressions of *universal inclusion* [137], are sometimes treated as *corrobs.*, as ضُرِبَ زَيْدٌ ظَهْرُهُ وَبَطْنُهُ *Zaid was beaten, his back and his belly* or يَدُهُ وَرِجْلُهُ *his arm and his leg, orig.* partial *substs.*, and afterwards, the sense of كُلُّهُ being imported from the coupled and *ant.* together, allowed to be put into the *nom.* as *substs.* or *corrobs.*; and similarly مَطَرْنَا سَهْلُنَا وَجَبَلُنَا or زَرْعُنَا وَضَرْعُنَا *our seed produce and our udder*, i. e. *beasts*, and مَطَرَ قَوْمَكَ لَيْلُهُمْ وَنَهَارُهُمْ (*The times of*) *thy people were rained in, their night and their day, orig. substs.* of implication, and then treated as *corrobs.*, because, the sense being *Our places*, or *possessions, were rained upon*, and *Their times were rained in, all of them*, they may be put into the *nom.* as *corrobs.*:

and, since they are treated like أجمع [137], the *pron.* may be suppressed from them; so that ضُرِبَ زَيْدٌ الظَّهْرُ مُطِرْنَا السَّهْلُ وَالْحَبَلُ , الْيَدُ وَالرِّجْلُ [599] or وَالْبَطْنُ or الزَّرْعُ وَالضَّرْعُ , and مُطِرَ قَوْمُكَ اللَّيْلُ وَالنَّهَارُ are said (R). The total *subst.* does not need a *cop.* only because it is the *ant.* itself in sense, as the *prop.* that is the *inch.* itself does not need a *cop.* [in addition to the *prop.* itself (DM)] to that [*inch.*] (ML). The [*interrog.* (IA)] Hamza must be prefixed to the *subst.* for the *interrog. n.*, [to explain that it is a *subst.* for an *interrog.* (R), as مَنْ ذَا أَسَعِيدٌ أَمْ عَلِيٌّ *Who is this, Sa'id or 'Alī?*, مَا تَفْعَلُ أَخَيْرًا أَمْ شَرًّا *What doest thou, good or evil?*, and مَتَى تَأْتِينَا أَغَدًا أَمْ بَعْدَ غَدٍ *When wilt thou come to us, to-morrow or the day after to morrow?* (IA)]. The *v.* is made a *subst.* for the *v.*, [like the *n.* for the *n.* (IA), when the 2nd is preponderant in plainness over the 1st (R),] as وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ XXV. 68. 69. *And whoso doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment,* [يُضَاعَفْ being a *subst.* for يَلْقَ , {like مَتَى تَأْتِنَا تُلِمَّ الخ (424) (K, B),} and therefore *infl.* with its inflection, i. e. apocopation (IA),] and [similarly (IA)]

إِنَّ عَلَىَّ اللّٰهَ أَنْ تُبَايِعَا * تُؤْخَذَ كَرْهًا أَوْ تَجِيءَ طَائِعَا

(R, IA) *Verily incumbent upon me, (by)* [655] *God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently*, the *v.* (J) تُؤْخَذَ being a *subst.* [of implication (J)] for [the *v.* (J)] تُبَايِعَ, [a *subst.* of a single term for a single term (J),] and therefore governed in the *subj.* (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a *corrob.*, not a *subst.*, as إِنْ تَنْصُرْ تُعِنْ أَنْصُرْكَ *If thou help, aid, I will help thee*, of which I know not any instance. The detail of a mentioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a *subst.*] or in the *nom.* by anacoluthon, as قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللّٰهِ وَأُخْرَى كَافِرَةٌ III. 11. *Verily there was for you a sign in two hosts that encountered* on the day of Badr, (*whereof* one *was*) *a host fighting in the cause of God, and another unbelieving*, i. e. مِنْهُمَا فِئَةٌ, [where فِئَةٌ {as likewise أُخْرَى كَافِرَةٌ (K)} is also read with the *gen.* as a *subst.* for فِئَتَيْنِ (K, B),] and وَكُنْتُ الخ [42], where رِجْلٌ is related with the *nom.* and *gen.*; but, if not co-extensive, must be in the *nom.*, as مَرَرْتُ بِرِجَالٍ رَجُلٌ فَاضِلٌ وَآخَرُ كَرِيمٌ : and sometimes the co-extensive occurs in

the *acc.* by subaudition of أَعْنِى [or as a *d. s.*], as in the *ep.* [146], [III. 11. being read with the *acc.* as a particularization or as a *d. s.* to the *pron.* in اتَّقَيْنَا (K, B)]. When the *apposs.* are combined, the *ep.* is put first, then the *corrob.*, then the *subst.*, then the coupled; but IK puts the *corrob.* before the *ep.* (R). As regards suppression of the *ant.*, it is said that in وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ XVI. 117. *And say ye not because of what your tongues describe, the lie* and كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ II. 146. *Like what We have sent among you, an Apostle of yourselves* الْكَذِبَ is a *subst.* for the suppressed *obj.* of تَصِفُ, i. e. لِمَا تَصِفُهُ, and similarly رَسُولًا [for the suppressed *obj.* of أَرْسَلْنَا (DM)] upon the ground that مَا in كَمَا is a conjunct *n.*; and that in لَا إِلٰهَ إِلَّا اللّٰهُ XXXVII. 34. *No god (is in existence) but God* اللّٰهُ is a *subst.* for the *pron.* of the suppressed *pred.* [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and *expl.* (IA). The *synd. expl.* is an *appos.*, [not an *ep.* (IH, Sh); *prim.* (IA, KN), not renderable (by a *deriv.*) (KN); resembling the *ep.* in (IA)] manifesting [its *ant.* (IH, IA, Sh) in the case of *dets.* (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of *indets.* (J), and in lacking independence (IA)], as

أَقْسَمَ بِاللّٰهِ أَبُو حَفْصٍ عُمَرْ * مَا مَسَّهَا مِنْ نَقَبٍ وَلَا دَبَرْ

(IH, IA, Sh, KN) *Abù Ḥafṣ 'Umar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her* (J), عُمَرُ being a *synd. expl.* [to أَبُو حَفْصٍ (J)], because it is manifestatory of أَبُو حَفْصٍ (IA), and أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ V. 96. *Or an expiation, food of poor* persons (Sh). "*Prim.*" excludes the *ep.*, because it is *deriv.* or renderable thereby: and what follows excludes the *corrob.* and coupled, because they do not manifest their *ant.*; and the *prim. subst.*, because it is independent [151, 152, 156] (IA). The *synd. expl.* must be a *prim.*: and the saying of Z [and B] that مَلِكِ النَّاسِ إِلٰهِ النَّاسِ CXIV. 2. 3. *The King of men, the God of men*, are *synd. expls.* [to رَبِّ النَّاسِ CXIV. 1. *The Lord of men* (K, B)] is a mistake, they being correctly *eps.*, [because مَلِكٌ and إِلٰهٌ are *deriv.* (DM)]; but it is sometimes replied that they are treated as *prims.*, since they are used without being applied to a qualified, and *eps.* are applied to them, as إِلٰهٌ وَاحِدٌ *One God* and مَلِكٌ عَظِيمٌ *A great king* (ML). The *synd. expl.*, [being like the *ep.* (IA, KN) in importing *manifestation* and *particularization* of its *ant.* (KN),] agrees with the *ant.*, [like the *ep.* (IA, KN),] in [case (IA, Sh),] determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).

The *synd. expl.* and its *ant.*, as many GG hold, may not be *indets.*; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ XIV. 19. *And he shall be given to drink of water, ichor* (IA, KN) and يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ XXIV. 35. *It is kindled from a blessed tree, an olive-tree* (IA), while F says on V. 96. that طَعَامُ may be a *synd. expl.* or a *subst.* (KN). The تَخَاصُمُ [147] is not a *synd. expl.*, because the *synd. expl.* resembles the *ep.*; and therefore, as the *ep.* of the *dem.* is only what contains [the generic (DM)] اَلْ, so likewise is its *synd. expl.*: and for this reason IJ does not allow بَعْلِي in Ibn Mas'ūd's reading وَهٰذَا بَعْلِي شَيْخٌ XI. 75. [75] to be a *synd. expl.*, but holds that it must be (1) an *enunc.* [to هٰذَا (DM)], شَيْخٌ being a 2nd *enunc.*, an *enunc.* to a suppressed [هُوَ (K, B)], or a *subst.* for بَعْلِي ; (2) a *subst.* [for هٰذَا (DM)], شَيْخٌ being the *enunc.*: as likewise ISB and IM do not allow the *synd. expl.* to be an *appos.* to the *pron.* [156], because that is disallowed in the *ep.* [147]. But S allows يَا هٰذَانِ زَيْدٌ وَعَمْرٌو [51] as a *synd. expl.*, [notwithstanding that it may not be an *ep.* (DM)]: while Zd, following him, allows مَرَرْتُ بِهٰذَيْنِ الطَّوِيلِ وَالْقَصِيرِ as a *synd. expl.*, and also as a *subst.*; but not

as an *ep.*, because the *ep.* of the *dem.* is only its match in letter, [whereas هٰذَيْنِ is a *du.*, and الطَّوِيلِ الخ 2 *sings.* one of which is an *appos.* to the other (DM)]. S, Mb, and Zj also declare the *ep.* to be disallowed in this [last *ex.*], as is required by analogy: but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that الطَّوِيلُ الخ in يَا هٰذَانِ الطَّوِيلُ وَالقَصِيرُ may be *ep.* of the *dem.*, though not its match in letter (DM).

§ 156. The *synd. expl.* is literally distinguishable from the *subst.* in the like of

أَنَا ابْنُ التَّارِكِ البَكْرِيِّ بِشْرٍ * عَلَيْهِ الطَّيْرُ تَرْقُبُهُ وُقُوعَا

[below] (IH), by AlMarrār alAsadī, *I am the son of the leaver of the Bakrī, Bishr, to be* such that *the birds were over him, watching him for the purpose of lighting* upon him (J). IH says, I say "in the like of" only to indicate that the difference occurs in other *cats.* also, as in يَا أَخَانَا الحَارِثُ *O our brother, AlḤārith*, where الحَارِثُ may not be held to be a *subst.*, because يَا الحَارِثُ is not allowable [52]; and similarly in يَا غُلَامُ زَيْدُ or زَيْدًا *O young man, Zaid*, where, if زَيْدُ were held to be a *subst.* Ḍamm would be necessary [49](R). Every *n.* that may be a *synd. expl.* [importing *manifestation* or *particularization* (KN)] may be a [total (Sh, KN)] *subst.* [importing *repetition* and *corroboration* of the meaning of the sentence,

because with it the *op.* is meant to be understood as repeated (KN), as ضَرَبْتُ أَبَا عَبْدِاللّٰهِ زَيْدًا (IA)], except (1) [when it may not occupy the place of the *ant.* (Sh, KN),] (a) [when the *appos.* is anarthrous, and the *ant.* synarthrous with a synarthrous *ep. pre.* to it (IA),] as in [أَنَا الضَّارِبُ الرَّجُلِ زَيْدٍ and similarly (IA)] أَنَا ابْنُ التَّارِكِ الخ [above], بِشْرٍ not being a *subst.*, because أَنَا ابْنُ التَّارِكِ بِشْرٍ is not allowable [112] (IA, Sh, KN): (b) when the *appos.* is [synarthrous or] an [anarthrous] *infl.* aprothetic *det.*, and the *ant.* is a *voc.*, [whether *infl.*,] as in [يَا أَخَانَا الْحَارِثُ and] يَا غُلَامِ يَعْمَرُ *O my young man, Ya'mar*, يَعْمَرُ not being a *subst.*, because يَعْمَرُ would then be *uninfl.* upon Ḍamm, since it would be so if يَا were expressed with it [48] (IA); [or *uninfl.*,] as in يَا زَيْدُ الْحَارِثُ *O Zaid, AlḤārith*, الْحَارِثُ not being a *subst.*, since يَا الْحَارِثُ would not be allowable [52], and إِنِّي وَأَسْطَارٍ الخ [49], the 2nd and 3rd نَصْرٍ not being *substs.*, because يَا نَصْرُ and يَا نَصْرًا are not allowable (Sh): (c) as in

أَيَا أَخَوَيْنَا عَبْدَ شَمْسٍ وَنَوْفَلًا * أُعِيذَكُمَا بِاللّٰهِ أَنْ تَحْدِثَا حَرْبَا

[by Ṭālib Ibn Abì Ṭālib, *O our two brothers, 'Abd Shams and Naufal, I bid you seek protection by God (from*

this,) *that ye should produce war* (Jsh)], عَبْدُ شَمْسٍ وَنَوْفَلًا not being a *subst.*, because أَيَا عَبْدَ الخ would not be allowable, since an anarthrous *n.* coupled to the *voc.* must be given what it would be entitled to if it were a *voc.* [49]; and, if نَوْفَلًا were a *voc.*, يَا نَوْفَلُ would be said (KN): (2) when its mention is necessary, as in هِنْدٌ قَامَ زَيْدٌ أَخُوهَا *Hind, Zaid her brother stood*, أَخُوهَا not being a *subst.*, because, the *subst.* belonging as it were to another *prop.* [below], the enunciative *prop.* would then be devoid of a *cop.* [27]. But كُرْزُ in يَا سَعِيدُ كُرْزُ [49] must be a *subst.*, not a *synd. expl.*, because the predicament of the *subst.* in the *cat.* of vocation is that of the independent *voc.*, and كُرْزُ, when a *voc.*, is pronounced with Ḍamm without Tanwīn; whereas the aprothetic *synd. expl.* in apposition with an *uninfl.* [*voc.*] may be put into the *nom.* or *acc.*, but not pronounced with Ḍamm without Tanwīn: and similarly the *synd. expl.* is disallowed when the 1st is more manifest than the 2nd; while the learned say on آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَرُونَ VII. 118. 119. *We believe in the Lord of the worlds, the Lord of Moses and Aaron*, that it is a *synd. expl.* [below] only because, Pharoah having laid claim to lordship, if they had restricted themselves to saying بِرَبِّ الْعَالَمِينَ, that would not have been a plain confession of belief in the True Lord (Sh). The *synd. expl.*

and the *subst.* differ in 8 matters:—(1) the *synd. expl.* is neither a *pron.* nor an *appos.* to a *pron.* [155], because it in *prims.* is like the *ep.* in the *deriv.*: Ks indeed allows the *pron.* to be qualified by an *ep.* of *praise*, as in II. 158. [147], XXXIV. 47. [523], and their saying اللهم صَلِّ عَلَيْهِ الرَّؤُفِ الرَّحِيمِ *O God, bless Thou the pitiful, merciful him* [160], or *blame*, as in مررت بِهِ الخَبِيثِ, or *commiseration*, as in

قَدْ أَصْبَحَتْ بِقَرْقَرَى كَوَانِسَا * فَلَا تَلُمْهُ أَنْ يَنَامَ البَائِسَا

[*They* (i. e. the doe-gazelles) *have entered upon the time of morning in Karḳarà* (the name of a place), *hiding in their coverts; wherefore upbraid thou not the wretched him* (i. e. the hunter) for *that he should sleep* (Jsh)]; and Z says on جعل الله الكعبة البيت الحرام V. 98. *God hath made the Ka'ba, the Sacred House* that البيت الحرام is a *synd. expl.* by way of *praise*, as in the *ep.*, not by way of *manifestation*; so that, according to this [language of Z (DM)], the like of that [occurrence after the *pron.* (DM)] is not disallowed in the *synd. expl.* [denoting *praise*, *blame*, or *commiseration* (DM)], according to the saying of Ks: whereas the *subst.* is an *appos.* to a *pron.* by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a *pron.* in apposition with a *pron.* or with an explicit *n.*: (2) the *synd. expl.* does not disagree with its *ant.* in determinateness and indeterminateness [below]; while Z's

saying that مَقَامُ إِبْرٰهِيمَ III. 91. *The station of Abraham* is a *synd. expl.* to آيَاتٌ بَيِّنَاتٌ *Manifest signs* is an inadvertence, as is his saying on إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا XXXIV. 45. *I exhort you only to one* practice, *that ye should rise up* that أَنْ تَقُومُوا [i. e. قِيَامُكُمْ (DM)] is a *synd. expl.* to وَاحِدَةٌ : whereas the allowability of that in the *subst.* is not disputed, as XLII. 52. 53. and XCVI. 15. 16. [153] : (3) it is not a *prop.*, contrary to the *subst.*, as XLI. 43. [1], XXI. 3. [1], عَرَفْتُ زَيْدًا أَبُو مَنْ هُوَ *I knew Zaid, whose father he was* [80] according to the soundest saying, and

لَقَدْ أَذْهَلَتْنِي أُمُّ عَمْرٍو بِكَلْمَةٍ
أَتَصْبِرُ يَوْمَ الْبَيْنِ أَمْ لَسْتَ تَصْبِرُ

[*Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation* from me, *or art thou not patient?*" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)] : (4) it is not an *appos.* to a *prop.*, contrary to the *subst.*, as اِتَّبِعُوا الْمُرْسَلِينَ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا XXXVI. 19. 20. *Follow ye the Apostles, follow ye him that asketh you not for a recompense,* أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ XXVI. 132. 133. *That hath provided you with what ye*

know, that hath provided you with cattle and children, and أَقُولُ لَهُ ارْحَلْ الخ [1]: (5) it is not a *v.* in apposition with a *v.*, contrary to the *subst.*, as XXV. 68. 69. [154]: (6) it is not in the letter of the 1st; whereas that is allowable in the *subst.*, provided that there be with the 2nd an addition of explanation, as in Ya'ḳūb's reading وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلَّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا XLV. 27. *And thou shalt see every people kneeling, every people summoned to its record* with the 2nd كُلَّ in the *acc.*, since the mention of the cause of the *kneeling* is attached to it, and in

رُوَيْدَ بَنِي شَيْبَانَ بَعْضَ وَعِيدِكُمْ
تُلَاقُوا غَدًا خَيْلِي عَلَى سَفَوَانِ
تُلَاقُوا جِيَادًا لَا تَحِيدُ عَنِ الوَغَى
اِذَا مَا غَدَتْ فِي المَأْزِقِ المُتَدَانِي
عَلَيْهَا الكُمَاةُ الغُرُّ مِنْ آلِ مَازِنٍ
لُيُوثُ طِعَانٍ عِنْدَ كُلِّ طِعَانِ
تُلَاقُوهُمْ فَتَعْرِفُوا كَيْفَ صَبْرُهُمْ
عَلَى مَا جَنَتْ فِيهِمْ يَدُ الحَدَثَانِ

[by Waddāk Ibn Thumail alMāzinī, *Gently, Banū Shaibān, (restrain ye) some of your threatening: ye shall meet to-*

morrow my steeds at Safawān: ye shall meet coursers that shy not from the fray, whenever they career in the morning in the contracted strait place of fighting; that illustrious mailed warriors of the family of Māzin, lions of spearing at every spearing, shall be upon: ye shall meet them, and know, notwithstanding that the hand of calamity has wrought evil among them, how goodly *their bearing is!* (T)]: but this difference is only according to IT's opinion that the *synd. expl.* is not of the letter of the 1st, in which IM and his son follow him, their argument being that the thing does not explain itself: (7) it is not meant to be understood as occupying the place of the 1st, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) يَا زَيْدُ الْحَارِثُ [above]; (b) يَا سَعِيدُ كُرْزُ or كُرْزًا [49], contrary to يَا سَعِيدُ كُرْزُ [above]; (c) أَنَا الضَّارِبُ الرَّجُلِ زَيْدٌ [above]; (d) زَيْدٌ أَفْضَلُ النَّاسِ الرِّجَالِ وَالنِّسَاءِ or النِّسَاءِ وَالرِّجَالِ, [because, the أَفْعَلُ of superiority being part of what it is *pre.* to (118), the *subst.* would import that *Zaid* was one of *women* (DM)]; (e) يَا أَيُّهَا الرَّجُلُ غُلَامُ زَيْدٍ, [because the *subst.* would import that the *ep.* of أَيُّ in vocation was made *det.* by prothesis (147) (DM)]; (f) أَيُّ الرَّجُلَيْنِ زَيْدٌ وَعَمْرٌو جَاءَكَ, [otherwise أَيُّ would be *pre.* to a *det. sing.* without its condition, vid. intention of the parts or repetition

(116) (DM)]; (g) جاءنى كلا اخويك زيد وعمرو, [otherwise كلا would be *pre.* to a separated multiple without poetic license (117) (DM)]: (8) it is not constructively part of another *prop.*, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) هند قام عمرو اخوها [above]; (b) مررت برجل قام عمرو اخوه, [otherwise the *prop.* of the *cp.* would be devoid of a *pron.* relating to the qualified (144) (DM)]; (c) زيدا ضربت عمرا اخاه [62] (ML). To me, however, no clear difference between the total *subst.* and the *synd. expl.* is yet apparent: nay, I hold the *synd. expl.* to be nothing but the *subst.*, as appears to be the language of S, since he does not mention the *synd. expl.* [131]. The differences between them are said to be (1) that the *subst.* is the one intended by the predicament, exclusively of its *ant.*, contrary to the *synd. expl.*; for the *expl.* is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total *subst.* to be the 2nd only, nor in the rest of the *substs.* except the *subst.* of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three *substs.* is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language

of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of أَنَا ابْنُ التَّارِكِ الخ &c. is not conclusive, because] the *subst.* is mostly a *prim.*, so that, if you suppressed the 1st, the 2nd would be independent, nor need an *ant.* before it in sense, while, if it be not a *prim.*, as in فُلَانًا وَأَبِيكَ الخ [153], the qualified is supplied, i. e. رَجُلٍ خَيْرٍ مِنْكَ; contrary to the *ep.*, since, if you suppressed the 1st in جَاءَنِي زَيْدٌ الْعَالِمُ [131], the 2nd would need a supplied *ant.*, because the *qual.* must have a qualified, for which reason the 2nd is said to be a *subst.* in الْعَائِذَاتِ الطَّيْرَ [121, 149], and an *ep.* in الطَّيْرَ الْعَائِذَاتِ; and contrary to the *corrob.*, since, even if it be a *prim.*, still the fact that its meaning would be intelligible from its *ant.*, if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the *subst.* is not [indicative of] a meaning in the *ant.*, so that it should need the *ant.*, as the *qual.* does, nor is its meaning intelligible from the *ant.*, as that of the *corrob.* is, it may be regarded as literally independent, i. e. suitable for occupying the place of the *ant.*, as يَا زَيْدُ أَخُ *O Zaid, brother* and يَا أَخَانَا زَيْدُ *O our brother, Zaid* both *uninfl.*, [while, the *synd. expl.* being, as I hold, the *subst.*, the predicament of the *subst.* applies uniformly to it, as يَا عَالِمُ زَيْدُ *O philosopher, Zaid* and يَا ذَا الْمَالِ بَكْرُ *O possessor of pro-*

perty, *Bakr* with Ḍamm in both (R on the *apposs.* of the *voc.*)]; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as يَا غُلَامُ بِشْرٍ or بِشْرًا *infl.* with the two cases, يَا أَخَانَا زَيْدًا with the *acc.*, and similarly أَنَا ابْنُ التَّارِكِ الخ with the *gen.*: and similarly the coupled may for the same cause be held to be independent, as يَا زَيْدُ وَعَمْرُو [49,538]; or not independent, as يَا زَيْدُ وَالْحَارِثُ *O Zaid and AlḤārith*, while يَا زَيْدُ وَعَمْرُو or عَمْرًا is not allowable, as يَا غُلَامُ بِشْرٍ or بِشْرًا is in the *subst.*, only because the *con.* is like the *voc. p.*, and the coupled is suitable for the latter to be in contact with it [52]: (2) that the *subst.* is in the predicament of repetition of the *op.* [152]: but, even if we admit that where the *op.* is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name *synd. expl.*, while admitting it in the *subst.*: (3) that agreement of the *subst.* and *ant.* in determinateness and indeterminateness is unnecessary [153], contrary to the *synd. expl.* [155]; but the reply is that the disagreement is allowed in the [*subst.*] named *synd. expl.* also [above] (R). Such as VII. 118. 119. admits of the total *subst.* and of the *synd. expl.* [above]; and like it are نَعْبُدُ إِلٰهَكَ وَإِلٰهَ آبَائِكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ II. 127. *We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac*

and فانظر كيف كان عاقبة مكرهم انا دمرناهم XXVII. 52. *Then etc.* [450], *that We destroyed them* as read [by the KK and Ya'ḳūb (B)] with Fatḥ of the Hamza (ML). In اعجبنى من زيد علمه (*Something*) *of* (*the qualities of*) *Zaid, his knowledge, pleased me*, the 2nd is as it were a *synd. expl.*, the *o. f.* being شىء من اوصاف زيد علمه; and similarly in كسرت من زيد يده *I broke* (*a limb*) *of Zaid, his arm*, i. e. عضوا منه يده: the *ant.* being suppressed, and its place occupied by the *synd. expl.*; as the *g. t.* is suppressed, and its place occupied by the excepted in ما جاءنى الا زيد [88] (R).

§ 157. The coupled is an *appos.*, [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its *ant.*, [as جاءنى زيد وعمرو *Zaid and 'Amr came to me* (538) (Jm). The coupled by او, اما, ام, بل, لا, and لكن is {said to be (Jm)} excluded by "together with its *ant.*", because the intended by the reference with them is one of the coupled and *ant.* (R, Jm): but it is replied that the *ant.*'s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the *appos.*, while the *appos.'s* being intended by the reference means that it is not like a branch of the *ant.* with-

out independence; and there is no doubt that the coupled by these six *ps.* and the *ant.* are together intended by the reference in this sense (Jm)]. One of the 10 *ps.* [538] intervenes between it and its *ant.* (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos.* between which and its *ant.* one of the 10 *ps.* intervenes" because some *eps.* are coupled to others, as

إِلَى الْمَلِكِ الْقَرْمِ وَابْنِ الْهُمَامِ * وَلَيْثِ الْكَتِيبَةِ فِي الْمُزْدَحَمِ

[I drive my riding-beast *towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict* (Jsh)] and

يَا لَهْفَ زَيَّابَةَ لِلْحَارِثِ الصَّابِحِ فَالْغَانِمِ فَالْآئِبِ *

[540] (R), by Ibn Zayyāba [at Taimī (T)], *O the grief of Zayyāba for AlḤārith making a raid (upon my people) in the morning, then taking booty, then returning (safe)!* (T, Jsh).

§ 158. When the attached *nom. pron.*, [prominent or latent (Jm),] is coupled to, it is (IH, IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron.*, often (IA), as قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ XXI. 55. *He said, Assuredly ye have been, ye and your fathers, in manifest error* (IA, Sh), because, the attached *nom. pron.* being like part of what it is attached to, literally, as

being inseparably attached (160), and ideally, as being an *ag.*, which is like part of the *v.* (20), if it were coupled to without a *corrob.*, some of the letters of the word would be as it were coupled to ; while the coupling may not be to this *corrob.*, because, the coupled being in the predicament of the *ant.* (538), this coupled also would be a *corrob.* of the attached, which is absurd (R)]: (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the *pron.*, like the direct *obj.*, [*adv.*, *prep.* and *gen.*,] and *neg.* لَا (IA), as جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ XIII. 23. *Gardens of abiding that they shall enter, and they that are righteous* (IA, Sh) and مَا أَشْرَكْنَا وَلَا آبَاؤُنَا VI. 149. *We should not have been polytheists, nor our fathers* (IA): in which case the *corrob.* may be omitted, as ضَرَبْتُ الْيَوْمَ وَزَيْدٌ (IH), whether the separative be before the *con.*, as

فَلَسْتُ بِنَازِلٍ إِلَّا أَمَتْ * بِرَحْلِي أَوْ خَيَالَتُهَا الْكَذُوبُ

[*And I alight not, but she* that I love *visits my lodging, or her false apparition* (T)], or after it, as VI. 149.; but is sometimes put, as فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ XXVI. 94. *And they shall be hurled down in it, they and the misguided* and مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا XVI. 37. *We should not have worshipped besides Him anything, we, nor our fathers* : the two matters being equal; and omission being allowable only because length

of the sentence sometimes enables one to dispense with what is necessary, and *à fortiori*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R): and the latent [attached] *nom. pron.* is like the [prominent] attached in that [need of separation], as يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ II. 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA): (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] مَرَرْتُ بِرَجُلٍ سَوَاءٍ وَالْعَدَمُ *I passed by a man* such that *equal*, or *alike*, were *he and non-existence*, الْعَدَمُ being coupled to the *pron.* latent in سَوَاءٍ (IA, Sh) relating to رَجُلٍ, and the sayings of the Prophet كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ and فَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ *I and Abù Bakr and 'Umar were* and *did* (Sh); and in poetry often, as

قُلْتُ إِذْ أَقْبَلَتْ وَزُهْرٌ تَهَادَى * كَنِعَاجِ الْفَلَا تَعَسَّفْنَ رَمْلَا

(IA), by 'Umar Ibn Abì Rabī'a, *I said, when she and fair-faced* women *approached, They walk with an elegant swinging of the body in their gait* (*orig.* تَتَهَادَى), *like the wild cows of the deserts when they have wandered at random in a tract of sand* (J): but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached *nom. pron.* does not need

separation, as زَيْدٌ مَا قَامَ إِلَّا هُوَ وَعَمْرٌو *Zaid, not* any one *has stood, but he and 'Amr*; and similarly the attached or detached *acc. pron.*, as زَيْدٌ ضَرَبْتُهُ وَعَمْرًا *Zaid, I beat him and 'Amr* and مَا أَكْرَمْتُ إِلَّا إِيَّاكَ وَعَمْرًا *I have not honoured* any one, *but thee and 'Amr* (IA). When the *gen. pron.* is coupled to, the genitival *op.* is repeated (IH, IA, Sh), as فَقَالَ لَهَا وَلِلْأَرْضِ XLI. 10. *And said to it and to the earth*, قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ VI. 64. *Say thou, God delivereth you from them and from every trouble*, and XXIII. 22. [498] (Sh), because, the *gen. pron.* being more strongly attached to its *op.* than the attached *ag.*, since the *ag.*, if not an attached *pron.*, may be detached, whereas the *gen.*, whether a *pron.* or explicit *n.*, is not detached from its *op.* [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the *pron.* to the *gen.*, only repetition of the *op.* is allowable, as مَرَرْتُ بِزَيْدٍ وَبِكَ *I passed by Zaid and by thee* and الْمَالُ بَيْنَ زَيْدٍ وَبَيْنَكَ *The property is between Zaid and thee*: and, there being no detached *pron.* for the *gen.*, so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached *nom.*, nothing remains but repetition of the 1st *op.*, whether it be a *n.*, as الْمَالُ بَيْنِي وَبَيْنَ زَيْدٍ *The property is between me and Zaid*; or a *p.* (R), as مَرَرْتُ بِكَ

وبزيد *I passed by thee and by Zaid* (IH, IA), not بك وزيد (IA): but the nominal *op.* is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in بينك وبين زيد, since, it being impossible that there should be two *betweens* here, one with reference to *Zaid* alone, and another with reference to *the person addressed* alone, because the quality of *between* is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in جاءني غلامك وغلام زيد, when you mean one *young man* common to the two, it is not allowable, though it would be if a context existed indicative of the intended. After repetition of the *op.* it is better to say that the *gen.* is coupled to the *gen.* than to say that the *op.* and *gen.* are coupled to the *op.* and *gen.*, because in المال بيني وبينك, since the 2nd *pre.* has no meaning, coupling of the *pre.* to the *pre.* is impossible, because the sense would be vitiated; while in مررت بك وبزيد, although the 2nd ب can have a meaning, still, since we know it to be imported for the same object as the 2nd بين, the *gen.* must be judged to be coupled to the *gen.* here, as in the case of بين: and, this being established, we may say that the coupled is governed in

the *gen.*, notwithstanding the repetition of the *op.*, by what it was governed in the *gen.* by before its repetition, i. e. by the 1st *op.*, because the existence of the 2nd is for a *lit.* matter, while, as regards the sense, it is like the non-existent, as S says on لَا أَبَا لِزَيْدٍ that its *gen.* is governed by prothesis, not by the expressed لِ [101, 504]; but it is better to attribute its being governed in the *gen.* to the repeated *op.*, since it is not less [*op.*] than the *red. ps.*, as in كَفَى بِزَيْدٍ [503], which are not made *inop.* notwithstanding their redundance (R). This [repetition of the *op.*, which is necessary {in a case of choice (R)}, according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to them, as فَالْيَوْمَ الخ (below); nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Ḥamza's reading وَاتَّقُوا اللّٰهَ الَّذِى تَسَاءَلُونَ بِهِ وَالْأَرْحَامِ IV. 1. *And fear ye God, by Whom and the ties of kindred ye ask one of another*, [*orig.* تَتَسَاءَلُونَ, read {by ʿĀṣim, Ḥamza, and Ks (B)} with rejection of the 2nd تَ, and (K, B) by Ḥamza (B)] with the *gen.* (R, IA, Sh) of الْأَرْحَامِ (IA, Sh), which Ḥamza appears to have founded upon the KK's opinion, because he was a Kūfī (R), and of Ktb's citation مَا فِيهَا غَيْرُهُ وَفَرَسُهُ *Not another than he and his horse is in it* (Sh),

and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

فَالْيَوْمَ قَدْ بِتَّ تَهْجُونَا وَتَشْتِمُنَا
فَاذْهَبْ فَمَا بِكَ وَالْأَيَّامِ مِنْ عَجَبِ

[*And to-day thou hast become* such that *thou satirizest us and revilest us: wherefore go thou away, for there is not any wonder at thee and the days* (J)] cited by S (IA).

NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Ed. means edition, *vol.* volume, *ch.* chapter, *p.* page, *pp.* pages, *col.* column, *l.* line, *ll.* lines, *l. l.* last line, *ibid.* ibidem (in the same place), *cf.* confer (compare), *dele* obliterate, *b.* born, *a.* ascended the throne, *r.* reigned, *d.* died, *k.* killed.

P. II, *l.* 6. The *op.* [whether it be *lit.* or *id.* (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in جَاءَ زَيْدٌ *Zaid came* جَاءَ is an *op.*, since the meaning of *quality of ag.*, for which the *nom.* is made a sign [19], is constituted by it in زَيْدٌ [110] (Jm).

P. X, *l.* 16. "*if not*" means "*if thou depart not, but abide with us*" (FD).

P. XII, *l.* 20. Insert "(I)" after "*really-existing*"—*l.* 22. Insert "(I, ML)" after "*p.*"

P. XIII, *l.* 16. Read "al'Ijlī"—*l.* 22. After "Aus" insert "alMuzani."

P. XIV, *l.* 6. By الأَقَارِعُ he means *the Banù Ḳurai'* Ibn 'Auf, who had slandered him to AnNu'mān (ABk): he restores قُرَيْعٌ to أَقْرَعُ [291], and then pluralizes it (T).

P. XV, *l.* 14. Read أَثَافِيَهَا — *l.* 15. An Islāmī poet (T) — *l.* 20. Read آلُ.

P. XVI, *l.* 3. By the brother of one Zaid addressing Khālid Ibn 'Abd Allāh [alBajalī alḲasrī, governor of the 2 'Irāḳs, *k.* 125 or 126 (IKhn)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid's brother composed these verses, and sent them to Khālid (Jsh) — *l.* 4. The Jsh renders وَطَأْتَ عَشْوَةً by گام زدهٔ در کوری *Thou hast taken a step in blind-*

ness. أَوْطَأَ being doubly *trans.*, one would expect أَوْطَأْتُ; but perhaps نَفْسَكَ is understood.

P. XIX, *l.* 8. Cited by some as evidence of that (I) —*l.* 12. Since the *o. f.* is فَمَنْ نُؤْمِنُهُ نَحْنُ نُؤْمِنُهُ (DM).

P. XX, *ll.* 21—22. The restriction that the *prop.* should be capable of being dispensed with, excludes the *conj. prop.*, the enunciative *prop.*, the *prop.* imitative of a saying, and the like (ML).

P. XXI, *l.* 20. Read "*Even*".

P. XXII, *l.* 11. Read "[565, 639]" —*l.* 16. 'Abīd (Nw, IKhn, Dh, KF, Is, FA). See *p.* 60 of the Notes to the IBd. Read "'Abīd".

P. XXIV, *ll.* 8—11. Read "*Evil is the similitude of the people who* "*have treated the signs of God as lies, (the similitude of these)*, or *Evil* "*is the similitude of the people, (the similitude of) those who have treated* "*the signs of God as lies*, not that the full phrase is *Evil*". Z in § 475 suggests 2 alternative constructions in LXII. 5: — (1) the *pre. n.* مَثَلُ is suppressed before الَّذِينَ, in which case الَّذِينَ is in the place of a *nom.*, as occupying the place of the suppressed *pre. n.* [126]; (2) the particularized by blame مَثَلُهُمْ is suppressed at the end of the sentence, in which case الَّذِينَ is in the place of a *gen.* as being *ep.* of الْقَوْمِ: and both of these constructions, in which the *ag.* is مَثَلُ الْقَوْمِ, and the particularized is either الَّذِينَ, i. e. مَثَلُ الَّذِينَ, or the suppressed مَثَلُهُمْ, are here approved by IHsh, who mentions a 3rd construction بِئْسَ الْمَثَلُ مَثَلُ الْقَوْمِ الخ, which he disapproves, because it involves suppression of the *ag.* [21]. The 2 first constructions apply equally to AlJaḥdarī's reading of VII. 176., which should therefore be translated *Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies*, or *Evil is the similitude of the people who have treated Our signs as lies, (their similitude)*: and in the ordinary reading also

there are 2 constructions [475], in which the *ag.* is a latent *pron.* [160, 469], مَثَلٌ or أَصْحَابُ مَثَلٍ is the *sp.*, and مَثَلُ صِفَةِ الْقَوْمِ or الْقَوْمُ is the particularized, so that the translation should be *Evil is it as a similitude, (the similitude of) the people who etc*, or *Evil is it*, i. e. the genus *possessors of a similitude, as (possessors of) a similitude, the people who etc* : but here the homogeneity of the *ag.* and particularized is demonstrated from the homogeneity of the *sp.* and particularized, because the *sp.* is homogeneous with the *ag.* [469]. The translations in § 475 should be corrected accordingly — *l.* 14. Read "XVI. 32. [45]" — *l.* 20. It was said to him "O Apostle of God, there is not in the valley any water, that we may alight by." Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Nājiya Ibn Jundub [alAslamī (AGh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Mahomet, *Ed.* I, *Vol.* IV, *p.* 27. The girl was addressing Nājiya — *l.* 21. The Anṣār are [the 2 tribes of (IAth)] AlAus and AlKhazraj (SR, IKb, ID, IAth).

P. XXV, *ll.* 16—17. Read "that the BB do not allow [the *pre. n.* in] رُؤْسُهَا to be" — *l.* 18. Because putting it in the *nom.* involves (1) preparing حَتَّى or أَكَلْتُ to government together with cutting it off therefrom; and (2) making the weaker *op.* govern, vid. inchoation, because it is *id.*, while it is possible to make the stronger *op.* govern, vid. حَتَّى or أَكَلْتُ, because it is *lit.* (DM) — *l.* 20. Read "the BB and Hsh" — *l.* 23. Read "and that the BB say".

P. XXVI, *l.* 11. Read "speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in" — *l.* 14. The suppression of this *pron.* con-

duces to preparing تَحْمَدُ to govern خَالِدٌ in the *acc.* as an *obj.*, while it is cut off therefrom, and خَالِدٌ is governed in the *nom.* by inchoation, so that the 2 matters are combined (Dm) — *l.* 23. Read "and the 2nd, [i. e. contravention of one condition,] as in بِعُكَاظَ".

P. XXVII, *l.* 6. The version غُوَاتِهِمْ in عَمَمَتِهِمْ الخ [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

P. XXVIII, *l.* 5. The things that need a *cop.* are 11 in number, (1) the enunciative *prop.* [27]; (2) the epithetic *prop.* [144]; (3) the *prop.* that [conjunct] *ns.* are conjoined with [177]; (4) the *prop. d. s.* [80]; (5) the *prop. expos.* of the [supplied] *op.* of the *n.* that the [expressed] *op.* is distracted from governing [62]; (6—7) the partial *subst.* and the *subst.* of implication [154]; (8) the *reg.* of the assimilate *ep.* [348]; (9) the *correl.* of the *cond. n.* governed in the *nom.* by inchoation [206]; (10) the 2 *ops.* in the *cat.* of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, *l.* 2. After "like" insert "دَعْنِي مِنْ تَمْرَتَانِ [below]," — *l.* 5. Aṭṭirimmāḥ Ibn Ḥakīm (SR, AGh) aṭṭā'ī (SR), great-grandson of Ḳais Ibn Jaḥdar aṭṭā'ī, who came to the Prophet (AGh) — *l.* 6. One of the Banù Asad Ibn Khuzaima, contemporary with AlḤuṭai'a (Mb. 133). Read "Khāzim" — *l.* 16. Read "with the *acc.* (K) of الرِّحيل (D, N) as an"—*ll.* 20—21. Read "the *gen.* (K) by means"—*l.* 22. After "and" insert "the saying of the people of AlḤijāz مَنْ زَيْدًا in interrogating him that says رَأَيْتُ زَيْدًا [183], and".

P. XXX, *l.* 1. أَلْحَمْدُ seems required by the context (see Mb. 217, *l.* 15): but Flügel, Fleischer, and Redslob all give أَلْحَمْدُ (see the verse in *l.* 4, where the metre requires أَلنَّاسُ)—*l.* 11. The Egyptian edition of the A adds to the legend on the ring-stone صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ *God*

bless him, and give him peace!—*l.* 12. I. e. The Prophet's ring-stone (Sn). This [sort, vid. imitation of a *prop.*,] is universal (A)—*l.* 18. An-Naḍr is Ḳuraish; and Fihr Ibn Mālik is said to be Ḳuraish (SR)—*l.* 21. See P. I. 197 and Md. II. 13—*l. l.* She was Dukhtanūs, daughter of Laḳīṭ Ibn Zurāra (Md).

P. XXXI, *l.* 11. Known as Al'Akawwak, a freedman, *b.* 160, *d.* 213 (IKhn)—*l.* 20. AlKhuzā'ī, *d.* about 220 (FW). He composed this verse when he entered the presence of 'Abd Allāh Ibn Ṭāhir alKhuzā'ī alMiṣṣīṣī, governor of Khurāsān, *d.* [228 or (IKhn)] 230 (ITB)—*l.* 25. وَحَاشَاكَ (H, FD): فَحَاشَاكَ (W).

P. XXXII, *l.* 19. Ibn 'Ābis (BS, FA, Jsh) alKindī (AGh) aṣ-Ṣaḥābī, according to ID and others (FA); not Ibn Ḥujr (BS, FA) al-Kindī, as in the Book of the Six Poets (FA). 'Ābis (ID, IAth, AGh, BS, KF, Is): 'Ānis (FA, Mr, FD, Jsh) with a ن before the س (FA). He composed this ode when he received the news of the death of his father 'Ānis, whose surname was Abu-lAswad (Jsh)—*l.* 20. *Enallage* is the expression of one meaning now by the *pron.* of the 1st or 2nd *pers.*, and now by the explicit *n.* or the *pron.* of the 3rd *pers.*; but Sk says that *enallage* is either that expression or expressing by one of them what ought to be expressed by another: thus the verse تَطَاوَلَ لَيْلُكَ الخ contains an *enallage* according to the exposition of Sk, since the obvious meaning requires that تَطَاوَلَ لَيْلِى *My night was long* should be said; but not according to the ordinary exposition, since تَطَاوَلَ لَيْلِى has not been previously mentioned. *Enallage*, then, appears to be of 6 kinds, (1) from the 1st *pers.* to the 2nd, as وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ وَأَنْ أَقِيمُوا الصَّلٰوةَ VI. 70. 71. *And we etc* [411], *and to be earnest in prayer*; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [411], *orig.* لِنَغْفِرَ لَكَ *in order that We may forgive thee*; (3) from the 2nd to the 1st, which does not occur in the Ḳur; (4) from the 2nd to the 3rd, as X. 23., *orig.* بِكُمْ *with you*; (5) from the 3rd to the 2nd, as وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا XIX. 91. *And they have said "The Compassionate hath gotten offspring." Assuredly ye have done an abominable thing*, orig. لَقَدْ جَاءُوا *Assuredly they have done*; (6) from the 3rd to the 1st, as وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا XLI. 11. *And He revealed unto each heaven its business. And We adorned* (KIF).

P. XXXIV, *l.* 21. By Abu-ṭṬamaḥān [Ḥanẓala Ibn AshSharḳī (AKh, IKhn)] alḲainī (Mb, FD), a Ḥamāsī, [one of the heathen poets (IKhn),] praising the Banù Lām Ibn 'Amr (FD) Ibn Ṭarīf, of Ṭayyi (ID).

P. XXXVI, *l.* 1. الْقَاتِلَاتِ *murderous* (IY, FD): الْقَائِلَاتِ *speaking* (BS).

P. XXXVII, *l.* 2. Al'Absī (ISk), a heathen poet (KA).

P. XXXVIII, *l.* 14. The ف seems to be *red.* [540].

P. XL, *l. l.* الْفَتِيقِ (KIF): الْفَنِيقِ (FD, Jsh), which agrees with the explanation of the word given in the KIF.

P. XLI, *l.* 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, *l.* 12. The expression "أَلْ" is better than (1) the expression "the ا and ل," because in the case of هَلْ one does not say "the ه and ل", nor in that of بَلْ "the ب and ل" (Sh); (2) the expression "the ل", because the ل applies to the ل of inception, and the ل in the *correl.* of لَوْلَا [599] (MAd)—*l.* 19. Read "[177]".

P. 3, *ll.* 2—7. See P. I. 223 and Md. I. 113—*l.* 9. Read "LXII."

P. 4, *l.* 6. "*ep.*" here means "general *ep.*" [140], i. e. adjective.

P. 6, *l.* 1. 'Alī Ibn AlḤusain alHāshimī alMadanī, the Follower, known as Zain Al'Ābidīn, *b.* 33 or 50, *d.* 92 or 94 (Nw)—*l.* 3. Anf AnNāḳa is the cognomen of Ja'far Ibn Ḳurai', father of a clan of Sa'd (MKh)—*l.* 9. Ru'ba Ibn Al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)—*l.* 10. يَزِيدُ in the MSS of the M: but (IY), as IY says (FA), properly تَزِيدُ, i. e. *Tazīd* Ibn Ḥulwān (IY, FA), father of a clan (IY) in Kuḍā'a; or *Tazīd* Ibn Jusham, who, says Rsh, is among the Anṣār (FA).

P. 7, *l.* 6. I. e. in the 2nd member, the 1st keeping to Fatḥ or quiescence, as likewise is the case in such as سِيبَوَيْهِ when so *infl.* (MKh)—*l.* 8. I. e. Fatḥ of both members (MKh)—*l.* 9. The 2nd member being always governed in the *gen.*; while the 1st is declined through the three cases of inflection, except that the Fatḥa does not appear, like the other vowels, in [the *acc.* of the 1st member of] such as مَعْدِى كَرِبَ [215] (MKh).—*l.* 18. An instance of the *coined* is the [name] made to deviate, as عُمَرُ [18], زُفَرُ and زُحَلُ, because it is not made to deviate except in the state of determination (IY)—*l. l.* As having a counterpart in their language (IY).

P. 8, *l.* 1. By analogy مَحَبُّ [731], مَوْهِبُ [361], مَكَازَةُ [703, 712], and حَيَّةُ [747] (IY)—*l.* 2. The *transferred* is more common (IY, R) —*l.* 8. (4) transferred from a *prop.* [verbal or nominal (MKh)], like زَيْدٌ قَامَ and زَيْدٌ قَائِمٌ, the predicament of which is to be imitated, as جَاءَنِى زَيْدٌ قَائِمٌ and رَأَيْتُ زَيْدًا قَائِمًا and مَرَرْتُ بِزَيْدٍ قَائِمٍ; and this is one of the *comp.* proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashīl that the use of the nominal [*prop.*] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The *ag.* of this [verbal *prop.*] is (1) explicit, as exemplified: (2) a *pron.*, (a) prominent, as in أَطْرِقَا [below]; (b) latent, as in نَبِئْتُ أَخْوَالِى بَنِى يَزِيدُ [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not *uninfl.* As for the [kind] transferred from the *v.* alone, it is *infl.* as a diptote, because of the quality of proper name and the measure of the *v.* [18], whether it be a *pret.*, like شَمَّرَ: or an *aor.*, like يَشْكُرُ: or an *imp.*, like أَصْمَتُ the name of a *desert*, because the traveller in it says to his companion أَصْمِتْ *Be silent* from fright, the م, says R, being pronounced with Kasr, though

the *v.* belongs to the *conjug.* of نَصَرَ, because proper names are often changed upon transfer; and the Hamza being made *disj.*, because أَصْمَتُ becomes a *n.*, and is therefore treated like *ns.* (MKh). أَطْرِقَا may be regarded as an *imp.*, or as a *prop.*; and Z cites it here as an *imp.*; but, if he had cited it among the *comps.*, as a *prop.*, it would have been allowable (IY)—*l.* 11. Salūḳ is a town in AlYaman, to which [the Salūḳī (ZJ) *swords* and (IY)] *dogs* are related (ZJ, IY)—*l.* 15. Abù Dhu'aib Khuwailid Ibn Khālid alHudhalī, a heathen, then a Muslim, who died in the Khilāfa of ['Umar or (SM)] 'Uthmān (FA)—*l.* 19. بَبَّةُ was a *sound* to which his mother [Hind Bint Abì Sufyān alUmawīya, sister of Mu'āwiya (Is),] used to dandle him when he was a boy, saying

لَأَنْكِحَنَّ بَبَّهْ * جَارِيَةً خِدَبَّهْ

مُكْرَمَةً مُحَبَّهْ * تَجُبُّ أَهْلَ الْكَعْبَهْ

(IY) *Assuredly I will wed Babba to a plump maid, honored, loved, that surpasses the people of the Ka'ba,* [i. e. *the women of Ḳuraish* (ID),] *in beauty* (FA)—*l.* 20. alḲurashī alHāshimī, *b.* 2 years before the death of the Prophet, *d.* [83 (ITB) or] 84 (AGh)—*l. l.* because the cognomen is more distinct and notorious than the name (R on the *gens.*).

P. 9, *l.* 5. Baṭn Sharyān is the name of the place in which 'Amr was buried (J)—*l.* 7. Or, if the 1st of them be a single word (R on the *gens.*)—*l.* 10. *Dele* the comma after كُرْزٍ—*l.* 11. As a *synd. expl.* (R) —*ll.* 12—15. If both, or the 1st, of them be prothetic (R)—*l.* 16. As a *synd. expl.*, because it is more notorious (R)—*ll.* 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—*l. l.* There is no order between the surname and any thing else (A), whether name or cognomen (Sn).

P. 10, *l.* 6. AlKhirniḳ Bint Hiffān alḲaisiya, of the Banù Ḳais Ibn Tha'laba (Mb)—*l.* 13. أَعْوَجُ belonged to Ghanī; and, as they say, to the Banù Kilāb, which is not disapproved, because Ḥabība Bint Riyāḥ

alGhanawīya bore the Banù Ja'far Ibn Kilāb, so that perhaps he may have passed to the Banù Ja'far Ibn Kilāb from Ghanī (Mb).

P. 12, *l.* 7. Read "AshShanfarà [alAzdī (T)] says".

P. 13, *l.* 2. Cited by IAr as by Ḍamra Ibn Ḍamra, [of the Banù Nahshal, a heathen (ID)]; and by ID as by AnNamir Ibn Taulab [al'Uklī, a convert (AGh, Nw)], about the Banu Sa'd, who were his maternal uncles, and had made a raid upon his camels (IY)—*l.* 5. غَاوٍ مِنْ تَنُوخَ *a misguided* man *of Tanūkh* (ID, IY, AAz), which is a *clan of AlYaman* (AAz): غَاوٍ مِنْ مَعَدٍّ (Dw of AlFarazdaḳ)—*l.* 6. By 'Amr Ibn Aḥmar Ibn Al'Amarrad (ID) alBāhilī (SR): byAṭṬirimmāḥ (IY): by AlFarazdaḳ (AAz, Dw)—*l.* 9. After "بُكْرَةً" insert "and سَحَرٌ [18, 64]", and after "*morning*" insert "and *a little before daybreak this day*"—*l.* 11. Bead غُدْوَةً —*l.* 14. Read "reading of Ibn 'Āmir"—*l.* 18. When they are used to express their *measured*, and when what is peculiar to *indets.*, like كُلٌّ [117] and رُبَّ [505], is not prefixed to them (R)—*ll.* 19—20. Thus they qualify the measure by the *det.* [178]; put a *n.*, [vid. صِفَةً, which is read by IY and R in the 2nd *ex.* instead of صِفَةٌ,] into the *acc.* as a *d. s.* to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18]. When, however, any of these [measures] is made *indet.* by prefixion of كُلٌّ, رُبَّ, the totalistic مِنْ, or any other sign of indeterminateness, it is triptote, as كُلُّ فَعْلَانٍ حَالُهُ كَذَا *The state of every* فَعْلَانٍ *is such and such*; though, if it be upon the measure of the ultimate *pls.*, or contain the ا of femininization, it is diptote, when *det.* and *indet.*: while, if the ا may denote *femininization* and *something else*, as in كُلُّ فَعْلَى يَقْلِبُ أَلِفَهُ فِي التَّثْنِيَةِ يَاءً *Every* فَعْلَى *has its* ا *converted into* ى *in the du.*, where فَعْلَى is common to such as أَرْطَى [18] and سَلْمَى, the 2 considerations

are allowable in it; so that, if you hold its ا to denote *feminization*, you treat it as a diptote; and, if you hold its ا to denote *something else*, you treat it as a triptote, because it is made *indet.* by the prefixion of كُلّ (R).

P. 14, *l.* 1. If these measures be accompanied by their measured, as in وزن أصبع أفعل *The measure of* أصبع *is* أفعل, the majority do not treat them as proper names, so that أفعل here is declined as a triptote; and, by analogy to this, you should say وزن طلحة فعلة *The measure of* طلحة *is* فعلة with Tanwīn in the measure, since it does not contain the quality of proper name; but the Tanwīn is suppressed from it, in order that it may correspond with its measured in divestment of Tanwīn, not because of diptote declension [609]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say وزن أصبع أفعل *The measure of* أصبع *is* أفعل with suppression of the Tanwīn. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like أسامة [7] when you apply it to *one of the lions*: for you treat it like a proper name, as when it is a proper name for the *genus*, as in أسامة خير من ثعالة *The lion is better than the fox*; and similarly therefore the measure here is treated like the genus, i. e. what is not accompanied by the measured, as in أفعل حكمه كذا *The predicament of* أفعل *is such and such.* But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the *measured*, [since أفعل in the last *ex.* means *every expression etc*, as explained below]; and, when it is accompanied by the measured, means the *measure*, since وزن أصبع أفعل means *The measure of* أصبع *is this measure*: so that it in the 2 states is not like أسامة in its 2 states, viz.

being a *genus* and being *one of its individuals*, since أُسَامَةُ in the 2 states has one meaning, [vid. *The lion*]. And we should rather say that this opinion is adopted by Z only because this measure is *transferred* [4] from one meaning to another, vid. the *measure*, or is *coined* for it, as the 1st is *transferred* from one meaning to another, vid. the *measured*, or is *coined* for it: for أَفْعَلُ *e. g.* is applied in lexicology to denote the *exceeder of another in doing*, being from الْفَعْلُ [351], like أَكْبَرُ from الْكِبْرُ, and is afterwards used to signify *every expression whose first* [*letter*] *is an aug. Hamza pronounced with Fath, and whose second is a quiescent* ف *followed by an* ع *pronounced with Fath followed by a* ل; and some measures are *coined*, as in فَعْلَلَةُ الَّتِي هِيَ مَصْدَرُ الرُّبَاعِيِّ حُكْمُهَا كَذَا *The predicament of* فَعْلَلَةُ, *which is the inf. n. of the quad.* [332], *is such and such*, for فَعْلَلَةُ has no meaning in lexicology. But, though Z treats the like of this as a proper name, he pronounces such as مُفَاعَلَةُ in ضَارَبَ يُضَارِبُ مُضَارَبَةً [*The conjug. of*] ضَارَبَ يُضَارِبُ مُضَارَبَةً عَلَى وَزْنِ فَاعَلَ يُفَاعِلُ مُفَاعَلَةً *is upon the measure of* فَاعَلَ يُفَاعِلُ مُفَاعَلَةً with Tanwīn, which is the Tanwīn of correspondence [608] according to him, not the Tanwīn of triptote declension. And the kind [of measure] that is a *met.* for its measured, while the sense of the latter is regarded, is, according to S, in the same predicament in respect of triptote and diptote declension as the measured, as كَأَنَّ فَعْلَةَ الخ [216], where فَعْلَةُ is declined as a diptote because its measured is خَوْلَةُ; and as مَرَرْتُ بِرَجُلٍ أَفْعَلَ, i. e. أَحْمَقَ: while Mz says that فَعْلَةُ does not contain the quality of proper name, nor أَفْعَلُ the sense of qualification; for in such cases he looks to the sense of the *met.*, not of the measured expressed by the *met.*, [holding that أَفْعَلُ *e. g.* means *the word* أَحْمَقُ, not *the ep. silly*]; so that he declines such as فُعْلَى and مُفَاعِلُ as diptotes, because they contain the cause of the prevention of triptote declension [18]; but de-

clines such as [أَفْعَلٍ in] مررت برجل أفعل, i. e. أحمق, and as فعلة, i. e. خولة, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the *met.* for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the ل to فلان and فلانة, and by their declining فلانة as a diptote. If, however, you mean the measures to be measures of the *v.*, their predicament in vowel, quiescence, and divestment of the Tanwīn is that of their measured, whether the measured accompany them or not, as أفعل أمر [*The measure*] أفعل *is an imp.*, إستفعل حكمه كذا *The predicament of* إستفعل *is such and such*, and ضارب يضارب على وزن فاعل يفاعل [above], in order to notify that they are meant to denote the *v.*, which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the *det.*, as أفعل الذى همزته مكسورة أمر للمخاطب *The* أفعل *whose Hamza is pronounced with Kasr is an imp. of the 2nd pers. sing. masc.* (R)—*l.* 2. Read "أفعل"—*l.* 12. 'Abd Allāh Ibn AzZubair is one of the 4 'Abd Allāhs, vid. (1) 'Abd Allāh Ibn 'Umar alKuraishī al'Adawī alMadanī aṣṢaḥābī, *d.* 73; (2) 'Abd Allāh Ibn 'Abbās Ibn 'Abd AlMuṭṭalib alHāshimī aṣṢaḥābī alMakkī, *d.* 68 or 69 or 70 or 73; (3) 'Abd Allāh Ibn AzZubair Ibn Al'Awwām alKuraishī alAsadī alMakkī alMadanī aṣṢaḥābī, *d.* 72 or 73; (4) 'Abd Allāh Ibn 'Amr Ibn Al'Āṣ alKuraishī asSahmī aṣṢaḥābī, *d.* 55 or 63 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH "Then Ibn Mas'ūd?": he said "He is not one of them", because, says Bhk, his death in 32 or 33 preceded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said "This is the saying of the 'Abd Allāhs" or "their act." And the rest of the Companions named 'Abd Allāh, who are about 220, are coordinated with Ibn Mas'ūd in this. But, as for the

saying of Jh in his Ṣiḥāḥ, that Ibn Mas'ūd is one of the 4 'Abd Allāhs, it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—*l.* 14. [Suwaid] Ibn Kurā' al'Uklī, and [Jābir (KF)] Ibn Ra'lān aṭṬa'ī asSimbisī (IY) the poet (KF)—*l. l.* A prose saying, not a verse.

P. 15, *l.* 5. A man of Kilāb, contemporary with AnNu'mān Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihāma: but a breeze [blew, and (IY)] cast the dust into his bowls; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him; upon which one of his people said

وَإِنَّ خُوَيْلِدًا فَابْكِي عَلَيْهِ * قَتِيلَ الرِّيحِ فِي الْبَلَدِ التِّهَامِي

And verily Khuwailid, weep thou (fem.) over him, the slain of the breeze in the Tihāmī country (IY)—*l.* 8. Read "and other common [names] of prevalent application," in accordance with the text of the M as given in the IY (*p.* 47). *Dele* "[10]"—*l.* 12. They assert that *the Hyades* follow *the Pleiades*, asking them in marriage: and *the Pleiades* are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—*l.* 21. الْعَيُّوقُ is i. q. الْعَائِقُ *The preventer*: they say that it prevents *the Hyades* from reaching *the Pleiades*, being between them (IY).

P. 16. *l.* 13. AdDasūḳī explains IHsh's calling it *red.* [599] by interpreting "*red.*" to mean "neither conjunct nor determinative" (see *vol.* II, *p.* 676)—*l.* 17. Or "like [common *ns.*, as (IY)] رَجُلٌ etc"—*l.* 20. About a man of Ṭayyi called *Zaid*, of the children of 'Urwa Ibn Zaid alKhail, who had killed a man of the Banū Asad called *Zaid* (Mb)—*l. l.* الْعَمْرِو in this verse and الْيَزِيدِ in the next are *exs.* of the *red.* أَلْ, according to IHsh [599]; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations; whereas, according to Z's theory, "*the mother of the 'Amr*" and "*the Yazid*" should be read.

P. 17, *l.* 2. By *her captive* he means *himself* (IY)—*l.* 3. Ar-Rammāḥ [Ibn Yazid, or (T)] Ibn Abrad, alMurrī, known as Ibn Mayyāda, *d.* in the Khilāfa of AlManṣūr, praising [the Khalīfa (ITB)]

AlWalīd Ibn Yazīd (SM) alUmawī adDimashkī, *b.* 90 or 92, *a.* 125, *k.* 126 (ITB)—*l.* 12. Ḥājib was [the brother of (SR, IAth, Is)] Laḳīṭ Ibn Zurāra (AAz) adDārimī (SR). He was the chief of the Banū Tamīm (Is), who came with him to the Apostle in the year 9 (IAth)—*l.* 15. Very rare in usage, although not altogether forbidden by analogy (IY)—*l.* 20. [Anarthrous] *det.* proper names occur in the form of the *du.* and *pl.*; but only in the case of *places*, such as *mountains* and *plots of ground*, one of which does not separate from another, like (1) أَبَانَانِ, which are 2 opposite *mountains*; (2) عُمَايَتَانِ, which are 2 opposite *mountains*, like أَبَانَانِ; (3) عُرَفَاتٌ, which is a name for known *plots of ground*; (4) أَذْرِعَاتٌ, which is like عُرَفَاتٌ (IY). These names may be divested of the *art.* only because one of the 2 *mountains*, for example, is not isolated from the other; so that they may be like one thing named by the *du.*, e. g. a person named زَيْدَانِ, contrary to 2 persons each named زَيْدٌ (R).

P. 18, *l.* 4. By Ru'ba, who was of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (IY)—*l.* 5. And, in the tradition of Zaid Ibn Thābit, هٰؤُلَاءِ الْمُحَمَّدُونَ بِالْبَابِ *These are the Muḥammads at the door* (M), vid. Muḥammad Ibn Abī Bakr ['Abd Allāh aṣṢiddīḳ, *b.* 10, *k.* 38 (Nw)]; Muḥammad Ibn Ḥāṭib [alḲuraishī alJumaḥī alKūfī, *d.* 74 or 86 (Nw)]; Muḥammad Ibn Ṭalḥa Ibn 'Ubaid Allāh [alḲuraishī atTaimī alMadanī, called AsSajjād, *k.* 36 at the battle of the Camel (Nw)]; and Muḥammad Ibn Ja'far Ibn Abī Ṭālib (IY), *k.* 17, as some say (IAth): and طَلْحَةُ الطَّلَحَاتِ *The Ṭalḥa of the Ṭalḥas* (M), vid. Ṭalḥa Ibn 'Abd Allāh Ibn Khalaf alKhuzā'ī, [*d.* in the civil war of Ibn AzZubair (IKhn),] said to have been so called because there were among his ancestors a multitude of men named Ṭalḥa (IY): and ابْنُ قَيْسٍ الرُّقَيَّاتِ (M), vid. ['Abd Allāh or] 'Ubaid Allāh Ibn Ḳais arRuḳayyāt, so called because he married a number of women all named Ruḳayya; but sometimes ابْنُ قَيْسٍ الرُّقَيَّاتِ is said, with الرُّقَيَّاتُ in the *nom.* as a *synd. expl.*, as though

it were a cognomen for him, like عَبْدُ اللّٰهِ بَطَّةُ [5] (IY)—*l.* 6. They are anarthrous to notify that the [proper name] expressed by the *met.* is so likewise, as فِى لُجَّةٍ أَمْسِكْ الخ [56. A]; i. e. فُلَانًا عَنْ فُلَانٍ (IY)—*l.* 8. The *art.* is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IY)—*l.* 9. هَنٌ means *Thing* (AAz, KF). هَنَةٌ or هَنْتٌ (R, KF). If you make هَنٌ or هَنَةٌ *indet.*, it is a *met.* for *indets.*, as فُلَانٌ is for *dets.* and proper names; but, if you prefix, it is a *met.* for *pre. dets.*, [as in رُحْتِ الخ below]. It is mostly used for *things disapproved* and *afflictions.* The poet [Imra alḲais (FA, Jsh)] says

وَقَدْ رَابَنِى قَوْلُهَا يَا هَنَا * وَيْحَكَ أَلْحَقْتَ شَرًّا بِشَرّ

[*And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt* (FA, Jsh)]. يَا هَنَاهُ means *O man*, [but is mostly used upon an occasion of *rudeness* and *coarseness* (FA)]; and هَنَاهُ is not used except in the *voc.* (IY). يَا هَنَاهُ is for the *voc.* whose name is not expressed: you say in the *masc.* يَا هَنُ and هَنَانِ and هَنُونَ, and in the *fem.* يَا هَنْتُ [or هَنَةُ (KF, MAR)] and هَنْتَانِ and هَنَاتُ; and sometimes their finals are followed by what follows the finals of the lamented [55], although it is not lamented, as يَا هَنَاهُ mostly with Ḍamma of the ه and sometimes with Kasr, as in the lamented. This ه is added in a case of choice in continuity and pause, notwithstanding that it is *orig.* the ه of silence [615], as the poet says يَا مَرْحَبَاهُ الخ [616] in a case of necessity (R). And another poet says

رُحْتِ وَفِى رِجْلَيْكِ مَا فِيهِمَا * وَقَدْ بَدَا هَنْكِ مِنَ الْمِئْزَرِ

Thou camest, while in thy two legs was what was in them, and thy thing [i. e. *vulva* (KF)] *did appear from the waist-cloth,* meaning هُنُكِ (IY) —*l.* 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, *l.* 9. فَمَنْ أُوتِيَ is read by Warsh (Sh); and قَدْ أَفْلَحَ by Warsh (B, Sh), on the authority of Nāfi' (B)—*l.* 10. أَلْحَمْدُ لِلّٰهِ is read by HB, through alliteration of the د to the ل; and أَلْحَمْدُ لِلّٰهِ by Ibrāhīm Ibn Abì 'Abla [Shimr Ibn Yaḳẓān (IAth, Dh) al'Uḳailī, *d.* 152 (IAth)], through alliteration of the ل to the د (K).

P. 23, *l.* 8. By Ru'ba [Ibn al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)], praising 'Adī Ibn Ḥātim aṭṬā'ī (FA, Jsh) alKūfī (Nw), the eminent Companion (FA), *d.* 67 or 68 or 69 (AGh)—*l.* 9. For "*does not*" read "*has not done*", like V. 71. [419].

P. 24, *l.* 5. By Ru'ba (FA)—*ll.* 9—11. This saying is much older than 'Alī (see P. II. 320, Md. II. 71, Tr. I. 754, MDh. III. 186, IAth. I. 246)—*l.* 13. As for the saying of AlFarazdaḳ هُمَا نَفَثَا الخ [231], he combines in it the substitute and original by poetic license, as the Rājiz does in إِنِّي إِذَا مَا حَدَثٌ الخ [56] (D).

P. 26, *l.* 3. Read "Ka'b, Khath'am, Zubaid, Kināna, and others" —*l.* 15. Ḥumaid Ibn Thaur Ibn Ḥazn [alHilālī (Is)], who was present at Ḥunain with the unbelievers (FA), and lived till the Khilāfa of 'Uthmān (Is)—*l.* 21. AZ says that MD recited this verse to him as by a man of the Banū Ḍabba, who had perished more than 100 years before (FA).

P. 27, *l.* 22. Ja'far, 'Arīn, and 'Abīd were the children of Tha'laba Ibn Yarbū' (FA).

P. 28, *l.* 1. Read "(J), and وَمَا ذَا يَبْتَغِي الخ [236], though"— *l.* 18. For "*And*" read "*When* [80]".

P. 30, *l.* 14. That resemblance to the *v.* which is regarded in the

prevention of triptote declension is the *n.*'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the *v.* contains a subordination to the *n.* in letter, vid. its derivation from the *inf. n.* [331]; and a subordination in sense, vid. its need of the *n.*, because it needs an *ag.* [20], which is only a *n.*: and the resemblance of the *n.* to the *v.* does not become so complete that the *n.* is made to accord with the *v.* in the predicament, [vid. refusal of the Tanwīn indicative of perfect declinability (Sn),] except when the *n.* contains the 2 subordinations, like the *v.*, as أَحْمَدُ *Aḥmad* [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the *v.*, and the other to the sense, vid. determination (A). "Subordination" of the thing means its *being subordinate* to another; but A has used it here to mean sometimes *being subordinate*, and sometimes *cause of being subordinate* (Sn)—*l.* 15. Since it resembles the *v.* in subordination, the sign of the *gen.* [404] and the Tanwīn [609] are withheld from it, as they are withheld from the *v.* (IY)—*l.* 18. *Dele* the comma after "(IA, Sh)"—*l.* 23. The ل is [the ل of] the *correl.* of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "*Assuredly We*".

F. 31, *ll.* 6—8. By ASAmb (AR)—*l.* 15. Before "(ML)" insert "[137]".

P. 32, *l.* 3. The ة of femininization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the ة [266], so that the *n.* made *fem.* by the ة [really (Sn)] contains [2 subordinations (Sn),] a subordination with respect to [the letter, vid. (Sn)] femininization [by addition of the ة (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of femininization (A)—*ll.* 7—8. Whether the *n.* be *indet.* like ذِكْرَى and صَحْرَاءُ; or *det.*, like رَضْوَى [the proper name of a *mountain* (Sn) of Tihāma (Bk) between Makka and AlMadīna (Mk, MI)] and زَكَرِيَّاءُ: *sing.*, as exemplified; or *pl.*, as جَرْحَى and أَصْدِقَاءُ: a substantive, as exemplified; or an *ep.*, like حُبْلَى

and حُمْرَاءُ (A)—*l.* 9. The *pl.*, when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic *sings.*, and subordination of sense by reason of its indicating plurality (A)—*l.* 11. Read "(Sh), [which is called] the ultimate *pl.*, vid. every".

P. 33, *l.* 5. ثَمَانٍ is anomalously declined as a diptote, by assimilation to جَوَارٍ, from regard to the sense of the *pl.* in it, as

يَحْدُو ثَمَانِى مُولَعًا بِلِقَاحِهَا * حَتَّى هَمَمْنَ بِزَيْفَةٍ إِرْتَاجِ

[*He sings to eight* she-camels, *being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion* from the violence of their emotion at the singing (FA, Sn)]: but the well known declension is triptote (A)—*l.* 15. For "*p.*" read "letter [497]" —*l.* 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate *pl.*] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this *pl.* from the forms of *sings.*; and this opinion is preferable; and this [exclusion, together with the indication of *multitude* (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in أَكَالِبُ [256], which is *pl.* of أَكْلُبٌ, or constructively, as in مَسَاجِدُ, which, being on the measure of that repeated, i. e. أَكَالِبُ, is, as it were, a *pl.* of a *pl.*; and this is preferred by IH (A).

P. 34, *l.* 1. Or the abbreviated ا of coordination (IA, A)—*l.* 16. By Umayya Ibn Abi-ṣ Ṣalt athThaḳafī, but cited as by AnNābigha al-Ja'dī (SR).

P. 35, *l.* 7 and *l. l.* For ت read ة.

P. 36, *l.* 1. For ت read ة.

P. 38, *ll.* 3—4. One preventive of triptote declension is the combination of the quality of proper name with femininization by the ī,

(1) literally, whether the name be (a) *fem.* in sense, as فَاطِمَةُ ; (b) not so, as طَلْحَةُ : (2) constructively [264], as in the name *fem.* (a) at present, as سُعَادُ and زَيْنَبُ ; (b) in the *o. f.*, as عَنَاقُ [264] when a name of a *man.* The *cat.* of حَذَامِ [193], if used as a name for a *masc.*, is not *uninfl.*, but *infl.*, declined (1) as a diptote, because of the quality of proper name and transfer from a *fem.*, [or rather, femininization according to the *o. f.*, because transfer itself is not one of the causes of diptote declension (Sn),] like other *cats.* : or (2) as a triptote, because حَذَامِ is *fem.* only on account of your meaning by it [in the state of its being a name for a *fem.* (Sn)] what [is signified by the *fem.* that (Sn)] it is made to deviate from, [vid. حَاذِمَةُ (Sn)] ; so that, when the deviation ceases [through its being made a name for a *masc.* (Sn)], the femininization ceases too. فَعَالِ is (1) made to deviate, (a) a proper name of a *fem.*, like حَذَامِ ; (b) an *imp.*, like نَزَالِ ; (c) an *inf. n.*, like حَمَادِ ; (d) a *d. s.*, like بَدَادِ ; (e) an *ep.* treated as a proper name, like حَلَقِ ; (f) an *ep.* used only in the *voc.*, like فَسَاقِ : the predicament of the 1st sort has been mentioned above : and, if any of the last 5 sorts be used as a name for a *masc.* [193, 194], it is like عَنَاقُ , [i. e. diptote (Sn),] but is sometimes made like صَبَاحُ , [i. e. triptote (Sn)] ; while, if it be used as a name for a *fem.*, it is like حَذَامِ , [i. e. *uninfl.* according to the *dial.* of AlḤijāz, *infl.* as a diptote according to the *dial.* of Tamīm, and, if it end in ر , then like وَبَارُ (Dm)] : (2) not made to deviate, (*a*) a concrete substantive, like جَنَاحُ ; (*b*) an *inf. n.*, like ذَهَابُ ; (*c*) an *ep.*, like جُوَارُ ; (*d*) a generic substantive, like سَحَابُ ; and, if any of these be used as a name for a *masc.*, it is declined as a triptote, except what is *fem.*, like عَنَاقُ (A).

P. 39, *l.* 7. By [ʻAbd Allāh, or ʻAbd ArRaḥmān, Ibn Ismāʻīl, of the Anṣār of Sanʻá, known as (ITB)] Waḍḍāḥ alYaman [from the comeliness of his face, *d.* 93 (ITB),] or Jarīr (BS)—*l.* 11. The names of *tribes*, *lands*, and *words* may be declined as triptotes, as meaning the حَيٌّ or أَبٌ, مَكَانٌ, and لَفْظٌ; or as diptotes, as meaning the قَبِيلَةٌ, بُقْعَةٌ, and كَلِمَةٌ: except when only one declension has been heard in them, like the triptote in كَلْبٌ and ثَقِيفٌ from regard to the حَيٌّ, and in بَدْرٌ and حُنَيْنٌ from regard to the مَكَانٌ; and like the diptote in يَهُودُ and مَجُوسُ, when proper names, from regard to the قَبِيلَةٌ, and in دِمَشْقُ from regard to the بُقْعَةٌ: and except when a preventive other than *id.* femininization is found to exist, in which case the name is diptote in every state, like تَغْلِبُ, بَاهِلَةُ, خَوْلَانُ, and بَغْدَادُ: so IM remarks in the Tashīl and its Commentary (MKh)—*l.* 17. *K.* 39 (ITB).

P. 40, *l.* 11. If used in our language as proper names of females, they are diptote because of the quality of proper name and femininization (MAd)—*l.* 12. Like فِيرُوزُ (MKh)—*l.* 20. Read "assertion of IIU, IKb, Jj, and Z".

P. 41, *l.* 3. Jamīl Ibn ʻAbd Allāh Ibn Maʻmar [alʻUdhrī (T, Syt) alḤunnī (Dh)], the lover of Buthaina, [an Islāmī poet (Syt),] *d.* 82 (IKhn, Syt).

P. 42, *l.* 1. For ت read ة—*l.* 9. They are جُمَعُ, كُتَعُ, بُصَعُ, and بُتَعُ [139] (A)—*l. l.* For "*at*" read "*a little before.*"

P. 43, *l.* 3. For a 4th case see *p.* 789, *l. l.*—*ll.* 11—13. There are 4 opinions about the *cat.* of أَحْمَرُ, [when it is intended to be made *indet.* (Sn)]:—(1) that it is diptote, because, when made *indet.*, it resembles its state before it was used as a name, so that it is diptote because of quasi-qualification, [or rather qualification according to the *o. f.* (Sn),] together with the measure of [the *v.* (Sn)] أَفْعَلُ; and this is the opinion of S, and is correct: (2) that it is triptote, [because the qualifica-

tivity is removed by its use as a proper name, without returning after its being made *indet.* (Sn)]; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book AlAusaṭ [fi-nNaḥw (IKhn, Hkh)] he agrees with S: (3) that, if a *red* man be named أَحْمَرُ, it is diptote after being made *indet.*, whereas, if a *black*, or *the like*, be so named, it is triptote; and this is the opinion of Fr and IAmb: (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—*ll.* 14—20. The *ex.* of it in the *non-det.* is أُعَيْمٍ *dim.* of أَعْمَى, [counterpart of the sound أُحَيْمِرٌ *dim.* of أَحْمَرُ, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of أُدَحْرِجٌ,] as هٰذَا أُعَيْمٍ, مررت بِأُعَيْمٍ, and رأيت أُعَيْمِيَ; and as to this [elision of the ى and affixion of the Tanwīn in the *nom.* and *gen.* (Sn)] there is no dispute [in the case of such as أُعَيْمٍ (Sn)]: but IIU, Y, and Ks hold that such as قَاضٍ a woman's name, يُعَيْلٍ [*dim.* of يَعْلَى, a man's name (FA)], and يَرْمٍ [a proper name (Sn)] are treated like the sound in the omission of their Tanwīn, and in having an apparent Fatḥa in the *gen.*, [the ى being retained in the *det.* (Sn),] as هٰذَا قَاضِيَ and يُعَيْلِيَ and يَرْمِيَ, مررت بِقَاضِيَ and بِيُعَيْلِيَ and بِيَرْمِيَ, and رأيت قَاضِيَ and يُعَيْلِيَ and يَرْمِيَ; and they cite as evidence [the verse of the Book (FA)]

قَدْ عَجِبَتْ مِنِّي وَمِنْ يُعَيْلِيَا * لَمَّا رَأَتْنِي خَلَقًا مَقْلُولِيَا

[*She did wonder at me and at Yu'ailī, when she saw me worn with age, flurried* (FA, Jsh)], which, according to Khl, S, and the majority, is attributable to poetic license, like

فَلَوْ كَانَ عَبْدُ اللّٰهِ مَوْلَى هَجَوْتُهُ * وَلٰكِنَّ عَبْدَ اللّٰهِ مَوْلَى مَوَالِيَا

(A), by AlFarazdaḳ, satirizing IAI, *Then, if 'Abd Allāh were a freed-*

man, I should satirize him; but 'Abd Allāh is a freedman of freedmen, orig. مَوَالٍ, but pronounced with Fatḥ and without Tanwīn, because treated like the sound diptote (FA)—*l. l.* Sha'ab'ab is the name of a water in AlYamāma belonging to the Banū Ḳushair (MI).

P. 44, *l.* 2. And as وَيَوْمَ دَخَلْتُ الْخِدْرَ الخ [608] and

وَأَتَاهَا أُحَيْمِرٌ كَأَخِي السَّهْمِ بِعَضْبٍ فَقَالَ كُونِي عَقِيرَا

(A), by Umayya Ibn Abi-ṣṢalt athThaḳafī, *And a little red* man, named Ḳudār Ibn Sālif, *like the arrow,* كَأَخِي السَّهْمِ meaning كَمِثْلِ السَّهْمِ [509], *came to her,* i. e. the she-camel of Ṣāliḥ (peace be upon him!), *with a sword, and said "Be thou hamstrung!"* (FA)—*l.* 6. And as قَوَارِيرَا قَوَارِيرَا LXXVI. 15. 16. *Flagons, flagons,* [both pronounced with Tanwīn by those who pronounce سَلَاسِلَ with Tanwīn (B),] and وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثًا وَ يَعُوقًا وَ نَسْرًا LXXI. 22. 23. *And do not ye leave Wadd, nor Suwā', nor Yaghūth and Ya'ūḳ and Nasr,* [which were the greatest of their idols (K), يَغُوثًا and يَعُوقًا being (K, B)] read by AlA'mash Ibn Mihrān (A) for conformity (K, B) to وَدًّا and سُوَاعًا and نَسْرًا (K)—*l.* 8. By the KK, Akh, and F (A, J)—*l.* 9. Whence the saying [of Al'Abbās Ibn Mirdās aṣṢaḥābī (FA)]

وَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ * يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ

[*Nor were Ḥiṣn* (the father of 'Uyaina) *and Ḥābis* (the father of Al-Aḳra') *wont to surpass Mirdās in an assembly* (FA)]; the saying [of Dausar Ibn Dahbal alḲurai'ī (FA)]

وَقَائِلَةٍ مَا بَالُ دَوْسَرَ بَعْدَنَا * صَحَا قَلْبُهُ عَنْ آلِ لَيْلَى وَعَنْ هِنْدِ

[*And* many a woman was there *saying "What is the case of Dausar away from us? His heart has recovered from Lailà* (آل being interpolated), *and from Hind"* (FA)]; the saying [of AlAkhṭal (FA)]

طَلَبَ الْأَزَارِقَ بِالْكَتَائِبِ إِذْ هَوَتْ * بِشَبِيبِ غَائِلَةُ النُّفُوسِ غَدُورُ

[*He*, i. e. Sufyān Ibn AlAbrad { alKalbī (MDh) }, the lieutenant and son-in-law of AlḤajjāj, *pursued the Azāriḳa* (for الْأَزَارِقَةَ by poetic license) *with the squadrons, when the evil of souls, a perfidious* one, *had destroyed Shabīb* Ibn Yazīd, the head of the Azāriḳa schismatics (Sn)]; and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Sn)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [diptote declension] has not been heard except in the proper name: while some, among whom is Th, allow diptote declension of the triptote by choice (A). 'Uyaina Ibn Ḥiṣn Ibn Ḥudhaifa alFazārī aṣṢaḥābī (Nw). Shabīb Ibn Yazīd ash-Shaibānī alKhārijī, *b.* 26, *k.* 77 (IKhn). The Azāriḳa were the companions of Nāfi' Ibn AlAzraḳ, [*k.* 65 (MDh, IAth)]: they went out with Nāfi' from AlBaṣra to AlAhwāz, and conquered it in the days of 'Abd Allāh Ibn AzZubair (Shr)—*l.* 11. Ḥurthān [Ibn AlḤārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhu-l-Iṣba' al'Adwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see IAth. IV. 270—*l.* 12. His people were Ḳais, not Ḳuraish—*l.* 17. The theory of nominal inflection is that the *n.* is *infl.* because of the concentration of meanings upon it [161], vid. the quality of *ag.*, quality of *obj.*, and prefixion [19], each of which requires a separate case as its sign, and is constituted by an *op.* [Note on *p.* II, *l.* 6] that governs the case [110].

P. 45, *l. l.* The complement is the *obj.*, except in the *cat.* of ظَنَّ [22, 440] (A).

P. 47, *l.* 11. Read "*ag.*"—*l.* 14. The KK allow the *ag.* to precede, notwithstanding that its quality of *ag.* remains, relying upon the saying of AzZabbá

مَا لِلْجِمَالِ مَشْيُهَا وَئِيدَا * أَجَنْدَلًا يَحْمِلْنَ أَمْ حَدِيدَا

[*What ails the camels, being slow in their pace? Stone do they carry, or iron?* (FA), مَشْيُهَا being governed in the *nom.* as *ag.* of the *d. s.* وَئِيدًا (Sn)]: but the BB explain this by the theory that مَشْيُهَا is an *inch.* whose *enunc.* is suppressed, i. e. مَشْيُهَا يَكُونُ وَئِيدًا or يُوجَدُ *their walk being*, or *being found, slow*; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, *l.* 10. Of the Khārija of 'Adwān, says Akh (KAb)—*l.* 14. After السَّجْنُ insert "with Fatḥ of the س"—*l.* 16. After "read" insert "by Ya'ḳūb".

P. 51, *l.* 1. Read وِشَامُهَا—*l.* 8. Kais Ibn AlMulawwiḥ [al'Āmirī (SM)], the Majnūn of the Banù 'Āmir [Ibn Sa'sa'a (ITB)], the lover of Lailà [Bint Mahdī al'Āmirīya arRaba'īya (ITB)], *d.* [65 or 68 (ITB) or] about 80 (FW). Read "by the Majnūn of the Banù 'Āmir."

P. 53, *l.* 13. *K.* 71 (IAth, ITB, J).

P. 54, *l.* 1. After "Thābit" insert "alAnṣārī, lamenting Muṭ'im Ibn 'Adī one of the nobles of Makka"—*l.* 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarnaḳ for AnNu'mān [Ibn Imra alḲais (Md)], king of AlḤīra, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—*l.* 17. Read "AlUshmūnī".

P. 57, *l.* 11. By 'Abd Allāh Ibn Ḳais arRuḳayyāt, lamenting Muṣ'ab Ibn AzZubair Ibn Al'Awwām (FA)—*l.* 19. By Uḥaiḥa Ibn AlJulāḥ alAusī (Jsh), who died before the Prophet was born (Is).

P. 58, *l.* 2. AlḲurashī alUmawī alBaṣrī, one of the champion modern poets, *d.* 228 (IKhn)—*l.* 13. See Vol. II, *p.* 288, *ll.* 8—10.

P. 59, *l.* 3. By Ziyād Ibn Sulaimān alA'jam, [*d.* about 100 (FW),] lamenting AlMughīra Ibn AlMuhallab (IKhn, FA) alAzdī al'Atakī, *d.* 82 (IKhn).

P. 60, *l.* 14. And لَقَدْ وَلَدَ الْخَ [263] (A).

P. 62, *l.* 1. To an explicit *n.* properly *fem.* (A) : S cites قَالَ فُلَانَةُ (IA, A)—*l.* 4. And فَأَمَّا تَرَيْنِي الخ [613] (A)—*l.* 5. Contemporary with Imra alḲais (IAth. I. 380)—*l.* 10. The 2 genders ought to be allowable in every *pl.*, [from the possibility of the 2 interpretations mentioned (Sn) in *p.* 63, *ll.* 1—2]. But [the BB say that (FA)] in the 2 sound *pls.* the preservation of the rhythm of the *sing.* necessitates the *masc.* in such as قَامَ الزَّيْدُونَ, and the *fem.* in such as قَامَتِ الْهِنْدَاتُ, [because the *sing.* is then, as it were, mentioned, and with attribution to the *sing.* those genders would be necessary (Sn)] : while the KK dissent [from this opinion], allowing the 2 genders in both ; and F [followed by IA] agrees with them in the 2nd, [i. e. the (sound) *pl. fem.* (FA)] ; and they cite as evidence آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ X. 90. *That the children of Israel believe in,* LX. 12. [*p.* 59], and the saying

فَبَكَى بَنَاتِي شَجْوَهُنَّ وَزَوْجَتِي * وَالظَّاعِنُونَ إِلَيَّ ثُمَّ تَصَدَّعُوا

(A) *Then my daughters wept from their sorrow, and my wife, and the travellers to me ; and afterwards they dispersed* (FA).

P. 63, *l.* 7. Syt says that نِعْمَ فَتَاةً هِنْدٌ is like نِعْمَ الْفَتَاةُ (Sn), so that نِعْمَ فَتَاةً or نِعْمَتْ is allowable [160, 474]—*l.* 12. Insert a comma after the 1st "genus".

P. 64, *l.* 17. By Kuthayyir Ibn 'Abd ArRaḥmān alKhuzā'ī, *d.* 105, lover of 'Azza Bint Jamīl (IKhn) aḍḌamrīya. She died in Egypt in the days of 'Abd Al'Azīz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, *l.* 20. According to the ML, the 1st hemistich of this verse is

قَدْ أُوبِيتْ كُلَّ مَاءٍ فَهِيَ ضَاوِيَةٌ

They have been made to refuse every water, so that they are lean : and, according to the SM and Jsh, the 1st hemistich given in the text belongs

to the preceding verse—*l.* 21. Or Ibn Juwain (Is, SM), alHudhalī (SR,Is), a converted poet (Is, SM).

P. 66, *l.* 4. For "*the*" read "*a*"—*l.* 22. After أَخُوكَ put a colon instead of a comma.

P. 67, *ll.* 7—8. Because إِللهُ يُفْتِيكُمْ is not the reply to يَسْتَفْتُونَكَ, which is not really a question.

P. 72, *l.* 20. The reading of Ibn 'Āmir (IY, B), 'Āṣim (IY), and Abū Bakr (B). Read "*Wherein His perfection is*".

P. 73, *l.* 3. By Nahshal Ibn Ḥarrī anNahshalī (FA). Mālik Ibn Ḥarrī, [the brother of Nahshal (T),] was killed with 'Alī at Ṣiffīn (T, Dh) in 37 (MDh, ITB)—*l.* 4. Some clansman (Jsh)—*l.* 9. After "or]" insert "*Let Yazīd*"—*l.* 10. The IY gives لَيْبْكِهِ as supplied by the M, *Let Yazīd be bewailed: (let) one etc (bewail him).*

P. 74, *l.* 10. Of Bal 'Ambar (T), an Islāmī poet (FA)—*l.* 17. Originally said by Ḥātim aṭṬā'ī when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, *l.* 2. "Annexure" means "2 *regs.*"—*l.* 3. B means that the *v.* understood before أَنَّ must be one denoting *actuality*, like ثَبَتَ [526]; not that it must be ثَبَتَ itself, for IY allows وَقَعَ and صَحَّ to be supplied—*l.* 4. See P. I. 21 and Md. I. 16—*l.* 20. In this version the text means *Wherein men extol His perfection in the mornings and the evenings*—*l.* 21. The version لَيْبْكِ يَزِيدُ ضَارِعٌ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAd).

P. 79, *ll.* 19—20. A clan of Azd (AGh, Dh) Shanū'a (Agh)—*l.* 21. Our lord 'Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Lihbī man said "By God, the Commander of the Believers will not perform the pilgrimage after this year!"; so his speech came true, and 'Umar died within the year (J). See AGh. IV. 73.

P. 80, *l.* 11. The *qual.* may not govern in the *nom.* an attached *pron.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding *qual.* governing in the *nom.* a sufficient substitute [for the *enunc.*], as أَقَائِمٌ زَيْدٌ أَمْ ذَاهِبٌ *Is Zaid standing, or is he going away?*, where ذَاهِبٌ, which is an *inch.*, because it is coupled to قَائِمٌ, contains a latent *pron.* that supplies the place of the *enunc.*; (2) when 2 *quals.* contest a *nom.* [22], as أَقَائِمٌ أَمْ رَاحِلٌ زَيْدٌ *Is Zaid standing, or is he journeying?* or *Is he (Zaid) standing, or is Zaid journeying?*, where رَاحِلٌ or قَائِمٌ, according as you make the 1st or 2nd [*qual.*] govern [the explicit *n.* زَيْدٌ], contains a latent *pron.* relating to *Zaid* that supplies the place of the *enunc.* As for the prominent attached [*nom.*] *pron.*, it is not found in *ns.* [161, 163, 165] (MAd)—*l.* 17. For "ar" read "or".

P. 82, *l.* 4. This verse is mentioned as an *ex.*, not as evidence, because Abù Nuwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih A'ṣūr Ibn Sa'd, the progenitor of Bāhila, Ghanī, and aṭṬufāwa; (2) 'Amr ALMUSTAUGHIR Ibn Rabī'a, who lived a long time, [320 years (IKb, ID)]; (3) ZUHAIR IBN JANĀB ALKALBĪ, the author of إِذَا قَالَتْ حَذَامِ الخ [194]; (4) JADHĪMA ALABRASH [Ibn Mālik (IKb, AF)]; (5) LUJAIM IBN ṢA'B; (6) IBN KHIDHĀM, a man of Ṭayyi, mentioned by IMRA ALḲAIS in عُوجُوا عَلَى الخ [527]; (7) [Imra alḲais (SR, T), or 'Adī (SR),] AL-MUHALHIL Ibn Rabī'a atTaghlabī, [the author of فَلَوْ نُبِشَ الخ (592) (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabī'a, vid. (1) ALMUHALHIL, the maternal uncle of IMRA ALḲAIS Ibn Ḥujr alKindī; (2—3) ALMURAḲḲISH the elder, 'Amr Ibn Sa'd, and ALMURAḲḲISH the younger, 'Amr Ibn Ḥarmala or Rabī'a Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of ṬARAFA Ibn Al'Abd; (4)

Sa'd Ibn Mālik; (5) 'Amr Ṭarafa Ibn Al'Abd [alBakrī (EM)]; (6) 'Amr Ibn Ḳamī'a, [the tutor of Imra alḲais (Nw)]; (7) [Jarīr (IKhn, SM)] AlMutalammis [Ibn 'Abd AlMasīḥ (IKhn, SM) aḍDuba'ī (SM)], the maternal uncle of Ṭarafa; (8) [Maimūn (SR)] AlA'shà [Ibn Ḳais (SR)]; (9) [Zuhair (ID)] AlMusayyab Ibn 'Alas; (10) Al-Ḥārith Ibn Ḥilliza [alYashkurī (EM)]. Then poetry shifted to Ḳais, whence (1—2) the 2 Nābighas, [Ziyād Ibn 'Amr Ibn Mu'āwiya adhDhubyānī (SR), *d.* in the time of the Prophet before the Mission (SM), and Ḳais Ibn 'Abd Allāh al'Āmirī alJa'dī (AGh), *d.* 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) Zuhair Ibn Abì Sulmà [Rabī'a alMuzanī (EM)] and his son Ka'b; (5) Labīd [Ibn Rabī'a al-'Āmirī alJa'farī (AGh) aṣṢaḥābī, *d.* 40 (ITB) or 41 (IAth)]; (6) [Jarwal (FW, Is)] AlḤuṭai'a [Ibn Aus (FW, Is) al'Absī (Is), *d.* about 30 (FW) or in 59 (MAB)]; (7—8) [Ma'ḳil (BS)] AshShammākh and his brother [Yazīd (AGh)] AlMuzarrid, [sons of Ḍirār (ID, AGh) alGhaṭafānī adhDhubyānī athTha'labī (AGh), poets that reached AlIslām (ID)]; (9) Khidāsh Ibn Zuhair [al'Āmirī (Is)]. And then it ultimately passed to Tamīm, whence Aus Ibn Ḥajar, who was the poet of Muḍar in heathenism, not surpassed by any of them, until AnNābigha and Zuhair arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested; and who was the husband of Zuhair's mother. UISh says in the TSh "Every tribe "claimed antiquity for its own poet, the Yamānīs for Imra alḲais, "the Banù Asad for 'Abīd Ibn AlAbraṣ, Taghlib for Muhalhil, Bakr "for 'Amr Ibn Ḳamī'a and AlMuraḳḳish the elder, and Iyād for Abù "Duwād [Juwairiya Ibn alHajjāj alIyādī (Dh)]; while some assert "that AlAfwah alAudī was more ancient than these, and was the "first who composed odes: and these poets, for whom antiquity in "poetry is claimed, were nearly contemporary, the most ancient of them "perhaps not being anterior to the Hijra by 100 years or thereabout." Th, however, says "As states that the 1st poet of whose composition a "piece of poetry extending to 30 verses is recited was Muhalhil, then "Dhu'aib Ibn Ka'b, and then Ḍamra, a man of the Banù Kināna, and

"ALAḌBAṬ IBN ḲURAI'; and that there were 400 years between these "and AlIslām; while IMRA ALḲAIS, [whose time was 40 years before "the time of the Prophet, as IKb says in the TSh (EM),] was long "after these" (Mr): [but this is improbable, because] MIS [followed by Syt above] says that MUHALHIL was the maternal uncle of IMRA ALḲAIS, [whose mother was Fāṭima, the sister of Kulaib and MUHALHIL (KA)]; and that MUHALHIL, ṬARAFA, 'ABĪD IBN ALABRAṢ, 'AMR IBN ḲAMĪ'A, and ALMUTALAMMIS were all contemporaries (Nw). IR says in the 'Umda "The celebrated poets are innumerable; and each of "them has a set who assert his superiority, and are bigoted about "him; and they seldom agree upon one, except that the Prophet "is related to have said of IMRA ALḲAIS that he was the best of "the poets, and the leader of them into Hell-fire, meaning the poets "of the heathen and idolaters. Critics say that the champions in hea-"thenism [and AlIslām] are 3, who resemble one another, (1) ZUHAIR "and [Hammām, or Humaim (IKhn),] ALFARAZDAḲ [Ibn Ghālib "atTamīmī, *d.* 110 or 111 or 112 or 114 (IKhn)]; (2) ANNĀBIGHA "and [Ghiyāth (KF)] ALAKHṬAL [Ibn Ghauth atTaghlabī (KF)]; "(3) ALA'SHÀ and JARĪR [Ibn 'Aṭīya atTamīmī, *d.* 110 or 111 "(IKhn)]. IAKh says 'According to AU, the authors of the 7 "'poems named the String of Pearls are IMRA ALḲAIS, ZUHAIR, ANNĀ-"'BIGHA, ALA'SHÀ, LABĪD, 'AMR [Ibn Kulthūm atTaghlabī (EM)], "'and ṬARAFA; and, according to MD, he who asserts that in the "'7 poems named the String of Pearls there is one by any poet other "'than these has lied: these 2 authorities omit from the authors "'of the Mu'allaḳāt 'ANTARA [Ibn Mu'āwiya Ibn Shaddād al'Absī "'(EM)] and ALḤĀRITH IBN ḤILLIZA, and admit ALA'SHÀ and AN-"'NĀBIGHA.' Some hold that preeminence in poetry belongs to AlYa-"man because of (1) IMRA ALḲAIS in heathenism; (2) ḤASSĀN IBN "THĀBIT [alAnṣārī alKhazrajī anNajjārī, the poet of the Apostle of "God, *d.* before 40 or in 40 or 50 or 54 (Is),] in AlIslām; (3) AlḤa-"san Ibn Hāni [alḤakamī, known as ABŪ NUWĀS, *b.* 136 or 145, *d.* "195 or 196 {or 197 (ITB)} or 198 (IKhn) or 205 (ITB),] and his

"fellows in post-classical times: and by common consent the best poet
"of the dwellers in towns is ḤASSĀN IBN THĀBIT. IAl says that poetry
"ended with [Ghailān (IKhn)] DHU-RRUMMA [Ibn 'Uḳba (IKhn) al-
"'Adawī (T), of the Banù 'Adī Ibn 'Abd Manāt (IKb), *d.* 101 (ITB) or
"117 (IKhn)], and the Rajaz with RU'BA Ibn ['Abd Allāh (IKhn)]
"AL'AJJĀJ [Ibn RU'BA alBaṣrī atTamīmī asSa'dī, *d.* 145 (IKhn)]:
"and AU says that AL'AJJĀJ was the first who lengthened the Rajaz,
"and made it into an ode; but other say that the first who lengthened
"the Rajaz was ALAGHLAB [Ibn Jusham (AGh, Is)] AL'IJLĪ, who was
"ancient; while MIS and others assert that ALAGHLAB was the first
"who composed in the Rajaz metre; but that," says IR, "I do not
"think to be correct, because he was only about the time of the Apostle;
"[being a heathen (ID), who reached AlIslām (ID, AGh, Is), and was
"martyred at the battle of Nahāwand (AGh, Is) in 21 (IAth, ITB),]
"while we find the Rajaz to be more ancient than that. And AU used
"to say that poetry began with IMRA ALḲAIS, and ended with [Ibrāhīm
"Ibn 'Alī alḲurashī alFihrī alMadanī, known as (SM)] IBN HARMA, [*d.*
"in the Khalīfa of ArRashīd, or, as some say, *b.* 70, *d.* after 150 (SM)].
"But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-
"classical; and that the heathen is IMRA ALḲAIS, the Islāmī DHU-RRUMMA,
"and the post-classical ['Abd Allāh (IKhn)] IBN ALMU'TAZZ [Bi-llāh
"(ITB) alHāshimī {al'Abbāsī alBaghdādī (ITB)}, *b.* 246 or 247 {or 249
"(FW, ITB)}, *d.* 296 (IKhn)]: while another set say that the 3 are AL-
"A'SHÀ, ALAKHṬAL, and ABÙ NUWĀS; and others say that the 3 are MU-
"HALHIL, 'UMAR [Ibn 'Abd Allāh (IKhn)] IBN ABÌ RABĪ'A ['Amr, or
"Ḥudhaifa, alḲurashī alMakhzūmī, *b.* 23, *d.* 93 (IKhn) or 101 (ITB)],
"and 'ABBĀS IBN ALAḤNAF [alḤanafī alYamāmī, *d.* 188 {or 189
"(ITB)} or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets,
"however, there is none more celebrated than (1) ALḤASAN, [known
"as ABÙ NUWĀS]; (2—3) [ABÙ TAMMĀM (IKhn)] ḤABĪB [Ibn Aus aṭ
"Ṭā'ī, *b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232
"(IKhn),] and [AlWalīd Ibn 'Ubaid aṭṬā'ī (IKhn)] ALBUḤTURĪ,
"[*b.* 200 or 201 or 202 or 205 or 206, *d.* 283 or 284 or 285 (IKhn),]

"who are said to have eclipsed in their time 500 poets, all of them "good; (4—5) ['Alī Ibn Al'Abbās, known as (IKhn)] IBN ARRŪMĪ, "[*b.* 221, *d.* 276 or 283 or 284, freedman of 'Ubaid Allāh 'Ibn 'Īsà Ibn "Ja'far Ibn AlManṣur (IKhn),] and IBN ALMU'TAZZ, who follow them "in celebrity; (6) ABU-Ṭ ṬAYYIB Aḥmad Ibn AlḤusain alJu'fī al-"Kandī alKūfī, known as (IKhn)] ALMUTANABBI, [*b.* 303, *k.* 354 "(IKhn),] who filled the world [with his fame]." All of this is the language of IR, who adds "The minor poets are (1) those whose poems "are many in themselves, but few in the hands of men, [the rest] "having passed away with the rhapsodists that remembered them, vid. "(a) ṬARAFA Ibn Al'Abd; (b) 'ABĪD IBN ALABRAṢ; (c) 'ALḲAMA "[Ibn 'Abada, called (Ahl)] the champion; (d) 'ADĪ IBN ZAID [al-"'Ibādī (ID, Dh), related to the 'Ibād of AlḤīra, who were Christians "(Dh)]: (2) those whose poems are few in themselves, vid. (*a*) SALĀ-"MA IBN JUNDAB; (*b*) ḤUṢAIN IBN ALḤUMĀM alMurrī; (*c*) ALMUTA-"LAMMIS; (*d*) ALMUSAYYAB IBN 'ALAS. AU is related to have said "that, by common consent, the best of the minor poets in heathenism "were 3, ALMUTALAMMIS, ALMUSAYYAB IBN 'ALAS, and ḤUṢAIN IBN "ALḤUMĀM alMurrī: and that, as for the authors of a single ode, "they were (1) ṬARAFA; (2—4) 'ANTARA, ALḤĀRITH IBN ḤILLIZA, "and 'AMR IBN KULTHŪM, the authors of the celebrated Mu'allaḳas; "(5) 'AMR IBN MA'DĪKARIB [alMadhḥijī azZubaidī aṣṢaḥābī, *d.* 21 "(Nw)]; (6) [Marthad (KF) AlAs'ar (ID, KF) or] AlAsh'ar IBN "[ABÌ (ID, KF)] ḤUMRĀN ALJU'FĪ; (7) SUWAID IBN ABĪ KĀHIL "['Uṭaif (ID)] ALYASHKURĪ; (8) ALASWAD IBN YA'FUR: and that "IMRA ALḲAIS was a minor poet. Among the poets vanquished, i. e. "who ceased not to be overcome, are (1) the NĀBIGHA of the Banù "Ja'da, who was overcome by AUS IBN MAGHRÁ [asSa'dī (SR, KF), "of the Banù Sa'd Ibn Zaid Manāt (ID), alḲurai'ī, a convert, who "lived till the days of Mu'āwiya (Is)], by LAILÀ [Bint 'Abd Allāh "(FW)] ALAKHYALĪYA, [*d.* 80—89 (FW)], and by others; (2) [Al-"Ḥuṣain (Is)] AZZIBRĪḲĀN [Ibn Badr atTamīmī asSa'dī (Is)], who "[lived till the Khilāfa of Mu'āwiya, and (Is)] was overcome by 'AMR

"IBN [Sinān (AGh)] ALAHTAM [atTamīmī alMinḳārī (AGh)], by "[ArRabī' (AGh, Is)] ALMUKHABBAL [Ibn Rabī'a (AGh, Is) atTa-"mīmī (Is)] ASSA'DĪ, [*d.* in the Khilāfa of 'Umr or 'Uthmān (Is),] "and by ALḤUṬAI'A; (3) as Y says, [Khidāsh (ID, T)] ALBA'ĪTH "[Ibn Bishr alMujāshi'ī (T), who contended in satire with Jarīr, "until AlFarazdaḳ arose and degraded him; (4) TAMĪM IBN UBAYY "IBN MUḲBIL, who was overcome by Ḳais ANNAJĀSHĪ Ibn 'Amr (ID) "alḤārithī (IKhn)]." IR says "Every ancient poet was modern in "his time with reference to those who were before him; and IAl used "to hold JARĪR and ALFARAZDAḲ to be post-classical with reference "to the poetry of the heathens and converts, and used not to reckon "as poetry anything but what was composed by the ancients: As says "'I have sat by him for 10 years, and have not heard him cite an Islāmī "'verse as an authority'. This is the opinion of IAl and his school, "like As and IAr—I mean that every one of them holds this opinion "about his own contemporaries, and prefers those who were before "them—and that is only because they need poetry as evidence, and "have small confidence in what is composed by post-classical poets. "But IKb says that God has not restricted poetry, science, and elo-"quence to one time more than another, nor distinguished one people "more than another; but has made that common, divided among His "servants in every age: and he holds every ancient poet to have been "modern in his own time." And IR adds "The classes of the poets "are 4, ancient heathen, converted, Islāmī, and modern; and the "moderns are arranged in classes, 1st, 2nd, and so forth, down to our "own time. And IKb relates, on the authority of As, that every one "that reached heathenism and AlIslām is named a convert; but as-"serts that he is not [properly named] a convert unless his entry into "AlIslām was after the death of the Prophet, and he had reached "AlIslām when he was old; while, according to me", says IR, "this "is a mistake, because this name is applied to ANNĀBIGHA ALJA'DĪ "and LABĪD" (Mr, ch. XLIX). The converts among the poets are those who composed poetry in heathenism, and afterwards reached

Allslām: and among them are (1) Ḥassān Ibn Thābit; (2) Labīd Ibn Rabī'a; (3) the Nābigha of the Banū Ja'da; (4) Abū Zubaid [Ḥarmala Ibn AlMundhir aṭṭā'ī, who remained till the days of Mu'āwiya (Is)]; (5) 'Amr Ibn Sha's [alAsadī (AGh)]; (6) AzZibriḳān Ibn Badr; (7) 'Amr Ibn Ma'dīkarīb; (8) Ka'b Ibn Zuhair; (9) Ma'n Ibn Aus Mr, ch. XX) al Muzanī (Mb, SM).

P. 83, *l.* 21. Read "*o. f.*"

P. 86, *l.* 23. Dele "[above]".

P. 89, *l.* 17. Read "*has made*"—*l.* 22. Dhū-l Majāz is a market belonging to Hudhail (ZJ).

P. 91, *l.* 20. Before "*A kind*" insert "II. 265."

P. 92, *l.* 1. Before "meaning" insert "XLVII. 22."

P. 93, *l.* 19. The reading of Nāfi', Ibn 'Āmir, and Ya'ḳūb (B)—*l.* 20. Yā-Sīn was the father of Elias (K, B).

P. 96, *l.* 19. Ibn Mālik an Numairī; or Ibn Ḥujr alKindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, *l.* 7. The *props.* are 4, verbal, nominal, *cond.*, and adverbial (MM, IY): this is F's division (IY).

P. 102, *l.* 12. When it is not followed by an explicit *n.* governed in the *nom.* by it (see vol. II, *p.* 300, *l.* 11)—*l.* 21. 'Abd Allāh (FA, SM) AlAḥwaṣ Ibn Muḥammad (T, FA, SM) alAnṣārī (T, SM) alAusī (SM), a poet of the Umawī dynasty (FA), contemporary with Yazīd Ibn 'Abd AlMalik (MDh. V. 448), *r.* 101—105 (MDh, HH, TKh).

P. 104, *l.* 9. For "sayings" read "saying of IT"—*l.* 10. After "and" insert "the saying of IAt"—*l.* 18. Before "is" insert "[of the *prop.* to what it is an *enunc.* or *pred.* of (ML), i. e. the *inch.*, actual or original (DM),]."

P. 105, *l.* 2. For "166" read "167"—*l.* 19. Because the ، denotes *unrestricted union* [539], so that the 2 or more *ns.* with it are equivalent to a *du.* or *pl. n.* containing the *pron.* of the *inch.* (Dm)—*l.* 19. Read "[whereas", and for "DM" read "Dm."

P. 107, *l.* 16. I. e. similarly in the case of the *conj. prop.*, which likewise needs a *cop.* [177]—*l.* 20. *Dele* the comma after "*Zaid*"—*l.* 21. Put a comma after "*Zaid*".

P. 109, *l.* 12. Put a comma after "(M, IA)"—*l. l. Dele* "[541]".

P. 110, *l.* 1. كُنْتُ *I was* (SR)—*l.* 12. The "*king*" was [the Khalīfa (ITB)] AlWalīd Ibn 'Abd AlMalik (FA) alUmawī adDimashḳī (ITB)—*l.* 13. Muḥarib is a tribe of Ḳuraish, Kais 'Ailān, and 'Abd AlḲais (FA)—*l.* 16. Kulaib is a tribe of Khuzā'a, Taghlib Ibn Wā'il, Tamīm, AnNakha', and Hawāzin (FA)—*l.* 19. Put a full stop after عِنْدَكَ.

P. 111, *l.* 8. AY was the disciple of AHf (Nw, IKhn, HH).

P. 112, *l.* 5. Ibn Zaid (SR, IAth) al Asadī (IAth), of the Banū Asad Ibn Khuzaima (SR), *b.* 60, *d.* 126 (IAth)—*l.* 7. Read "*Thee?*"

P. 113, *l.* 19. Freedman of 'Abd Al'Azīz Ibn Marwān, *d.* 108 (ITB, Syt).

P. 115, *l.* 10. هٰذَا نَعَمْ (IY, SM), نَعَمْ being *masc.* (SM): هٰذِهِ (ML)—*l.* 21. 'Imrān Ibn Ḥiṭṭān [ashShaibānī (Mb, ID) asSadūsī (ID, ITB) alKhārijī (ITB), one of the chiefs of the schismatics (ID), *d.* 89 (ITB),] was with Ghazāla wife of Shabīb alKhārijī (FD).

P. 117, *l.* 14. AẒẒafarī (SR), a heathen poet (FA)—*ll.* 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, *l.* 9. For "161" read "523".

P. 119, *l.* 3. Julājil is one of the mountains of AdDahnā (MI)—*l.* 6. For "141" read "140"—*l.* 12. Before "[25]" insert "XLVII. 22."—*l.* 13. For "'Amr" read "'Umar"—*l.* 15.

وَإِنْ كُنْتُ قَدْ كُلِّفْتُ مَا لَمْ أُعْوَدِ

Even though I have been tasked with what I have not been accustomed to (KA). The rendering "*thy bidding is obeyed*" suits this version; while "*thy business is obedience*" suits the version in the text—*l. l.* Probably Wst.

P. 120, *l.* 5. Read يُنْسَنَ.

P. 122, *l.* 7. Or لَوْمَا [574]—*l.* 12. Abù 'Aṭá Marzūḳ, or Aflaḥ, Ibn Yasār asSindī, freedman of the Banù Asad, *d.* in the last days of Al-Manṣūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [alFazārī (ITB), governor of the 2 'Iraḳs, *b.* 87, *k.* 132 (IKhn)], as is proved by the version

لَوْلَا يَزِيدُ وَلَوْلَا قَبْلَهُ عُمَرُ

If Yazīd (had) not etc. (FA).

P. 123, *l.* 11. Abu-l 'Alá Aḥmad Ibn 'Abd Allāh atTanūkhī alMa'arrī, the lexicologist and poet, *b.* 363, *d.* 449 (IKhn).

P. 124, *l.* 10 and *l.* 12. Read وَضَيْعَتَهُ. Dieterici (*p.* 68) prints وَضَيْعَتَهُ; and so does Lane (*p.* 1813, *col.* 1): but R says "the و, even though it be i. q. مَعَ, is literally copulative, except in the concomitate *obj.* [68, 539]"; and IHsh lays down that this is not a case of concomitate *obj.* [69]. Accordingly, R speaks of "the *nom.* in what follows the و": while Fk, explaining the theory of the KK (see the Note on *l.* 14), says "ضَيْعَتَهُ is in the *nom.* as an *enunc.*, not as an *appos.*; for the inflection, which properly belongs to the و, because it is the *enunc.* in reality, is assigned to what follows it, because inflection of a *p.* is impossible": and the Editors of the IH print وَضَيْعَتَهُ, which is thus parsed in the MAIH, "The و is copulative, and ضَيْعَتَهُ is in the *nom.*, coupled to كُلُّ رَجُلٍ"—*l.* 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Īḍāḥ (IA); while the 1st is the opinion of the BB (R).

P. 125, *l.* 10. AlḲurashī alUmawī aṣṢaḥābī (AGh, Nw). The poet is urging Mu'āwiya to make war upon 'Alī (N). See P. II. 346 and Md. II. 81.

P. 127, *l.* 17. Muḥammad Ibn 'Abd Allāh, the Elect, the Apostle of God, *d.* 11 (IKb)—*l.* 21. Reckoned by MIS in the 9th Class of Islāmī Poets (SM).

P. 128, *l.* 19. Ibn Al'Ajjāj Ibn Ru'ba (Jsh).

P. 130, *l.* 9. The ف must be prefixed to the *enunc.* of the *inch.* after أَمَّا [593] (R, A)—*l.* 17 "conjunct" includes the conjunct ل also, as XXIV. 2. [62] (R)—*l.* 23. The ف prefixed to the *correl.* and *quasi-correl.* is illative [540].

P. 131, *l.* 8. The ف is suppressed by Nāfi' and Ibn 'Āmir (B)—*l.* 14. When any of the annullers of inchoation is prefixed to the *inch.* whose *enunc.* is conjoined with the ف, then, (1) if the annuller be not إِنَّ, أَنَّ, or لٰكِنَّ, it removes the ف by common consent of critical judges, [because the resemblance of the *inch.* to the condition is removed by the prefixion of the annuller, since the *cond. n.* is not governed by what precedes it (206) (Sn)]: (2) if the annuller be إِنَّ, أَنَّ, or لٰكِنَّ, the ف may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of إِنَّ and أَنَّ; and it is the truth, which is demonstrated by the Kur, as إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللّٰهُ ثُمَّ ٱسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ XLVI. 12. *Verily they that say "Our Lord is God", and then are upright, upon them shall be no fear, nor shall they grieve,* إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِآيَاتِ ٱللّٰهِ وَيَقْتُلُونَ ٱلنَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ III. 20. *Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement,* and VIII. 42. [518]: and an *ex.* of that with لٰكِنَّ is the saying

فَوَاللّٰهِ مَا فَارَقْتُكُمْ قَالِيًا لَكُمْ * وَلٰكِنَّ مَا يُقْضَى فَسَوْفَ يَكُونُ

[*Then, by God, I have not quitted you, hating you; but what is decreed shall surely be* (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ف after إِنَّ: but this is wonderful; because, according to his opinion, redundance of the ف in the *enunc.* is allowable, even if the *inch.* do not resemble the instrument of condition, as زَيْدٌ فَقَائِمٌ [540]; so that, when إِنَّ is prefixed to a *n.* resembling the instrument of condition, the presence of the ف in the *pred.* is better and easier than its presence in the *enunc.* of زَيْدٌ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—*l.* 18. "our school" are the BB.

P. 132, *l.* 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, *l.* 10. Before "(IA)" insert "[498]".

P. 134, *l.* 9. By Abu-shShaghb ['Ikrisha (T)] al'Absī, about Khālid Ibn 'Abd Allāh [alBajalī (IKhn)] alKasrī, [*k.* 125 or 126 (IKhn),] when he was a prisoner in the hands of Yūsuf Ibn 'Umar (T, IKhn) athThakafī, *k.* 126 or 127 (IKhn).

P. 135, *l.* 10. Read "[167, 525]".

P. 136, *l.* 13. The Khalīfa 'Umar Ibn 'Abd Al'Azīz alKuraishī al-Umawī, the Follower, *b.* [60 or (TKh)] 61, *a.* 99, *d.* 101 (Nw, TKh).

P. 137, *l.* 3. I do not think that it is by Ḥātim aṭṬā'ī, and Jr says that it is by Abù Dhu'aib alHudhalī (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw),] of AnNabīt (FDw, FA), when he and Ḥātim and AnNābigha adhDhubyānī were assembled in the presence of a woman named Māwīya, courting her (FA)—*l.* 17. Dhu-lFaqār was the sword of Al'Āṣ Ibn Munabbih [of the Banù Sahm

(SR)], who was killed [by 'Alī (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Alī (KF).

P. 139, *l.* 6. The [great-] grandfather of Ṭarafa Ibn Al'Abd (T).

P. 143, *l.* 20. "*Corrob.*" here means "*corrob.* of its *op.*" (see *p.* 147, *l.* 2).

P. 144, *l.* 2. For "it" read "is"; and after "*corrob.*," insert "as BD says,"—*l.* 20. Because the substitute and original may not be combined (A). What I think is that, if these *inf. ns.* and their likes be not followed by what explains them and specifies what *ag.* or *obj.* they belong to, either by a *prep.* [504] or by prefixion of the *inf. n.* to it, their *v.* is not necessarily suppressed, but allowably [expressed], as سُقْيًا سَقَاكَ اللّٰهُ; whereas, if their *ag.* or *obj.* be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a *prep.*, as in بُؤْسًا لَكَ *Mayst thou fall into distress* and جَدْعًا لَكَ [489, 504], the *v.* must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the *v.* being suppressed wherever that canon exists; and the canon here is what we have mentioned, vid. that the *ag.* or *obj.* should be mentioned after the *inf. n.*, either *post.* to it or with a *prep.*, [such mention] not denoting *explanation of mode*, in order that such as وَقَدْ مَكَرُوا مَكْرَهُمْ XIV. 47. *And they have plotted their plot* may be excluded. And the suppression of the *v.* with this canon is necessary, because the property of the *ag.* and direct *obj.* is to be governed by, and attached to, the *v.*: whereas suppression of the *v.* is desirable in some places, either for explanation of the intended *continuance* and *permanence* by the suppression of what is applied to denote *origination* and *novelty*, i. e. the *v.*, as in حَمْدًا لَكَ *We praise Thee* and عَجَبًا مِنْكَ *I wonder at thee*; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لَبَّيْكَ [115]: so that the *inf. n.* remains vague, no one knowing what *ag.* or

obj. it belongs to; and therefore whichever of the two is intended by the speaker is mentioned after the *inf. n.*, in order that the latter may be particularised by it: and, when you have thus explained the *ag.* or *obj.* after the *inf. n.* by prefixion [of the *inf. n.* to it] or by a *prep.*, expression of the *v.* is inelegant; nay, is not allowable, because, if the *v.* were expressed, the *ag.* or *obj.* would return to its place, being attached to, and governed by, the *v.* (R). The fact is that the *v.* is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus سُقْيًا لَكَ means *God always send thee rain!*, the substitution of the *inf. n.* for the *v.* being meant to convey the sense of *continuance*; while سَقَاكَ اللّٰهُ سُقْيًا means *God send thee much rain!*, the *inf. n.* being meant to corroborate the *v.*: and you cannot express the *v.* in the 1st case without turning it into the 2nd, nor suppress the *v.* in the 2nd without turning it into the 1st; for, when the GG say that سُقْيًا لَكَ is equivalent to سَقَاكَ اللّٰهُ سُقْيًا, they mean to exhibit the construction, not the sense, which is simply سَقَاكَ اللّٰهُ, as above.

P. 145, *l.* 7. Some read اَلْحَمْدُ لِلّٰهِ I. 1. *We praise God* by subaudition of its *v.*, upon the ground that it is one of the *inf. ns.* that the Arabs govern in the *acc.* by understood *vs.* in the sense of enunciations, such as شُكْرًا, كُفْرًا, عَجَبًا, and the like. The sense is نَحْمَدُ اللّٰهَ حَمْدًا, for which reason إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ I. 4. *Thee do We worship, and from Thee do we seek help* is said, because it is an explanation of their *praise* of Him, as though "How do ye praise?" were said, and then "Thee do we worship" were replied. And the determination in it is like that in أَرْسِلْهَا الْعِرَاكَ [78], vid. determination of *genus*, its sense being indication of *what every one knows*, vid. *what praise and jostling are* from among the genera of acts; while the *totality* that many people imagine is a misapprehension of theirs (K)—*l.* 18. The

A'shà of Hamdān (FA), i. e. 'Abd ArRaḥmān [Ibn Niẓām Ibn Jusham Ibn 'Amr (ID)] Ibn Mālik (ID, Mr), *k.* 82 (MDh).

P. 146, *l.* 2. AdDahná or AdDahnà is a place in the countries of the Banù Tamīm (MI)—*l.* 3. Dārīn is a port in AlBaḥrain (MI)—*l.* 6. Zuraiḳ is a clan (FA) in Ṭayyi, in the Anṣār (IHb, Dh), and in Hawāzin (Dh)—*l.* 11. The rule of this kind is that a *prop.*, requisitive or enunciatory, should be mentioned, implying an *inf. n.* from which *advantages* and *objects* are sought: so that, when those *advantages* and *objects* are mentioned under the forms of *inf. ns.* governed in the *acc.* as unrestricted *objs.* after that *prop.*, their *vs.* must be suppressed, because, those *objects* being realized from the *inf. n.* implied [by the preceding *prop.*], what implies that *inf. n.*, i. e. the preceding *prop.*, may supply the place of what implies those *objects*, i. e. their *vs.* governing them in the *acc.*; and, since that may be the case, and those *advantages* are repeated, the mention of their *vs.* before them is deemed heavy. Thus فَشُدُّوا الْوَثَاقَ is a [requisitive] *prop.* implying شُدَّ الْوَثَاقَ *making fast the bond*, the *object* of which is either *slaughtering* or *enslaving* or *granting grace* or *taking ransom*; and this *object* is distributed by فَإِمَّا مَنًّا الخ (R).

P. 147, *l.* 3. This is the phraseology of the moderns; while S names the [*inf. n.*] *corrob.* of itself the "particular *corrob.*", and the one *corrob.* of something else [below] the "general *corrob.*" The *v.* governing the [*inf. n.*] *corrob.* of itself, or of something else, in the *acc.* is necessarily suppressed because the [preceding] *prop.* is like a substitute for it, as respects indication of it, and stands in its place, i. e. before the *inf. n.*: so that the *inf. n.* may not precede the *prop.*; though Zj says that it may intervene, as زَيْدٌ حَقًّا أَخُوكَ *Zaid truly is thy brother.* But I see no harm in hazarding the conjecture that the [preceding] *prop.* itself governs the *inf. n.*, because it imports the sense of the *v.*; and in that case the *inf. n.* is not of this *cat.* (R)—*l.* 8. The *inf. n.* is named "*corrob.* of itself" because, being equiva-

lent to repetition of the *prop.*, it is, as it were, the *prop.* itself (A)—*l.* 13. The *oath* is understood from إِنَّنِي إِلَيْكَ الخ [427, 652]; so that, when he says قَسَمًا, it is *corrob.* of itself (IY)—*l.* 14. Apostrophising the house of 'Ātika, daughter of 'Abd Allāh [Ibn Mu'āwiya (IKb)] Ibn Abì Sufyān alUmawī (IKhn)—*ll.* 16—18. Because what precedes it, vid. وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ XXVII. 90. *And thou shalt see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds,* is *God's doing* in reality (IY)—*l. l.* Because what precedes it, vid. حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ الخ IV. 27. 28. *Your mothers etc. have been forbidden unto you,* is an ordinance that God has ordained, and a *prescript that He has prescribed unto you* (IY).

P. 149, *l.* 2. In أَجِدَّكَ لَا تَفْعَلُ, however, which is used only with negation, the *inf. n.* is not *corrob.* of the *v.* mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the *acc.* by rejection of the ب [514], the sense being أَبِجِدٍّ مِنْكَ *What! with seriousness on thy part wilt thou not do?*, as As says; or as a *d. s., What! being serious, wilt etc.?*, like [the *inf. n.* in] فَعَلْتَهُ جُهْدَكَ [78] (R)—*ll.* 3—4. But not containing anything capable of governing the *inf. n.* (A). This *inf. n.* is governed in the *acc.*, (1) as most of the GG hold, by a *v.* supplied between the preceding *prop.* and the *inf. n.*, and so completely indicated by the preceding *prop.* that it can be dispensed with, for which reason it must be suppressed; so that the *o. f.* is لَهُ صَوْتٌ يَصُوتُ صَوْتَ حِمَارٍ *He has a sound; (he produces sound) like an ass' producing of sound,* i. e. تَصْوِيتَ حِمَارٍ, the simple substantive being put in place of the *inf. n.*, as in كَلَّمَ كَلَامًا *He spoke a speech*: (2) as appears from the language of S, by the saying لَهُ صَوْتٌ, not by a *v.* supplied, because this nominal *prop.* is in the sense of the *v.* and *ag.*, being i. q. يَصُوتُ;

and this is a strong opinion; but, according to it, the *inf. n.* is not of this *cat.*, because its *op.* is expressed (R)—*ll.* 7—8. The [*lit.*] *ag.* of the 2nd صَوْتِ is the حِمَارِ (Sn)—*l.* 14. Like لَهُ صَوْتٌ صَوْتَ حِمَارٍ is the saying [of Abù Kabīr alHudhalī (S, FA), describing his horse (FA),]

مَا إِنْ يَمَسُّ الأَرْضَ إِلَّا مَنْكِبٌ * مِنْهُ وحَرْفُ السَّاقِ طَيَّ المِتْحَمَلِ

[He is so lank-bellied that, when he lies on his side, *not* aught *touches the ground save a shoulder of him and the side of the shank: (he is tightened) with the tightness of the sword-belt,* i. e. يُطْوَى طَيَّ المِتْحَمَلِ (FA)], because what precedes طَيَّ is equivalent to لَهُ طَيٌّ *He has tightness*: so says S (A)—*l.* 15. The *inf. n.*'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its *v.* is known; but the canon in this *ex.* and the like is the prefixion of the *inf. n.* to the *ag.* or *obj.* (R).

P. 150, *l.* 1. By AlA'shà (S, IY)—*l.* 2. سُبْحَانَ مِنْ كَذَا denotes *wonder* at it (KF)—*l.* 14. Read عَمْرُكَ—*l.* 15. Suhail Ibn 'Abd' ArRaḥmān [azZuhrī (Nw, IKhn)] married AthThurayyà (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [alKuraishīya (Nw)] alUmawīya (Nw, IKhn) al'Ablīya (H) alMakkīya (Nw)—*l.* 16. And تَعْدُكَ اللهَ (M, R) or تَعْدُكَ (M). [The *pre. ns.* in] عَمْرُكَ and تَعْدُكَ are governed in the *acc.* (1) as *inf. ns.*, according to S:—(a) عَمْرُكَ and تَعْدُكَ are mostly used in *adjuration*, so that their *correl.* is what contains the sense of *requisition*, like *command* and *prohibition* [and *interrogation*], as

فَتَعْدُكِ أَنْ لَا تَسْمَعِينِي مَلَامَةً * وَلَا تَنْكَأِي قَرْحَ الفُؤَادِ فَيَنْجَعَا

[by Mutammim Ibn Nuwaira {atTamīmī (AGh)} alYarbū'ī, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (IAth)], *Then, I ask God to establish thee, make me not hear a reproach; nor reopen the wound of the heart, so that it feel pain,* أَنْ being *red.*

[564], and أَيُّهَا الْمُنْكِحُ الثُّرَيَّا الخ; but Jh mentions their use in the *oath that contains no request*, as قَعْدَكَ اللّٰهُ لَا آتِيكَ *I ask God to establish thee: I will not come to thee*, and عَمْرَكَ اللّٰهُ مَا فَعَلْتُ كَذَا *I ask God to prolong thy life: I have not done so*: (b) IY says that they are not used except in the *oath*: but Jh says that عَمْرَكَ اللّٰهُ sometimes occurs otherwise than in the *oath*; and he cites عَمْرَكَ اللّٰهُ كَيْفَ يَلْتَقِيَانِ as evidence, saying that the poet means *I ask God to prolong thy life*, and does not intend the *oath*; whereas we have already mentioned that *adjuration* is intended: (c) the *o. f.*, according to S, is عُمُرَتَكَ اللّٰهَ تَعْمِيرًا *I ask God to prolong thy life*, the *inf. n.* being curtailed of the *augs.*, and made to supply the place of the *v.*, while *pre.* to the 1st *obj.*; and so, constructively, in the case of قَعْدَكَ اللّٰهَ, although the *v.* of قَعْدَكَ is not used: (d) the meaning of عُمُرَتَكَ is *I give thee* [*long*] *life by asking God to make thee long-lived*; and, when عُمُرَ is made to imply the sense of *request*, it becomes *trans.* to the 2nd *obj.*, i. e. اللّٰهَ: and similarly the meaning of قُعُدَتَكَ اللّٰهَ, although it is not used, is *I make thee stable by asking God*: (2) not as *inf. ns.*:—(a) the full phrase may be أَسَالُ اللّٰهَ عَمْرَكَ and قَعْدَكَ, i. e. أَسَالُ اللّٰهَ تَعْمِيرَكَ and تَقْعِيدَكَ, by elision of the *augs.*; and in that case أَسَالُ is *trans.* to 2 *objs.*: (b) the sense may be أَسَالُكَ بِحَقِّ تَعْمِيرِكَ اللّٰهَ and تَقْعِيدِكَ اللّٰهَ, i. e. (*I ask thee by the truth of*) *thy belief in the eternity of God* and *thine ascription of stability to God*; and in that case they are governed in the *acc.* by suppression of the *p.* of the oath [655]; and are *inf. ns.* curtailed of the *augs.*, and *pre.* to the *ag.*; while اللّٰهَ is the *obj.* of the 2 *inf. ns.*: (c) the sense of قَعْدَكَ اللّٰهَ (*By*) *thine Assessor, God* with Kasr of the ق

may be بِحَقِّ قَعْدِكَ, *(By the truth of) thine Assessor*, i. e. *Inseparable Companion knowing thy states*, who is *God*, اللّٰهُ being a *synd. expl.* of [the *pre. n.* in] قَعْدِكَ; and this interpretation is confirmed by their saying قَعِيدَكَ اللّٰهَ in the same sense, قَعْدٌ and قَعِيدٌ being i. q. مُقَاعِدٌ, like حِلْفٌ and حَلِيفٌ [i. q. مُحَالِفٌ] (R)—*l.* 18. The *op.* supplied for دَفْرًا and بَهْرًا is a heteromorphous *v.*, the full phrase being أَنْتَنْتَ دَفْرًا and تَعِسْتَ بَهْرًا (R). And بَهْرًا is said in the sense of عَجَبًا, whence ثُمَّ قَالُوا الخ [583] (IY)—*l.* 19. آهًا مِنْكَ *I am pained about thee*, i. e. تَوَجُّعًا, and وَاهًا لَكَ *I marvel at thee* [187, 198, 200], i. e. طِيبًا, and أُفًّا لَكَ [187, 197] or أُفَّةً *I am disgusted at thee*, i. e. كَرَاهَةً, are instances of *ejs.* supplying the place of *inf. ns.*; so that *vs.* in their sense are supplied for all of them. And apparently وَيْلَكَ, وَيْحَكَ, وَيْسَكَ, and وَيْبَكَ belong to this *cat.*, the *o. f.* of all of them being [وَى لَكَ from] وَى [187], according to what Fr says [200]; and وَيْحٌ, وَيْبٌ, and وَيْسٌ being made *mets.* for وَيْلٌ (R)—*l. l.* The rendering أَلْزَمَهُ الخ given here and elsewhere is meant to explain the sense, the *v.* أَلْزَمَ being supplied to convey the sense of *permanence* and *continuance* produced by the suppression of the *v.*; not the construction, because it makes the *inf. n.* a direct *obj.*

P. 151, *ll.* 4—5. Being governed in the *acc.* by a *v.* whose expression is discarded (IY). تَرْبًا لَكَ وَجَنْدَلًا means رُمِيتَ رَمْيًا بِتَرْبٍ وَجَنْدَلٍ *(Mayst thou be pelted) with (a pelting with) dust and stones!*, like ضَرْبَةً سَوْطًا [40] (R)—*ll.* 6—7. AZ transmits فَاهًا لِفِيكَ in the sense of *Disappointment be in store for thee!*; and cites a verse by a man of

BalHujaim, vid. Abù Sidra [Suḥaim (KF) alHujamî (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

فَقُلْتُ لَهُ فَاهَا لِفِيكَ فَإِنَّهَا
قَلُوصُ امْرِئٍ قَارِيكَ مَا أَنْتَ حَاذِرُهْ

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "*with shooting with arrows*" (Md)]. By فَاهَا *Her mouth* they mean *The mouth of affliction*, the *pron.* relating to الدَّاهِيَةِ; and [لِفِيكَ] فَاهَا becomes a substitute for دَهَاكَ اللّٰهُ *God afflict thee!* (IY), the sense being دُهِيتَ دَهْيًا *Mayst thou be afflicted!* The *o. f.* is فُوهَا لِفِيكَ *Her mouth be (pressed) to thy mouth!*, i. e. مَضْمُومٌ إِلَى فِيكَ, the ل being i. q. إِلَى: then, the *prop.* فُوهَا لِفِيكَ being made to have the sense of the *inf. n.*, i. e. إِصَابَةً دَاهِيَةً *with a smiting of affliction*, the sense of the *inch.* and *enunc.* is obliterated from it; and, since the *prop.* becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is *infl.* with the inflection of the single term that it becomes in the sense of, vid. the *inf. n.*, so that فَاهَا is said for فُوهَا, while the *post.* and the *prep.* and *gen.* are left as they were (R). *Cf. vol.* I, *p.* 258, *l. l.*—*p.* 259, *l.* 9.

P. 152, *l.* 3. And عَائِذًا بِكَ *I seek refuge with Thee* (M, R), as though he said أَعُوذُ عَائِذًا بِكَ (IY), i. e. عِيَاذًا (IY, R), like قُمْ قَائِمًا [76, 79], i. e. قِيَامًا (R)—*l.* 4. Before "*What*" insert "[82]"—*l.* 5. And أَقَاعِدًا وَقَدْ سَارَ الرَّكْبُ [79, 82] (M), as though he said أَتَقْعُدُ قَاعِدًا, i. e. قُعُودًا (IY)—*l.* 7. The *v.* is indicative of its *inf. n.*; and therefore, as the *inf. n.* is expressed by a *pron.* when it has been previously mentioned, so is it expressed by a *pron.* when the *v.* has been previously

mentioned, as in their saying مَنْ كَذَبَ كَانَ شَرًّا لَهُ *Whoso lies, it will be bad for him*, i. e. كَانَ الْكَذِبُ *the lying will be*, and similarly in عَبْدُ اللّٰهِ الخ (IY).

P. 155, *l.* 5. "They" are the kinsfolk of Jarīr (Jsh)—*l.* 7. Najrān is a district of AlYaman (MI)—*l.* 8. Hajar is a town in AlYaman (MI, Jsh)—*l.* 11. Describing a slave of the Banù 'Abs (Jsh)—*l.* 21. Read "لَمَشُوم" [658].

P. 157, *l.* 14. Put a comma after "arRuḳayyāt"—*l. l.* The "*pursued*" is the *wild bull*, and the "*pursuers*" are the *dogs* (AAz).

P. 158, *l.* 15. Contemporary with AlFarazdaḳ (Tr. II. 160, IAth. III. 411).

P. 160, *ll.* 8—10. IH says that the lamented [55] is not a *voc.*: but, according to Z, the *voc.* is every *n.* that يَا and its sisters [554] are prefixed to; and the lamented, according to him, is a *voc.*, as S also appears to say, as though, adds Jz, when you said يَا مُحَمَّدُ *O Muḥammad!*, you called him, and said to him "Come hither, for we are longing for thee"; and similarly the [*n.* denoting the person or thing] invoked to help or wondered at is a *voc.*, into which the sense of *calling to help* or *wondering* is introduced (R).

P. 161, *l.* 14. Coupled to it, provided that the coupled together with the *ant.* be a name for one thing, as يَا ثَلٰثَةَ وَثَلٰثِينَ *O three-and-thirty*, or *thirty-three*, because the whole is a name for a specified number; nor is there any difference in the like of this *num.* between its being a proper name and not (R)—*l.* 16. Or [not a *n.*, but] an epithetic *prop.* or *adv.*, as

أَعَبْدًا حَلَّ فِي شُعْبَى غَرِيبًا ✱ أَلُؤْمًا لَا أَبَا لَكَ وَاغْتِرَابًا

[by Jarīr, *O slave that hast alighted in Shu'abà as a stranger, what! art thou base (thou hast no father!) and outlandish?* (FA, Sa).] and

أَلَا يَا نَخْلَةَ الْخ [26] (R). Shu'abà is a place (FA) in the regions of the Banù Fazāra (MI)—*l.* 19. After "and" insert "(IA, Sh, KN) like"—*l.* 21. Insert "M," before "IA"— *ibid.* 'Abd Yaghūth [Ibn Ṣalā'a, or, as is said (SM), Ibn AlḤārith (ID, IAth, SM),] Ibn Waḳḳāṣ alḤārithī, [of the Banu-lḤārith Ibn Ka'b (SM), the chief of Madhḥij (ID, IAth),] a heathen poet of Ḳaḥṭān (FA, SM)—*l.* 22. Al'Arūḍ is [a well-known name for (Bk)] Makka and AlMadīna (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, *l.* 8. It is *uninfl.* because it occurs in the place of the ك [in such as أَدْعُوكَ *I call thee* (Sn)], which in letter and sense resembles the *p.* [159], vid. the ك of allocution [560] (R, Sn)—*l.* 10. The Ḍamma is supplied in (1) [the defective and abbreviated, as (R)] يَا قَاضِ (R, A, Fk), with suppression of the Tanwīn, [by common consent (Sn),] because of the supervention of uninflectedness [608], and with retention of the ى, as Khl says, since [in the absence of Tanwīn] there is no motive for its elision [16] (YS, Sn); and as يَا فَتَى (R), and يَا مُوسَى (A, Fk): (2) what is *uninfl.* before being a *voc.* (R, Fk), as يَا هٰذَا [49] and يَا هٰؤُلَاءِ (R), [and] as يَا حَذَامِ and يَا سِيبَوَيْهِ (Fk). But, if the *pron.* occur as a *voc.*, يَا أَنْتَ is allowable, from regard to the explicit *n.*, as

يَا أَبْجَرَ بْنَ أَبْجَرٍ يَا أَنْتَا * أَنْتَ الَّذِي طَلَّقْتَ عَامَ جُعْتَا

[by AlAḥwaṣ, *O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry* (FA, MAR), the *adv.* being *pre.* to the *v.* (MAR)]; or يَا إِيَّاكَ, from regard to its being an *obj.* (R)—*l.* 23. Khl and S prefer Ḍamm; but IAl, IIU, Y, Jr, and Mb prefer the *acc.*: while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic *n.* (A), because, the generic *n.* being the *e. f.* with respect to the proper name, and

inflection being the *o. f.* with respect to uninflectedness, the *o. f.* is given to the *o. f.*, and the *deriv.* to the *deriv.* (Sn).

P. 163, *l.* 1. 'Abd Allāh Ibn Muḥammad (FA).

P. 164, *ll.* 6—7. This verse is said to be post-classical (FA).

P. 165, *l.* 16. And whether the *appos.* be aprothetic or not (R)—*l.* 18. Before "*O*" insert "[156]"—*l.* 21. At the end insert "[156, 538]".

P. 167, *l.* 2. Before "*O*" insert "[156]"—*l.* 3. Khl, S, and Ms prefer the *nom.*, because it involves conformity of the vowel; and because, as S relates, it is more frequent: but IIU, IAl, Y, and Jr prefer the *acc.*, because the synarthrous does not follow the *voc. p.* [52], and therefore should not be made conformable with what follows it; and because they rely upon the apparent construction of XXXIV. 10. [*p.* 168], since all the Readers, except AlA'raj, agree upon the *acc.*: while Mb says that, if أَلْ be determinative, [as in the text (Sn),] the *acc.* [is preferable (Sn)], because the *det.* resembles the *pre.* [111]; and, if [أَلْ be (Sn)] not [determinative, like that which is part of the formation of the word, as in أَلْيَسَعُ *Elisha*, and that which denotes *allusion to the ep.*, as in أَلْحَارِثُ (11, 599) (Sn)], the *nom.* (A) is preferable, because أَلْ is then like the non-existent (Sn)—*l.* 9. Read أَلْمَلِكُ—*ibid.* إِلَّذِلِكَ, like كَتِفٍ (Jsh): إِلَّذَلِكَ (ID. 106)—*l.* 10. AlḤakam Ibn 'Abd AlMalik Ibn Marwān (Jsh)—*l.* 14. Praising [the Khalīfa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—*l.* 16. Ka'b Ibn Māma alIyādī, [who was proverbial for munificence (AF)]; and Aus Ibn Ḥāritha Ibn Lām aṭṬā'ī (Mb, FA), Su'dà being his mother (Mb), the chief of Ṭayyi (ID), who died in heathenism (Is)—*l.* 21. Naṣr Ibn Sayyār [alLaithī (IKhn)], the governor of Khurāsān (FA), *d.* 131 (IKhn).

P. 168, *l.* 11. A poet of the Banù Sadūs Ibn Shaibān (ID)—*l.* 20. An *ex.* of the *appos.* to an *uninfl.* [*voc.*] (MAd).

P. 169, *l.* 5. Read ابْنَةُ—*l.* 17. By alliteration to the Fatḥa of ابْنُ, which is the only explanation given by IM in the Tashīl; or by composition of the *ep.* with the qualified, the 2 being made one thing, like خَمْسَةَ عَشَرَ [210], which is the only explanation given by Rz, following Jj; or by interpolation of ابْنُ, and prefixion of زَيْدُ to سَعِيدٍ [in A's *ex.* يَا زَيْدُ بْنَ سَعِيدٍ], which explanation is transmitted in the Basīṭ, together with the preceding ones (Sn)—*l.* 18. I. e. majority of the BB (MAd).

P. 170, *l.* 1. Talḥa Ibn 'Ubaid Allāh alḲuraishī atTaimī alMakkī alMadanī aṣṢaḥābī, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, *k.* 36 (Nw)—*l.* 8. Read عِيسَى.

P. 171, l. 5. The Khalīfa AlMu'taḍid bi-llāh, *b.* 242, *a.* 279, *d.* 289, the son of Ṭalḥa AlMuwaffaḳ, *d.* 278, who was the brother of the Khalīfa AlMu'tamid 'ala -llāh, *b.* 229, *a.* 256, *d.* 279 (ITB)—*l.* 7. The Ḳāḍī AbulḤusain Muḥammad Ibn Aḥmad Ibn 'Abd AṣṢamad Ibn AlMuhtadī bi-llāh, the preacher at the cathedral of AlManṣūr, *b.* 384, *d.* 464 (IAth). But the D (*p.* 200) and the Anthologie Grammaticale (*p.* 66) both have الْحَسَنُ—*l.* 8. The Khalīfa AlMuhtadī bi-llāh, *b.* 218, *a.* 255, *k.* 256 (MDh). Read "AlMuhtadī"—*l.* 9. بِنْتُ is not like ابْنُ and ابْنَةُ in the *voc.*; and, as for the *non-voc.*, there are 2 opinions, the better being disallowance, because with ابْنُ and ابْنَةُ the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of بِنْتُ is not frequent (R).

P. 172, *l.* 1. Put a comma after "whereas"—*l.* 3. For "the *ep.*" read "qualification"—*l.* 4. See *vol.* II, *p.* 705—*l.* 8. Read "57, 147, 184"—*l.* 17. As يَا أَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ XV. 6. *O thou that the Admonition hath been revealed unto* (A).

P. 173, *l.* 5. Read "49"—*l.* 9. Some make a distinction in the *ep.* of [the *dem.* in] يَا هٰذَا, saying that, if it be explanatory of the *quiddity*, as in يَا هٰذَا الرَّجُلُ, it must be in the *nom.*, because it is indispensable; but that, if not, it may be in the *nom.* or *acc.*, as يَا هٰذَا الطَّوِيلُ (R)—*l.* 11. Before "or" insert "[155]"—*l.* 14. When the synarthrous *det.* is [meant to be (Jm)] made a *voc.*, you say [*e. g.* (Jm)] يَا أَيُّهَا الرَّجُلُ [51], يَا هٰذَا الرَّجُلُ, or يَا أَيُّهٰذَا الرَّجُلُ (IH).

P. 174, *l.* *l.* With the *disj.* Hamza, because the [expression] beginning with a *conj.* Hamza, whether it be a *v.* or anything else, when used as a name, must be pronounced with the *disj.* Hamza (Sn). Read أَلرَّجُلُ.

P. 175, *l.* 1. Read أَلرَّجُلُ—*l.* 12. Put a comma after "(IA)"—*l.* 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Laja' [atTaimī alKhārijī (AAz), an elegant Rājiz, who contended in satire with Jarīr (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IY, AAz)—*l.* 16. لَا أَبَا لَكُمْ is an *imprecation* upon them, whereby *befalling* is not meant, but *incitement* to a matter: one says لَا أَبَا لَكُمْ إِنْ لَمْ تَفْعَلُوا كَذَا وَكَذَا *May ye have no father if ye do not such and such!* (AAz)—*l.* 18. AlKhazrajī (AGh) alḤārithī [al-Madanī (Nw)], *k.* 8 (AGh, Nw). Zaid Ibn Arḳam (IY, AAz) alAnṣārī alKhazrajī (AGh, Nw, IHjr), of the Banu-lḤārith Ibn AlKhazraj (AGh), alMadanī (Nw), a celebrated Companion (IHjr), *d.* [56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—*l.* 20. I. e. *dismount, and drive them* (IY, AAz)—*l.* 21. Read "128".

P. 180, *l.* 20. Read "*Ah Zaid!*, [or".

P. 181, *l.* 3. The lamented has the same [predicaments (A)] as the *voc.* [48, 554] (IM): so that (1) it is pronounced with Ḍamm in such as وَا زَيْدُ; (2) it is put into the *acc.* in such as وَا أَمِيرَ الْمُؤْمِنِينَ;

(3) when its Tanwīn is necessary, it may be pronounced with Ḍamm or put into the *acc.*, as

وَا فَقْعَسَا وَأَيْنَ مِنِّي فَقْعَسُ * أَإِبِلِي يَأْخُذُهَا كُرَوَّسُ

[by a man of the Banū Asad, *Ah Faḳ'as* (the father of a clan of Asad) —*and where, in respect of me, is Faḳ'as?* *What! my camels, shall Karawwas seize them?* (Jsh), where, says IM, وَا فَقْعَسُ would be allowable (FA)]. The lamented, however, is [not every *voc.*, but (Sn)] only (1) the proper name, [as وَا زَيْدَاهُ (Sn)]: (2) its like, such as (a) the [*n.*] *pre.* [to *a det.* (Sn)] with a prefixion that makes the lamented manifest, [as وَا غُلَامَ زَيْدَاهُ (Sn),] as the proper name makes its denominate manifest (A); (b) the anarthrous [conjunct *n.*] conjoined with what specifies it, as وَا مَنْ حَفَرَ الْبِئْرَ (Sn)—*l.* 8. Not synarthrous, since the *p.* of lamentation and أَلْ are not combined [52] (Sn)—*l.* 9. Because in the *indet.*, as وَا رَجُلَاهُ, the vague, like the *dem.* [or the *pron.* or أَيُّ (Sn)], as وَا هَذَاهُ [or وَا أَمَّتَاهُ or وَا أَيُّهَا الرَّجُلَاهُ (Sn)]; and the conjunct not specified by its *conj.*, as وَا مَنْ ذَهَبَاهُ, the object of the lamentation, viz. to notify the greatness of the afflicted [person], is lost (A)—*l.* 14. To the *conj.*, as وَا مَنْ حَفَرَ الْبِئْرَ (A); and to the *lit. corrob.* [132], as وَا عُمَرَاهُ وَا عُمَرَاهُ (Sn)—*l.* 16. Because the *ep.* and qualified are treated as one thing (BS); and Y's opinion is confirmed by the saying of an Arab, [when 2 Syrian bowls of his had been lost (Sn),] وَا جُمْجُمَتَيَّ الشَّامِيَّتَيْنَاهُ *Ah my two Syrian bowls!* (BS, A). There is no dispute, says IKhs, as to the allowability of its affixion to the final of the *ep.*, when the latter is ابْنُ between 2 proper names, as وَا زَيْدَ بْنَ عَمْرَاهُ; but, by analogy to what S and Khl say, it is not affixed to the [*synd.*] *expl.* and [*id.*] *corrob.*; while it is affixed to the final of the *subst.*, because the latter stands in the place of the *ant.* [151, 152], as وَا غُلَامَنَا

زَيْدَاهْ *Ah our young man, Zaid!*; and to the *synd.* serial, as وَا زَيْدُ وَعَمْرَاهْ *Ah Zaid and Amr!* (Sn)—*l. l.* 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allāh (MDh, IAth) in 60 (IAth).

P. 183, *l.* 2. When the ن of the *du.* is preceded by ا, conversion of the ا [of lamentation] into ى, as وَا زَيْدَانِيهْ *Ah the two Zaids!*, is more frequent than its preservation, as وَا زَيْدَانَاهْ, in order that the *du.* may not be confounded with فَعْلَانِ; but, when the ن is preceded by ى, the ا is preserved, as وَا جِمْجَمَتَى الشَّامِيَتَيْنَاهْ (R)—*l. l.* Lamenting 'Umar Ibn 'Abd Al'Azīz (Mb, FA).

P. 184, *l.* 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of *calling* to escape with the *pron.* (A), since it is seldom a *voc.* (Sn): and because the *dem.* is *orig.* applied to denote what is *pointed out* to the person addressed, while there is an obvious inconsistence between the *n.*'s being *pointed out* and its being *called*, i. e. *addressed*; so that, when the *dem.* is excluded from that original sense, and is made to be *addressed*, an expressed sign indicative of its alteration is needed, which is the *voc. p.* (R)—*l.* 6. By "generic *n.*" is meant that which was *indet.* before the call, whether it become *det.* by the call, as in يَا رَجُلُ; or not, as in يَا رَجُلًا (R, Jm): and whether it be aprothetic, [as in these 2 *exs.*]; or *pre.*, as in يَا غُلَامَ فَاضِلٍ and يَا حَسَنَ الْوَجْهِ; or *quasi-pre.*, as in يَا ضَارِبًا زَيْدًا; and whether by these 3 [last] *exs.* you mean *one particular individual*, or not. You do not suppress the *voc. p.* from the *indet.*, because the premonitory *p.* [551] is dispensed with only when the [person] called is approaching you, attending to what you say; and this is only in the case of the *det.*, because it is specifically intended: nor from the *det.* that becomes *det.* by means of the *voc. p.*, since the latter is then a *p.* of determination, and the *p.* of determination is not suppressed from what becomes *det.* by means of

it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—*ll.* 19—20. All of these have passed into *prov.* (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21. and P. II. 213. on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, *ll.* 16—17. Not in the W—*l.* 21. The fair conclusion is that the suppression is regular in the case of the generic *n.*, because of its frequency in poetry and prose; but that it is restricted to hearsay in the case of the *dem.*, since it occurs [unequivocally (Sn)] only in poetry, [the text II. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(e) the word اللّٰه, [because the use of اللّٰه as a *voc.* is contrary to rule, on account of its containing أَلْ (52), so that, if the *voc. p.* were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant *voc.* [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—*l.* 22. Accordingly, out of the *dets.*, there remain the following, from which the *p.* may be suppressed:—(a) the proper name, [whether it be with a substitute for the *voc. p.*, as in اللّٰهُمَّ; or without a substitute, as in XII. 29. (Jm)]: (b) the [generic *n.*] *pre.* to a *det.*, whatever the latter be: (c) the conjuncts (R, Jm): (d) the word أَيُّ, when it is qualified by the synarthrous, as in أَيُّهَا الرَّجُلُ; or by the [*dem.*] qualified by the synarthrous, as in أَيُّهٰذَا الرَّجُلُ (Jm)—*l. l.* And أَنْ أَدُّوا إِلَيَّ عِبَادَ اللّٰهِ XLIV. 17. *Saying, Render unto Me, (O) servants of God* (A), what is due unto Me from you (K).

P. 186, *l.* 1. أَيُّهَا الثَّقَلَانِ LV. 31. [552] (A). The *voc. p.* ought not to be suppressed from أَيُّ also, because it also is a generic *n.* that

becomes *det.* by means of the *call*; but, since what is intended by the call is its *ep.* [51], which is *det.* by means of the ل before the call, the suppression is allowable. For you see that the suppression is not allowable from يَا أَيُّهَذَا, unless هٰذَا be qualified by the synarthrous, as the suppression is not allowable from يَا هٰذَا: so that it is proved that what is regarded in the suppression of the *voc. p.* from أَيُّ is its *ep.*, as in أَيُّهَا الرَّجُلُ; or the *ep.* of its *ep.*, as in أَيُّهَذَا الرَّجُلُ (R). But see *vol.* II, *p.* 675, *l.* 4—*l.* 6. Khuwailid Ibn Murra, *d.* in the time of 'Umar (T, AGh, Is)—*l.* 13. And for the *fem.* يَا فُلَةُ *O woman* (A)—*l.* 15. And hence يَا مُكْرَمَانُ *O noble one*, i. e. يَا كَرِيمُ; and يَا مُلْكَعَانُ *O vile one*, i. e. يَا لُكَعُ; vid. what is upon [the measure of] مُفْعَلَانُ, which is peculiar to the *voc.*, is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—*l.* 21. None of the *ns.* peculiar to the *voc.* have been heard qualified (R)—*l. l.* فُعَلُ is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, *ll.* 3—4. And أُطْرُفٌ الخ [193, 497] (R, A)—*l.* 17. Particularization [lexicologically (Sn)] is restriction of the predicament to some of the individuals of the class [first (Sn)] mentioned (A); and conventionally is making a predicament, that is attached to a *pron.*, to be peculiar to a *det.* explicit *n.* posterior to the *pron.*, and governed by أَخُصُّ necessarily suppressed (Sn)—*l.* 21. Its resemblance to the *voc.* consists in its being sometimes *uninfl.* upon Ḍamm, and sometimes governed in the *acc.* (Sn)—*l.* 23. And (4) [literally (Sn, MKh)] governed in the *acc.*, [not *uninfl.* upon Ḍamm (IY),] even when it is an aprothetic (IY, A, MKh) *det.* (Sn), as بِنَا تَمِيمًا الخ [Note on *p.* 190, *l.* 8], not بِنَا تَمِيمُ الخ (IY), except أَيُّ (MKh).

P. 188, *l.* 3. By one of the Anṣār (Sh)—*l.* 17. S says that the *ns.*

most often included in this kind, [vid. the *pre.*,] are (a) بَنُو فُلَانٍ; (b) مَعْشَرٌ *pre.*; (c) أَهْلُ الْبَيْتِ, [whence, as is said إِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ XXXIII. 33. *God desireth only to put away from you uncleanness, (I particularize) the people of the House* (Sn)]; (d) آلُ فُلَانٍ (A)—*l.* 20. Of Ma'n of Ṭayyi, one of the rebels (T) against 'Alī—*l. l.*. The Khalīfa 'Uthmān Ibn 'Affān alKuraishī al-Umawī alMakkī alMadanī, *a.* 24, *k.* 35 (Nw).

P. 189, *l.* 3. The version in the SN is إِنَّا مَعَاشِرَ الخ *Verily we, the companies etc.* (MAd)—*l.* 18. The position of أَيُّهَا and أَيَّتُهَا is disputed, the majority holding that they also are in the position of an *acc.* governed by أَخُصُّ; while Akh holds that they are *vocs.*, a man's calling himself not being disapproved, as in the saying of 'Umar كُلُّ النَّاسِ أَفْقَهُ مِنْكَ يَا عُمَرُ *All men are more versed in law than thou, O 'Umar* (A). See below, *p.* 437, *l.* 23—*p.* 439, *l.* 2.

P. 190, *l.* 8. Whence the saying [of Ru'ba (FA)]

بِنَا تَمِيمًا يُكْشَفُ الضَّبَابُ

(A) *By us, (we particularize) Tamīm, the mist is cleared away* (FA)—*l.* 19. Umayya Ibn Abī 'Ā'idh, an Islāmī [poet] (DH), describing a *hunter* (N)—*l. l.* Read "qualified, as in إِلَى الْمَلِكِ الْقَرْمِ الخ [157] (N)".

P. 191, *l.* 2. These *accs.* [of *particularization*] are like the *acc.* of *magnifying* and *reviling*, being governed by subaudition of [أَذْكُرُ *I mention* (T),] أُرِيدُ or أَعْنِي *I mean*, or أَخُصُّ *I particularize.* Thus *particularization* is a sort of *magnifying* and *reviling*: but it is more peculiar than they, because it belongs to [only] the *present*, as the

speaker and the *person addressed*, whereas the rest of *magnifying* and *reviling* belongs to the *present* and the *absent*; and [because] this sort, vid. *particularization*, is meant to *particularize* the [person] mentioned by the act, and to *distinguish* him from others by way of *glorying* and *magnifying*, whereas the rest of *magnifying* and *reviling* is not meant to *particularize* and *distinguish* [the person mentioned] from another qualified, but only to *praise* or *blame*, as in اَلْحَمْدُ لِلّٰهِ الْحَمِيدُ [above], where you do not mean to distinguish the *Praiseworthy* from any other (IY). And, as that [*n.*] which is [denotative of the *person*] *meant by what precedes it* is governed as an *acc.* of *blame*, as in CXI. 4., so that [*n.* which is denotative of the *thing*] *to which something of what precedes it is compared in ugliness* is governed as an *acc.* of *blame*, as in

أَقَارِعُ عَوْفٍ لَا أُحَاوِلُ غَيْرَهَا * وُجُوهَ قُرُودٍ تَبْتَغِي مَنْ تُجَادِعُ

(R), by AnNābigha adhDhubyānī, *The Banū Ḳurai' of 'Auf, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse* (ABk)—*l.* 12. Of Ṭayyi (Ahl)—*l.* 13. The saying

يَا عَلْقَمَ الْخَيْرِ قَدْ طَالَتْ إِقَامَتُنَا

[*O 'Alḳama of good, our stay has been long* (FA)] is extraordinary (A) —*l.* 15. The saying

كُلَّمَا نَادَى مُنَادٍ مِنْهُمْ * يَا لَتَيْمَ اللّٰهِ قُلْنَا يَا لَمَالِ

[*As often as a caller of them calls "O Taim Allāh", we say "O Mālik"*, *orig.* لَمَالِكِ (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [*voc.*] invoked to help when the لِ [of the call for help (FA)] is not in it, as

تَمَنَّانِي لِيَقْتُلَنِي لَقِيطٌ * أَعَامِ لَكَ ابْنَ ضَعْضَعَةَ بْنِ سَعْدِ

(A), by AlAḥwaṣ Ibn Shuraiḥ alKilābī (FA), *Laḳīṭ has wished for me,*

that he may kill me. O 'Āmir, (my call is) for thee, the son of Ṣa'ṣa'a Ibn Sa'd, where the use of a *p.* other than يَا in calling the person invoked to help is anomalous [554] (Sn). Ṣa'ṣa'a was the nephew of Sa'd, not his son—*l. l.* S allows the *voc.* made *fem.* with the ة to be curtailed a 2nd time, [if it remain *tril.* afterwards, provided that it be first curtailed (Sn)] according to the *dial.* of him that does not observe the elided [letter, but treats the remainder as a complete *n.*, because the curtailment of حَارِثَةُ *e. g.* into حَارِ may then be regarded as a single curtailment of حَارِثُ, not as a double curtailment of حَارِثَةُ], whence

أَجَارِ بْنَ بَدْرٍ قَدْ وَلِيتَ وِلَايَةً ● فَكُنْ جُرَذًا فِيهَا تَخُونُ وَتَسْرِقُ

[by Anas Ibn Zunaim {alKinānī (Is) adDu'alī (AGh)}, addressing Ḥāritha Ibn Badr {atTamīmī (Is)} alGhudānī, *O Ḥāritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing* (FA)], meaning أَحَارِثَةُ [50], and

يَا أَرْطَ إِنَّكَ فَاعِلٌ مَا قُلْتَهُ ● وَالْمَرْءُ يَسْتَحْيِي إِذَا لَمْ يَصْدُقِ

[by Zumail Ibn AlḤārith, addressing Arṭāt Ibn Suhayya {alGhaṭafānī (Is) alMurrī (T, Is)}, *O Arṭāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth* (FA)], meaning يَا أَرْطَاةُ (A). Ḥāritha Ibn Badr was drowned in 64; and Arṭāt Ibn Suhayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P. 192, *l.* 2. When صَاحِ is the curtailed form of صَاحِبِي, it contains 2 anomalies, its not being a proper name, and its being a prothetic *comp.* (J)—*l.* 5. In being added together (IY, R, Jm), not in being of one sense. These 2 *augs.* are of 7 sorts, (1—3) the 2 *augs.* of the *du.* [228], *perf. pl. masc.* [234], and *perf. pl. fem.* [234]; (4) the 2 *augs.* of such as عُثْمَانُ [385]; (5) the 2 ى s of relation and what

resembles them, as كُوفِىٌّ , رُومِىٌّ , and كُرْسِىٌّ [294]; (6) the ة of femininization, as صَحْرَاءُ [263, 385, 683]; (7) the Hamza of co-ordination and the ا before it, as عِلْبَاءُ [385, 683] (R)—*l.* 6. When we hold أَسْمَاءُ to be فَعْلَاءُ from الْوَسَامَةُ *beauty* [683], as is the opinion of S (R, Jm).

P. 193, *l.* 1. The KK allow curtailment of the *post.*, as

خُذُوا حَظَّكُمْ يَا آلَ عِكْرِمَ وَاذْكُرُوا • أَوَاصِرَنَا وَالرِّحْمَ بِالْغَيْبِ تُذْكَرُ

[by Zuhair Ibn Abì Sulmà, when he heard that the Banù Sulaim intended to make a raid upon the Banù Ghaṭafān (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), *Take your share, O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig.* عِكْرِمَةَ (FA)]; but, according to the BB, this is extraordinary: and more extraordinary than it is suppression of the *post.* entirely, as

يَا عَبْدَ هَلْ تَذْكُرُنِى سَاعَةً • فِى مَوْكِبٍ أَوْ رَائِدًا لِلْقَنِيصْ

[by 'Adī Ibn Zaid, addressing 'Abd Hind alLakhmī, *O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game?* (FA)], i. e. يَا عَبْدَ هِنْدٍ: and we have previously mentioned that curtailment of the *pre.* also is extraordinary [Note on *p.* 191, *l.* 13] (A).

P. 194, *l.* 3. Read مُسْلِمَةُ.

P. 195, *l.* 1. The mistress of Dhu-rRumma was Mayya, daughter of Muḳātil, or 'Āṣim, Ibn Ṭaliba alMinḳārī (IKhn)—*l.* 11. Sim'ān (AAz, Jsh), or Sam'ān, the former being the better known, is a clan [of Tamīm (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—*l.* 16. For "and" read "or".

P. 196, *l.* 5. Suppression of the *v.* in cautioning is necessary because the time is too short to mention it (Jm)—*l.* 17. Since this is

pression is frequently used in cautioning, they make it a substitute for the expression of the *v.* (A)—*l.* 18. The *o. f.* is إِحْذَرْ تَلَاقِيَ نَفْسِكَ وَالشَّرَّ (*Beware of the meeting of*) *thyself and evil*, which is preferred by IM in the CT; or اِتَّقِ نَفْسَكَ أَنْ تَدْنُوَ مِنَ الشَّرِّ وَالشَّرَّ أَنْ يَدْنُوَ مِنْكَ (*Guard thou*) *thyself* (*from approaching evil*), *and evil* (*from approaching thee*), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or بَاعِدْ نَفْسَكَ مِنَ الشَّرِّ وَالشَّرَّ مِنْكَ (*Keep*) *thyself* (*aloof from evil*), *and evil* (*aloof from thee*), which is less elaborate (MKh)]: or the sentence contains a coupling of *props.* (A, MKh), according to ITr and IKh, who hold that the 2nd [*n.*] is governed in the *acc.* by another *v.* understood (A), e. g. وَدَعِ الشَّرَّ [(*Guard*) *thyself*, or (*Keep*) *thyself* (*aloof*) (MKh),] *and* (*leave*) *evil* (*alone*) (Sn, MKh), or وَاحْذَرِ الشَّرَّ *and* (*beware of*) *evil*. IA's saying, then, إِيَّاكَ احذر is to be read with the *imp.*, [i. e. إِيَّاكَ أَحْذَرُ (*Beware* of the meeting) *of thyself*,] and is an indication of the 1st saying; not with the *aor.*, [i. e. إِيَّاكَ أَحْذَرُ وَالشَّرَّ (*I caution*) *thee and evil*,] because this necessarily implies that *evil* also is cautioned, unless the *op.* of الشَّرَّ be supplied, i. e. (*I caution*) *thee, and* (*leave thou*) *evil* (*alone*), which involves a coupling of the originative to the enunciatory *prop.* [538] (MKh). Combination of the *prons.* of the *ag.* and *obj.* denoting *one person* [446] is allowable [in إِيَّاكَ أَحْذَرُ] because one of them is detached, just as مَا ضَرَبْتَ إِلَّا إِيَّاكَ *Thou hast not beaten* any *save thyself* and مَا ضَرَبْتُ إِلَّا إِيَّايَ *I have not beaten* any *save myself* are allowable (R). IA supplies the *op.* after إِيَّاكَ in order that the *pron.* may be detached [163], and thus the necessity for supplying نَفْسَ may be avoided. Read أَحْذَرُ—*l.* 19. Read "(*Beware of* the meeting of) *thyself and evil*".

P. 198, *ll.* 16—17. This saying was addressed to a man named Kirām, of the Banù Māzin Ibn Al'Ambar Ibn 'Amr Ibn Tamīm (IY).

See P. II. 623 and Md. II. 194—*l.* 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the *v.* (A).

P. 199, *l.* 10. About Ḳais Ibn Makshūḥ alMurādī (Mb, Is), of Murād by birth; or alBajalī, the confederate of Murād (AGh)—*l.* 11. This verse was applied by 'Alī to his murderer 'Abd ArRaḥmān [Ibn 'Amr, known as (FA)] Ibn Muljam alMurādī (Mb, IAth, IBd), of Ḥimyar, but reckoned among Murād (AGh, Nw).

P. 201, *l.* 8. Barza was the mother of 'Umar [Ibn AlAsh'ath (KF)] Ibn Laja' atTaimī (KF, SM)—*ll.* 9—16. The suppression is necessary here for the same reason as in cautioning (R)—*l. l.* يَكْفِيكَ (Sh), in the *ind.*, [i. e. وَهُوَ يَكْفِيكَ,] the [nominal] *prop.* being coupled to the *correl.* of the condition [425] (MAd).

P. 202, *l.* 6. For "*A coerced* man" read "*Coerced*". See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—*l.* 9. For "when" read "upon condition of being".

P. 205, *l.* 13. Read "*case, Thamūd* (*We guided aright*) [1, 593], *We*"—*l.* 15. Read "Khāzim"—*l.* 20. Addressing his she-camel (Jsh)—*l.* 22. This Bilāl, the Ḳāḍī of AlBaṣra, was son of Abū Burda 'Āmir, [the Follower (Nw), the Ḳāḍī of AlKūfa, *d.* 103 or 104 (Nw, IKhn) or 106 or 107 (IKhn),] and grandson of Abū Mūsā 'Abd Allāh Ibn Ḳais alAsh'ari (IY), the Companion (Nw, IKhn), the Ḳāḍī of al-Baṣra, and afterwards of AlKūfa (IKhn), *d.* 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—*l.* 23. For "*and a slaughterer stands*" read "*may a slaughterer stand*".

P. 207, *l.* 10. A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabī' Ibn Ḍubai' (IY. 781): Rubai' Ibn Ḍabu' (Dh. 216).

P. 208, *l.* 13. See *vol.* II, *pp.* 615 and 623—*l.* 16. For "(Jm)" read "(R, Jm)"—*ibid.* Not لَمْ, لَمَّا, and لَنْ, since they govern the *mor.*, and their *reg.* is not supplied because of their weakness in government (R, Jm); but see *vol.* II, *p.* 534, *l.* 11.

P. 209, *l.* 8. The preceding *n.* may sometimes be in the *nom.* as *ag.* of an understood *v.* *quasi-pass.* of the one expressed, as لَا تَجْزِعِى الخ, i. e. إِنْ هَلَكَ مُنْفِسٌ أَهْلَكْتُهُ *If valuable property (perish, if) I consume it* (A)—*l.* 10. The 2nd ف is *red.* [540] (Jsh)—*l.* 15. Read ضَرَبْتُهُ.

P. 211, *l.* 9. يَجْرِيَانِ is supplied (K, B, ML. II. 131).

P. 212, *l.* 2. Read "*n.*"—*l.* 17. Like the ف, because it does not unite the *sings.*, contrary to the و (DM). See the Note on *p.* 105, *l.* 19.

P. 213, *l.* 12. كَمْ is here supposed to be *interrog.* throughout [225] (DM)—*l.* 13. Some allow redundance of مِنْ [after interrogation by means of كَمْ (Dm)], as we have premised [499] (ML)—*l.* 16. Because the *interrog.* takes the 1st place (DM)—*l.* 22. For "the direct *obj.*" read "the complement [19], like the [single] direct *obj.*"

P. 214, *l.* 2. For "and" read "and, [it is said (IA),]"—*l.* 21. Lamenting Abu-lHaidhām 'Āmir Ibn 'Umāra [alMurrī (IAth)], the chief of the Arabs of Syria (N), *d.* 182 (IAth).

P. 215, *l.* 12. Read "last [138, 177], as".

P. 217, *l.* 22. Read "126".

P. 218, *ll.* 12—14. See *vol.* II, *p.* 584—*l.* 21. The vague *n.* of *time* is what indicates an *unquantified time*, like حِينٌ, مُدَّةٌ, and وَقْتٌ: and the particular is what indicates a *quantified* [*time*], whether it be (1) known, which is the one made *det.* by (a) the quality of proper name, as in صُمْتُ رَمَضَانَ *I fasted in Ramaḍān*; (b) أَلْ, as in سِرْتُ الْيَوْمَ *I journeyed to-day*; (c) prothesis, as in جِئْتُ زَمَانَ الشِّتَاءِ *I came in the time of winter*: or (2) unknown, which is the *indet.*, as in سِرْتُ يَوْمًا *I journeyed a day* or يَوْمَيْنِ *two days* or أُسْبُوعًا *a week* or وَقْتًا طَوِيلًا *a long*

time (A); but this last *ex.* does not indicate a *quantified* [*time*], and ought therefore to be included in the vague (Sn).

P. 219, *l.* 19. Read "[properly".

P. 220, *l.* 21. For the *v.* does not require the adverbial *obj.* except after the completion of its sense; while there is no doubt that the sense of *entry* is not complete without the *house*: and, after the completion of its sense thereby, it requires the adverbial *obj.*, as when you say دَخَلْتُ الدَّارَ فِى الْبَلَدِ الْفُلَانِىِّ *I entered the house in the town belonging to such a people*; so that what is after دَخَلْتُ appears to be a direct *obj.*, not an adverbial *obj.* (Jm).

P. 222, *l.* 3. For "but" read "while they"—*l.* 4. The Khalīfa Abù Bakr 'Abd Allāh Ibn Abì Ḳuḥāfa 'Uthmān alḲurashī atTaimī, called AṣṢiddīḳ, *a.* 11, *d.* 13 (AGh)—*l.* 10. Umm Ma'bad 'Ātika Bint Khālid alKhuzā'īya alKa'bīya (AGh).

P. 223, *l.* 22. Read "AlFarazdaḳ, satirizing Udaihim Ibn Mirdās, of the Banù Ka'b Ibn 'Amr Ibn Tamīm, *When*"—*l. l.* Safāri [194] is a well belonging to the Banù Māzin (Jsh) Ibn Mālik Ibn 'Amr Ibn Tamīm (Bk).

P. 224, *l.* 11. See *p.* 376.

P. 225, *l.* 3. Other substitutes for the *adv.* are [the indicators of (Sn)] (1) its quality, as جَلَسْتُ طَوِيلًا مِنَ الدَّهْرِ شَرْقِىَّ مَكَانٍ *I sat a long space of time on the eastern* side *of a place*; (2) its *number*, as سِرْتُ عِشْرِينَ يَوْمًا ثَلٰثِينَ بَرِيدًا *I journeyed in* 20 *days* 30 *stages*; (3) its *totality*, as مَشَيْتُ جَمِيعَ الْيَوْمِ جَمِيعَ الْبَرِيدِ *I walked in the whole of the day the whole of the stage* or كُلَّ الْيَوْمِ كُلَّ الْبَرِيدِ *in all of the day all of the stage*; (4) its *partiality*, as مَشَيْتُ نِصْفَ الْيَوْمِ نِصْفَ الْبَرِيدِ *I walked in half of the day half of the stage* or بَعْضَ الْيَوْمِ بَعْضَ الْبَرِيدِ *in part of the day*

part of the stage (A)—*l.* 4. Read "the [plastic (IY, R)] *adv.* [of time or place (IY)]"—*l.* 12. Two tribes of Ḳais Ibn 'Ailān (IY).

P. 226, *l.* 13. For "when" read "upon condition of being".

P. 227, *ll.* 6—9. Read "is the [complementary (Sh)] *n.* [put into the *acc.* (M, IA)] after the و (M, IA, Sh) i. q. مَعَ (M, IA), [i. e.] indicative (MAd) of *accompaniment*, when [this و is] preceded"—*l.* 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Jm [69], is disallowed by IM, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a *v.* [70].

P. 228, *l.* 3. By Miskīn adDārimī (Akh, IY, AAz)—*l.* 20. عَلَّقْتُهَا with the double ل (Jsh)—*l. l.* Read "[I".

P. 229, *l.* 18. ضَيْعَةٌ is in the *nom.* (YS, MAd), as coupled to كُلُّ (MAd). Read وَضَيْعَةٌ—*l.* 20. S says that such [a phrase] as هٰذَا لَكَ وَ أَبَاكَ is bad; and they say that by "bad" he means "forbidden" (Sh).

P. 231, *l.* 22. The *v.* includes the expressed, as exemplified; and the supplied, as فَمَا لَكَ وَالتَّلَدُّدَ الخ, [in full مَا ثَبَتَ لَكَ or مَا كَانَ لَكَ, the *op.* being suppressed, as IM mentions in the Tashīl (Sn),] i. e. مَا تَصْنَعُ (A), which is an explanation of the substance of the sense, not of the supplied *v.* (Sn).

P. 232, *l.* 2. The clause "and not like a part of it" is meant to exclude the ا and ل (IA)—*l.* 11. By Yazīd Ibn AlḤakam Ibn Abi-l'Āṣ athThaḳafī (FA), who was contemporary with Yazīd Ibn AlMuhallab (IAth. V. 61), alAzdī [al'Atakī (KAb)], *b.* 53, *k.* 102 (IKhn).

P. 234, *l.* 10. The poet says مَا أَنْتَ وَيْبَ الخ [180] (M)—*l.* 15. And مَا شَأْنُكَ وَ زَيْدًا [69] *What (is) thy business with Zaid?*, i. e. مَا يَكُونُ شَأْنُكَ (Sn).

P. 235, *l.* 2. For "*make*" read "*made*"—*l.* 3. The verse is meant to describe the *good order of affairs* before the murder of 'Uthmān (Sn), مَالَ سَرْجُكَ *Thy saddle has inclined* being a *prov.* for *disorder of affairs* and *imbecility of judgment* (T).

P. 236, *l.* 20. Read أَنْتَفَضَ.

P. 238, *l.* 10. For the *d. s.* is renderable by فِي, as جَاءَ زَيْدٌ رَاكِبًا *Zaid came riding*, i. e. فِي حَالِ الرُّكُوبِ *in the state of riding*, like the *adv.*, as جَاءَ زَيْدٌ الْيَوْمَ *Zaid came to-day*, i. e. فِي الْيَوْمِ *on this day*; and it particularly resembles the *adv.* of *time*, because the *state* does not remain, but passes into another *state*, as the *time* does not remain, and is succeeded by another [*time*] (IY)".

P. 239, *l.* 12. For "81" read "79, 81".

P. 241, *l.* 5. Ibn ArRaib atTamīmī (FA) alMāzinī (Tr), a robber (Bk), who was taken by Sa'īd Ibn 'Uthmān Ibn 'Affān to Khurāsān in 56 (Tr).

P. 244, *l.* 16. For "*if God will, believing*" read "*since* [592] *God hath willed, safe*".

P. 250, *l.* 9. And in the verse cited at *p.* 371, *l.* 18, مُسْرِعِينَ is a *d. s.* to the [*postpos.*] *obj.* (Jsh).

P. 251, *l.* 1. I think the author to be Qais Ibn Dharīḥ (Mb) al-Kinānī (FW) alLaithī (ITB, SM), *d.* 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alḤubāb alKa'bīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of AlḤusain Ibn 'Alī (FW, ITB, SM) alQurashī (AGh) alHāshimī, *b.* 4 or 6 [or 7 (Is)], *k.* 61 (AGh, Is)—*l.* 7. فَرْغًا with Fatḥ of the ف (FA); and حِبَالٌ with Kasr of the ح (Is, FA)—*l.* 8. AlAsadī alFaq'asī (AGh, Nw), *k.* 21 (ITB)—*l.* 10. Ḥibāl was the son of Ṭulaiḥa (SR, Is, FA).

P. 252, *l.* 15. طَلَعَ زَيْدٌ (IA).

P. 253, *l.* 2. Read ضَاحِكًا—*l.* 19. الزَّرَافَةُ with Fatḥ of the ز (Sh) —*l.* 21. For "*is*" read "is".

P. 254. By one of the companions of ['Alī (MDh),] the Commander of the Believers, [under the banners of Rabī'a (MDh),] at Ṣiffīn (R).

P. 257, *l.* 20. يَشْفَقُ with Fatḥ of the ى and ف (J): يُشْفِقُ (IY, AAz, Dw).

P. 258, *l.* 3. These are cases (2, b, *a*) and (2, b, *b*) of the *red.* أَلْ according to IHsh (see *vol.* II., *p.* 678). Others, however, hold أَلْ here to be generic (see the Notes on *p.* 145, *l.* 7 and on *p.* 259, *l.* 17 and *l.* 19), explaining the determination, in the case of the *inf. n.*, by the theories given below (see *ll.* 11—17); and, in the case of the *non-inf. n.*, by the theory that the generic *det.* is like the *indet.* (see *p.* XXI and *vol.* II. *p.* 299)—*l.* 4. See P. I. 284 and Md. I. 142—*l.* 10. The جهد here is with Ḍamm of the ج (R): جُهْدَكَ (M, IY, KF)—*l.* 12. Or rather مُعَارِكَةٌ, as is said by IKhs [and others (J)], because the *act. part.* from الْعِرَاكُ is مُعَارِكٌ, not مُعْتَرِكٌ (Sn, J)—*l.* 16. تُعَارِكُ الْعِرَاكَ or مُعَارِكَةُ الْعِرَاكَ; while some say that الْعِرَاكَ is an unrestricted *obj.* to the [*v.* (J)] mentioned, by suppression of a *pre.* [*n.*], i. e. إِرْسَالَ الْعِرَاكِ (Sn, J).

P. 259, *l.* 13. Read وَضَيْعَتَهُ—*l.* 16. For "not an *inf.*" read "a *non-inf.*"—*l.* 17. The ل in the 2 *ns.* is *red.*, [i. e. merely generic,] as in وَلَقَدْ أَمَرَّ الْعَ [144] (R). *Dele* the brackets enclosing "*multitude*" (see the Note on *p.* 444, *l.* 11)—*l.* 19. The ل is *red.*, as in الْجَمَاءُ الْغَفِيرُ (R).

P. 261, *l.* 14. and *l.* 17. After "*but*" insert "*when*".

P. 262, *l.* 2. Ibn Ja'wana alFujā'a [atTamīmī (MDh, ITB)] alMāzinī alKhārijī, [the last chief of the Azāriḳa (IAth),] who revolted in

the time of Muṣ'ab Ibn AzZubair, when the latter was governor of Al'Irāḳ on behalf of his brother 'Abd Allāh in 66; was called Khalīfa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (IAth, ITB) or] 78 or 79 (IKhn). [Or] AlFujā'a was his mother, a woman of the Banù Shaibān (MDh)—*l.* 21. Read لَمِّيَّةَ الخ—*l. l.* Read "*indet.*"

P. 264, *l. l.* The *eps.* in أَقَائِمًا وَقَدْ الخ [42, 82] and أَقَاعِدًا وَقَدْ الخ [82] are *act. parts.* governed in the *acc.* as [*corrob.*] *ds. s.*; and S supplies the *op.* in them by *vs.* of their letters, i. e. أَتَقُومُ قَائِمًا and أَتَقْعُدُ قَاعِدًا: but some of the GG disallow this, and say that the *v.* does not govern the *act. part.* when the latter is a *d. s.* of the same letter as the *v.*, for want of material sense, since it is known that one does not *stand* except *when standing*, nor *sit* except *when sitting*, because the *v.* already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the *inf. n.*; and this is the opinion of Mb. What S supplies, however, is not impossible, because the *d. s.*, like the *inf. n.* [39], sometimes occurs *corrob.*, even though the *v.* already indicates what is indicated by the *act. part.*, as IV. 81. [74] (IY on § 42).

P. 265, *l.* 11. بِهَا (IY, R, IA, A): بِهِ (Is): لَهُ (T)—*l.* 12. Sālim Ibn Musāfi' Ibn Yarbū' Dāra, the celebrated poet, who is said by AFI to have reached heathenism and AlIslām, and was killed in the Khilāfa of 'Uthmān. But some say that Dāra was his mother (Is)—*l.* 20. The connected *d. s.* is the one that is applied to a word other than what it belongs to; and that governs in the *nom.* not the *pron.* of the *s. s.*, but an extraneous *n.* combined with the *pron.* of the *s. s.* (DM).

P. 266, *l.* 13. Read الدِّمَاءِ—*l.* 14. Abù Muḥammad AlḤajjāj Ibn Yūsuf athThaḳafī, [governor of Al'Irāḳ (IKhn), *b.* 39 or 40 or 41 (ITB) or 42 (Tr),] *d.* 95 (IKhn, ITB).

P. 267, *l.* 19. After "rather" insert "what IM holds it to be, vid."

P. 268, *l.* 13. See *p.* 485—*l.* 15. By a post-classical poet (FA)—*l.* 19. The Fatḥa [in the former case is a Fatḥa of uninflectedness, on account of the *corrob.* ن suppressed; and in the latter case (DM)] is a Fatḥa of inflection, as in لَا تَأْكُلِ السَّمَكَ وَتَشْرَبَ اللَّبَنَ [416] (ML)—*l.* 23. For "inception" read "inchoation [539]".

P. 269, *l.* 9. Read "aḍDubaiʿī, the maternal uncle of AlAʿshà, or"—*l.* 11. The poet is describing a pearl-diver (ML)—*l.* 15. Read رَبَّكَ—*l.* 16. After "5." insert "[518]"—*ll.* 18—19. The same misquotation appears in ML. II. 192.

P. 270, *l.* 4. After "better" insert "in order to secure the connection"—*l.* 15. So says Au, perhaps because such a *prop.* as this is exactly in the sense of the single term, since جَاءَنِي زَيْدٌ وَهُوَ رَاكِبٌ *Zaid came to me when he was riding* means رَاكِبًا *when riding*; so that it is headed by the و in order to intimate from the very first that the *d. s.* is a *prop.*, although it conveys the sense of the single term (R).

P. 271, *l.* 20. Or by redundance of the و [539]—*ll.* 23—24. Contemporary with Yazīd Ibn Muʿāwiya (MDh. V. 126 and T. 507).

P. 272, *ll.* 1—2. Because, although the حَال that we are discussing, [i. e. the *d. s.*,] and the حَال that the *aor.* indicates, [i. e. the *present*,] are different in reality, since يَرْكَبُ in أَضْرِبُ زَيْدًا غَدًا يَرْكَبُ *I will beat Zaid to-morrow, when he is riding* is a حَال in one of the 2 senses, but not in the other, because it is not in the *time of the speaker*, still the حَال and the *future* are contradictory in appearance, although the contradiction here is not real (R)—*l.* 4. The و is (1) disallowed in 7 cases, (a) the *prop.* headed by an *aff. aor.*: (b) the [nominal (Sn)] *prop.* occurring after a *con.*, as VII. 3. [126, 539]: (c) the [nominal or verbal (Sn)] *prop. corrob.* of the purport of the [preceding] *prop.*, as

ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ II. 1. *That is the* [*perfect* (Sn)] *Scripture* [599], *there being no doubt about it,* [and هُوَ الْحَقُّ لَا يُشَكُّ فِيهِ *It is the truth, it being undoubted*; because the *corrob.* is identical with the corroborated, so that, if it were conjoined with the و, an apparent coupling of a thing to itself would ensue (Sn)]: (d) the *pret.* following إِلَّا [95], as وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ XV. 11. *Nor doth,* [i. e. *did,* a historic present (K, B),] *any Apostle come unto them but when they were wont to scoff at him,* [because what follows إِلَّا is virtually a single term; but some hold that it may be conjoined with the و, relying upon نِعْمَ امْرَأً هَرِمٌ الخ *but when he was a refuge* (474), which the others hold to be anomalous (Sn)]; (e) the *pret.* followed by أَوْ, as

كُنْ لِلْخَلِيلِ نَصِيرًا جَارَ أَوْ عَدَلَا • وَلَا تَشُحَّ عَلَيْهِ جَادَ أَوْ بَخَلَا

[*Be thou for the friend a helper, when he deals unjustly or when he deals justly; and be not stingy to him, when he is lavish, or when he is niggardly* (FA), because it is constructively a *v.* of condition (543), and the *v.* of condition is not conjoined with the و (Sn)]: (f) the *aor.* made *neg.* by لَا, as وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ V. 87. *And what aileth us when we believe not in God?,* [because, says Dm, the *aor.* made *neg.* by لَا or مَا is renderable by the *act. part.* governed in the *gen.* by prefixion of غَيْرِ, to which the و is not prefixed; whereas the *aor.* made *neg.* by لَمْ or لَمَّا, being *pret.* in sense, is approximated to the *pret. v.*, which may be conjoined with the و (Sn)]: (g) the *aor.* made *neg.* by مَا, as عَهْدَتَكَ مَا تَصْبُو الخ: (2) necessary, [in 2 cases,] (*a*) with the *aff. aor.* when it is conjoined with قَدْ, as لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللّٰهِ إِلَيْكُمْ LXI. 5. *Wherefore vex ye me, when ye do know that I am the Apostle of God unto you?,* [because, as is said, قَدْ weakens its resemblance to the *act. part.*, since قَدْ is not prefixed to the latter (Sn)]: so

IM mentions in the Tashīl (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is وَأَنْتُمْ قَدْ تَعْلَمُونَ: (b) the *prop.* devoid of the *pron.*, as [يَقُولُ وَقَدْ تَرَّ الْخ and] جَاءَ زَيْدٌ وَمَا طَلَعَتِ الشَّمْسُ *Zaid came when the sun had not risen* (Sn)—*l.* 5. *Dele* the comma after "*neg.*"—*l.* 6. IM declares that in the Tashīl (A) —*l.* 9. This is [reported to be (B)] the reading of Ibn 'Āmir (IY, B) —*ll.* 17—18. So says An (R): [but others say that] the *aor.* made *neg.* by لَمْ may be connected by (a) the و, as

وَلَقَدْ خَشِيتُ بِأَنْ أَمُوتَ وَلَمْ تَكُنْ * لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنَيْ ضَمْضَمِ

[by 'Antara, *And assuredly I do fear that I should die, while the war has not had* (i. e. *taken*) *a turn against the 2 sons of Ḍamḍam*, vid. *Ḥuṣain* and *Ḥarim* (EM)]; (b) a *pron.* relating to the *s. s.*, as

كَأَنَّ فُتَاتَ الْعِهْنِ فِي كُلِّ مَنْزِلٍ * نَزَلْنَ بِهِ حَبُّ الْفَنَا لَمْ يُحَطَّمِ

[by Zuhair, *As though the flocks of scarlet wool*, with which the camel-litters are ornamented, *in every place that they have alighted in were berries of* the plant called الْفَنَا, *when they have not been crushed* (EM), and لَمْ يَكُنْ الْخ LXXVI. 1. *When he was not etc.* (548) (K, B), as though غَيْرَ مَذْكُورٍ were said (K)]; (c) both together, as أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ VI. 93. *Or hath said "It hath been revealed unto me", when not aught hath been revealed unto him.* And similarly the *aor.* made *neg.* by لَمَّا, as III. 136. [410, 411] (A); and XLIX. 14. [548], a *d. s.* to the *pron.* قُولُوا in the preceding words وَلَكِنْ قُولُوا أَسْلَمْنَا *But say ye "We have becomes Muslims"* (K, B).

P. 273, *l.* 1. After "as" insert "XII. 65. [below] and"—*l.* 13. When the *pret.* follows إِلَّا, it more often contents itself with the *pron.* without the و and قَدْ [95], as مَا لَقِيتُهُ إِلَّا أَكْرَمَنِي *I have not met him*

but when he has honored me, because, إِلَّا being mostly prefixed to *ns.*, this is renderable by إِلَّا مُكْرِمًا لِي *but when honoring me*: but it sometimes occurs with the و and قَدْ, as إِلَّا وَقَدْ أَكْرَمَنِي; and with the و alone, as إِلَّا وَأَكْرَمَنِي; though قَدْ without the و, as إِلَّا قَدْ أَكْرَمَنِي, has not been heard with it (R)—*l. l.* By an Arab of the desert (FD).

P. 274, *l.* 14. For "*shall*" read "*do*".

P. 275, *l.* 5. Before "(M)" insert "[79]"—*l.* 10. Read قَاطِبَةً.

P. 276, *ll.* 19—20. By Hind Bint 'Utba (SR, FA) alKurashīya al-'Abshamīya, *d.* in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 277, *l.* 10. There seems to be some doubt as to the opinion of S (see the Note on *p.* 264, *l. l.*, and note that Sf was one of his commentators)—*ll.* 13—14. Because the *prop.* is a quasi-compensation for the *op.* (Sn, MKh). For "(IA)" read "(IA, Jm)".

P. 279, *l.* 1. Relation of an *op.* to its *reg.* (A)—*l.* 9. On وَيْلُمِّهِ see *p.* 717—*l.* 11. These *exs.* are included in "what resembles the *prop.*" (R).

P. 280, *l.* 2. Read "[84, 86]"—*l.* 20. After "'Adī" insert "Ibn Arīta'lá (who was his mother)".

P. 281, *l.* 5. See the KM (*p.* 4)—*l.* 8. According to the correct opinion, رَحْمَانًا is [governed in the *acc.*] by subaudition of أَخُصُّ or أَمْدَحُ; and رَحِيمًا is a *d. s.* to it, not an *ep.* of it, because the truth is what Am and IM say, vid. that اَلرَّحْمٰنُ is a proper name, not used as an *ep.*, nor divested of أَلْ, which is suppressed in the verse only by poetic license (ML)—*l.* 12. Read لِعَبَّادٍ—*l.* 13. *D.* 69. Most of the learned say "Yazīd Ibn Rabī'a", dropping "Ziyād" (IKhn). The poet is satirizing 'Abbād Ibn Ziyād [Ibn 'Ubaid, or Ibn Sumayya, or Ibn Abīhi, or Ibn Ummihi, or (IKhn)] Ibn Abì Sufyān (FA, Jsh), the

governor of Sijistān (IKb), *d.* 100. 'Ubaid and Sumayya were 2 slaves, given by the Kisrà of Persia to Abu-lKhair Yazīd Ibn Shuraḥbīl, one of the kings of AlYaman, and by him to the physician AlḤārith Ibn Kalada athThaḳafī, who married 'Ubaid to Sumayya. Now Abù Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubaid (IKhn)—*l.* 14. Read "*Mule* (200), *'Abbād*"—*l.* 19. One of the poets of Muḍar in heathenism and AlIslām (Is, SM).

P. 282, *l. l.* Read "*gave*".

P. 283, *l.* 8. Read "because".

P. 284, *l.* 6. Of the Banù Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNu'mān alMundhir Ibn AlMundhir (ID).

P. 285, *ll.* 7—8. Read "زَبِدٌ (M). The *sp.*, however, in حَسَنُو وَجْهٍ *handsome of face* for حَسَنُونَ وَجْهًا is not of this kind, because it is from a relation, whereas our discourse is about the *sp.* from the single [*n.*]: and similarly the *sp.* in مُمْتَلِئٌ مَاءً [142], مَلآنُ مَاءً *Full of water*, XVIII. 32. [85], and مُمْتَلِئَانِ مَاءً is not of the kind put into the *acc.* from [a single *n.* complete by means of] the Tanwīn, expressed or supplied, and the ن of dualization, as some think, but is from the relation, as in إِمْتَلَأَ الإِنَاءُ مَاءً *The vessel filled with water*; so that it is [put into the *acc.*] from the resemblance [of the completeness of the *act. part.*, etc, each with its *nom.*] to the completeness of the sentence [83]. Sometimes the *n.*"—*l.* 15. Read "[48, 142]"—*l.* 22. R (*vol.* I, *p.* 192, *l.* 5) has "the *post.* [*n.*]", which expression does not apply to the *ex.* given in this line.

P. 290, *l.* 5. After "from" insert "[83]". On "belonging" see *p.* 802, *l.* 5—*l.* 6. In طَابَ زَيْدٌ أَبًا *Zaid was nice as a*, or *as to, father* the *father* may be either *Zaid* or *his father*.

P. 291, *l.* 12. Put a comma after "exclusively" instead of a full stop.

P. 292, *ll.* 1—2. This verse comes after the verse at *vol.* II, *p.* 538, *ll.* 23—24, and before the verse at *vol.* II, *p.* 140, *l.* 18 (K. 399).

P. 294, *l.* 4. After "*n.*" insert "[83]."—*l.* 5. AṣṢaḥâbî (Nw)—*l.* 11. They assert that Hadîl was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—*ll.* 15—16. ArRabî' Ibn Rabî'a atTamîmî, known as AlMukhabbal as Sa'dî, one of the champion converted poets, *d.* in the Khilâfa of 'Umar or 'Uthmân (Is).

P. 295, *l.* 21. *Dele* the comma after "*Whoso*".

P. 296, *l.* 20. For "Inclusion" read "*Exc.* is difficult with respect to its intelligibility, because, if we say that *Zaid* in جَاءَنِى القَوْمُ إِلَّا زَيْدًا *The people came to me, except Zaid* is not included in *the people*, this is contrary to the common consent [of the GG], because they are agreed that the *conj. exc.* is excluded [from the *g. t.*], and there is no exclusion except after inclusion; while, if we say that he is included in *the people*, and that إِلَّا denotes *exclusion of Zaid from them* after the inclusion, the sense is *Zaid came* [*to me*] *with the people, but Zaid did not come*, and this is an obvious contradiction: but the cream of the discussion is that inclusion".

P. 297, *l.* 12. Because the meaning of *exception* is constituted by إِلَّا, and the *op.* is what the requiring meaning is constituted by [Note on *p.* II, *l.* 6]; and because إِلَّا acts as a substitute for أَسْتَثْنِى *I except*, as the *voc. p.* acts for أُنَادِى *I call* [48] (R)—*ll.* 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the *op.* of the excepted is the preceding *v.*, or sense of the *v.*, by the intervention of إِلَّا, because the excepted is a thing that logically depends upon the *v.*, since it is a part of what

the *v.* is attributed to; and [because] it occurs after the completion of the sentence, so that it resembles the *obj.*: while IH says in the CM that its *op.* is the *g. t.* by the intervention of إِلَّا, because, says he, there is sometimes no *v.* or sense of a *v.* here, as in اَلْقَوْمُ إِلَّا زَيْدًا إِخْوَتُكَ *The people, except Zaid, are thy brothers*; but the BB may say that إِخْوَتُكَ contains the sense of the *v.*, i. e. مُنْتَسِبُونَ إِلَيْكَ بِالْأُخُوَّةِ *related to thee by brotherhood*; and, even if the *prop.* did not contain the sense of the *v.*, it might still govern the excepted in the *acc.*, since the *prop.* is not more deficient in resemblance to the *v.* that becomes complete as a sentence by means of its *ag.* than the single term that becomes complete by means of the ن and the Tanwīn [84], and especially when the *prop.* is strengthened by the instrument of *exc.*; and the like of this is indicated by S in some passages of his Book, where he says "the excepted is governed by what precedes it, as دِرْهَمًا is governed by عِشْرُونَ" [85]. All of this is in the *conj. exc.*: and, as for the *disj.*, the opinion of S is that it also is governed in the *acc.* by what precedes إِلَّا; while what follows إِلَّا is, according to him, a single term, whether it be *conj.* or *disj.*, so that إِلَّا, although it is not a *con.*, is like the copulative لٰكِنْ [545] in the occurrence of a single term after it, for which reason [the Hamza of] إِنَّ after it must be pronounced with Fatḥ [518], as زَيْدٌ غَنِيٌّ إِلَّا أَنَّهُ شَقِيٌّ *Zaid is rich, except that*, or *but, he is wretched*: but the moderns, seeing that it is i. q. لٰكِنَّ [528], say that it governs the *acc.* by itself, as لٰكِنَّ governs *subs.* in the *acc.*; and that its *pred.* is mostly suppressed, as جَاءَنِي اَلْقَوْمُ إِلَّا حِمَارًا *The people came to me, but an ass (did not come)*, i. e. لٰكِنَّ حِمَارًا لَمْ يَجِئْ, but is sometimes, say they, expressed, as إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ X. 98. [574] (R), a *disj. exc.* (K), meaning *But the people of Jonah,*

when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows إِلَّا, [even if it be not *conj.* (DM),] is governed by it (ML).

P. 298, *l.* 15. Read "Khāzim's".

P. 299, *l.* 5. A Namirī poet (KF), whose name was 'Āmir Ibn Al-Ḥārith (T, KF, FA)——*ll.* 9—18. The *var.* حِمَارٌ in this *ex.*, being a partial *subst.*, ought to be included in the *ant.*; whereas the *disj.* excepted is not included in the *g. t.*: and therefore S explains the *subst.* as tropically an instance of case (2), where the excepted is *conj*; or as *orig.* an instance of case (6), where an inclusive *g. t.* can be supplied.

P. 300, *l.* 4. By Ḍirār Ibn [Mālik (AGh)] AlAzwar (Tr, FA) al-Asadī, *d.* in the Khilāfa of 'Umar (AGh)—*l.* 19. السِّنّ and الظُّفُر are excepted from the latent *ag.* of أُنْهِر (MAd).

P. 301, *ll.* 1—2. The exceptive *prop.* of these 4 is said to be (1) in the position of an *acc.*, as a *d. s.* [512]; (2) inceptive, [i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Sn),] having no position [1], which IU declares to be correct (A)—*l.* 17. Nor is يَكُونُ used in exception with any *neg.* other than لَمْ (A).

P. 302, *l.* 10. And إِلَّا قَوْمَ يُونُسَ X. 98. [574], the *exc.* being *conj.*, because what is meant by the *cities* is *their inhabitants* [126] (K, B)—*ll.* 13—14. It is said that AlFarazdak declared that he had composed this verse in order to bother the GG (N). See *vol.* II., *p.* 456.

P. 303, *l.* 5. So ML. II. 257. Lane (*p.* 2145, *col.* 2) wrongly prints كَوَاكِبُهَا—*l.* 6. By 'Adī Ibn Zaid (R)—*l.* 12. See *vol.* II, *p.* 377, *l. l.* —*l.* 13. Usāma Ibn Zaid alKalbī aṣṣaḥābī, the freedman of the Apostle of God, *d.* 40 or 54 or 58 or 59 (Nw)—*l.* 14. Daughter of the Apostle of God, *d.* 11 (AGh, Nw).

P. 306, *l.* 6. After the completion of the sentence by the *ag.* (IY).

And it has a special resemblance to the concomitate *obj.*, because its *op.* governs by intervention of a *p.* (M)—*l.* 15. Read "vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the *n.* after إِلَّا [88], according to them, which IU prefers; but, according".

P. 307, *l.* 12. Addressing Yazīd Ibn Ḥātim (FA, ITB) alAzdī al-Muhallabī, governor of Egypt and afterwards of Africa, *d.* 170 (ITB) —*l.* 16. Shahl Ibn Shaibān, who was sent by the Banù Ḥanīfa in the days of heathenism to help Bakr Ibn Wā'il in the war against the Banù Taghlib (ID).

P. 308, *l.* 11. Read "i. q. مِثْلٌ [in measure and sense (ML)], is" —*l.* 12. For "(R)]" read "(R, DM), *e. g.* مَوْجُودٌ (DM)]".

P. 309, *l. l.* Before غَيْرٌ insert "The literally prothetic [115, 201] (ML)".

P. 310, *l.* 15. The Prophet's foster-mother was Ḥalīma Bint Abī Dhu'aib 'Abd Allāh asSa'dīya (Nw, Is).

P. 311, *l.* 5. The *pron.* refers to the *she-camel* (Jsh)—*l.* 7. Read "(Jsh), the determination of إِلَّا صَوَاتٌ being [merely] generic, and" —*l.* 11. I. e. "*in this time*" (DM)—*l.* 13. Read "غَيْرِى being ideally applicable to *many*, like the *pl.* (DM), whence"—*l.* 15. According to some (AAz), by [Abù Isḥāḳ 'Abd Allāh (Jsh)] Ibn 'Āmir [Ibn Mujamma' alAsadī (AAz)] alKhiḍrimī; or, [according to S (AAz),] by 'Amr Ibn Ma'dīkarīb (AAz, Jsh); or, according to Sf, by a heathen (AAz)—*l.* 17. "unrestricted" qualifies "*pl.*" (*p.* 310, *l. l.*) and "its like" (*p.* 311, *l.* 3).

P. 313, *l.* 2. For "*hath holpen*" read "*did help*"—*l.* 17. From the same poem as the verse at *p.* 380 (N. 186)—*l.* 20. *Zaid is not anything save a thing that is not reckoned* or *esteemed* (Jm).

P. 314, *l.* 7. The Banù Lubainà are a clan of the Banù Asad; and Lubainà is said to be the name of the Devil's daughter (AAz)—*l.* 8. The *subst.* according to the letter of the *gen.* governed by this ب is impossible, because this ب is applied to denote *corroboration* of the non-affirmation of the *gen.* governed by it, as مَا زَيْدٌ بِقَائِمٍ *Zaid is not standing*, i. e. *His standing is decidedly non-existent*, while the إِلَّا coming after it annuls the non-affirmation (R)—*l.* 11. And is preferred by Mb (IY)—*l.* 13. Which is Mz's opinion (IY)—*l.* 18. After "which" insert "case".

P. 315, *l.* 2. For شُنَجِكَ by poetic license (J).

P. 318, *l.* 18. The "scribe" [AlḤusain Ibn Abi-lḤurr al'Ambarī (IKhn)] had written to 'Umar Ibn AlKhaṭṭāb مِنْ أَبُو مُوسَى *From Abù Mūsà* (IY).

P. 319, *l.* 3. For "2" read "32"—*ll.* 5—10. From the ML. II. 346 and I. 231.

P. 321, *l.* 15. AlLakhmī (AAz), King of AlḤīra (FA). Labīd Ibn Rabī'a, having entered his presence, while he was eating with ArRabī' Ibn Ziyād al'Absī, said

مَهْلًا أَبَيْتَ اللَّعْنَ لَا تَأْكُلْ مَعَهُ * إِنَّ اسْتَهُ مِنْ بَرَصٍ مُلْمَعَهْ

Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotched from leprosy; whereupon AnNu'mān stopped eating, [and ordered ArRabī' to be expelled from the country (AAz)]. Then ArRabī' said to him "Verily Labīd is a liar"; but AnNu'mān replied قَدْ قِيلَ الْحَقّ (IY, AAz, J)—*l.* 19. Read "(*it*" and "*be*)"—*l.* 22. This is like a *prov.* among the Arabs (FA).

P. 322, *l.* 10. Addressing Abù Khurāsha Khufāf Iba [Nadba or (AGh)] Nudba (Is, Jah), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nudba was his mother, his father being 'Umair

Ibn AlḤārith (AGh, Is) asSulamī (AGh)—*ll.* 12—13. If, as R holds, the نَ here be *red.* [540], then *dele* from "Vaunt" to "*for*", and read "*Verily*—*l.* 20. By the Hudhalī (AAz)—*l.* 22. After "*p.*" insert "[589] without dispute".

P. 323, *l.* 5. Shamardal Ibn Shuraik alLaithī, an Islāmī poet, contemporary with Jarīr and AlFarazdaḳ (DM).

P. 324, *l.* 14. Because [لَا with its *sub.* is compounded after the manner of خَمْسَةَ عَشَرَ (547), and (DM)] Fatḥ is the vowel to which the *comp.* [208] is entitled (ML) on account of its heaviness (DM)—*l.* 16. Cited by IA in proof of Kasr, and by R in proof of Fatḥ—*l.* 17. One of the Banù Sa'd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, *ll.* 1—2. While, according to S [and those who agree with him, the لَا that denotes *wish* is peculiar in 3 matters:—(1) it has no *pred.*, expressed or supplied (37) (ML);] (2) concord [of the *appos.* (R)] with the place [of لَا and its *sub.* (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made *inop.* [100] (IA, ML), even if it be repeated: the 1st because it is i. q. أَتَمَنَّى *I wish for*, which has no *pred.*; and the 2 last because it is i. q. لَيْتَ *Would that* (ML), with which the 2 matters are disallowed (DM)—*l.* 3. By an Arab of the desert, says Az (FA)—*ll.* 20—21. Satirizing Abù Khubaib 'Abd Allāh Ibn Az-Zubair, and praising the Banù Umayya (IY).

P. 327, *l.* 2. AlHaitham Ibn AlAshtar was a skilful driver of camels, and Ibn Khaibarī was a man celebrated for bravery (AAz)—*l.* 4. Abù Sufyān Ṣakhr Ibn Ḥarb alḲurashī alUmawī [alMakkī aṣṢaḥābī (Nw), one of the nobles of Ḳuraish (AGh)], *d.* 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)——*ibid.* After "saying" insert "on the day of the conquest of Makka"—*l.* 14. AtTaimī (IAth), one of the Banù Taim Allāh (SR, IAth) Ibn Tha'laba of Bakr Ibn Wā'il (SR). He was the poet of AlMuhallab Ibn Abì Ṣufra Ẓālim alAzdī al'Atakī alBaṣrī, *d.* 82 or 83, and of his sons (IKhn).

P. 328, *l.* 9. Read "110"—*l.* 10. As the 2nd تَيْمٍ is *corrob.* of the 1st, so the expressed لِ is *corrob.* of the supplied.

P. 329, *l.* 7. Read "(*existing*) *I*"—*l.* 16. Their saying لَا أَبَا لَهُ *He has no father* is a sentence used as a *met.* for (1) *praise*, what is meant being *negation of the counterpart of the praised by negation of his father*; (2) *blame*, what is meant being that *he is unknown in lineage*: and both meanings are possible here, [i. e. in the verse cited at *p.* 328, *l.* 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, *l.* 2. Before "(M, R)" insert "[142]"—*l.* 17. The 3 denied [words] are read with Fatḥ and with the *nom.* (K). See *p.* 803.

P. 332, *l.* 9. By Ḍamra Ibn Ḍamra, says AFI (FA); [or] by 'Amr Ibn AlGhauth (AAz, Jsh) Ibn Ṭayyi (AAz) aṭṬā'ī (Jsh)—*l.* 13. As-Sulamī (Jsh); or, as is said (FA), by Abū 'Āmir grandfather of Al'Abbās (AAz, FA) Ibn Mirdās (AAz)—*l.* 18. athThaḳāfī, the celebrated poet, *d.* 8 or 9 (Is).

P. 333, *l.* 17. I. e. majority of GG.

P. 338, *l.* 3. This is the true version of أَمَا وَاللّٰهِ أَنْ لَوْ أَنَّ [564] (Jsh). Read الْخَلِيقِ—*l.* 16. After مَا insert "or لَيْسَ"—*l.* 17. After "*gen.*" insert "by agreement with the letter"——*l.* 22. After "*nom.*" insert "as a coupling of *prop.* to *prop.*, the *inch.* being suppressed".

P. 339, *l.* 9. Fr says that it occurs with all *ns.* of *time* (R)—*l.* 20. Read "'Īsà".

P. 340, *l.* 2. The language of IHsh implies that indeterminateness of both its *regs.* is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its *regs.* should be *ns.* of *time*, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that

one of its 2 terms which is mentioned; and this is what A means by his saying "it governs [expressly (Sn)] only an *indet.*", which is therefore not inconsistent with the saying of IM on the reading with the *acc.* "the suppressed must be supplied *det.*, because what is meant is *nega-* "*tion of the particular time's being a time wherein they might escape*, not "*negation of the genus of time of escape*" (YS)—*l.* 3. An anomalous reading of Ibn 'Umar (MAd)—*l.* 7. Read "denote *time* [175], as"—*l.* 9. Nawār Bint 'Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM)—*l.* 10. هَنَّا is the *pred.* of لَاتَ, the *sub.* of which is suppressed (FA), i. e. لَيْسَ ٱلْحِينُ حِينَ حَنِينِهَا (AAz, FA).

P. 343, *l.* 9. For "*n.*" read "[*n.* or *prop.*]"—*l.* 21. 'Āmir, or 'Uwaimir, Ibn Ḥulais, one of the Banù Sa'd Ibn Hudhail, describing Ta'abbaṭa Sharrà, whose mother he had married (T).

P. 344, *l.* 6. Sd says "continuity comprises the [3] times, the past, present, and future: and sometimes the side of the past is regarded, so that the prothesis is made real, as in l. 3. [1]; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in فَالِقُ ٱلْإِصْبَاحِ وَجَاعِلُ ٱللَّيْلِ سَكَنًا VI. 96. *The sunderer* of the bright gleam *of the dawn, and the maker of the night to be a source of rest*" (Sn); where [سَكَنًا is governed by جَاعِل, because (B)] what is meant is a *making continuing through the different times* (K, B), as you say اللهُ قَادِرٌ عَالِمٌ *God is mighty, knowing*, not intending one time more than another (K).

P. 346, *l.* 18. Praising Yazīd Ibn AlMuhallab (IY, AAz, FA).

P. 348, *l.* 15. See *p.* 539—*l.* 19. And حَسْبٌ [201], تِرْبٌ, and the like (Sn)—*l. l.* By Ghailān Ibn Salima athThaḳafī [aṣṢaḥābī (Nw)]; and attributed to Abù Miḥjan [Mālik, or 'Amr, or 'Abd Allāh, Ibn Ḥabīb (AGh, Is)] athThaḳafī (AAz) aṣṢaḥābī (FA). Ghailān when he became a Muslim, had 10 wives; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet; and died [in 23 (IAth)] at the end of the Khilāfa of 'Umar (Nw). The 2nd hemistich is

بيضاء قد متعتها بطلق

Fair, have I dowered because of divorce! (IY, AAz).

P. 349, *l.* 22. Some *ns.* may not be *pre.*, like the *prons.* [112], the *dems.*, and the conjunct, *cond.*, and *interrog. ns.* other than أَيٌّ, [because they resemble the *p.*, which is not *pre.* (Sn)]; while some are always *pre.* (A).

P. 352, *l.* 20. Ḥazn is a clan of the Banù Minḳar (ID).

P. 353, *l.* 2. About his friend Yaḥyà alJumaḥī (Jsh). By Muṭī' Ibn Iyās alLaithī [alKinānī, the poet, *d.* 169 (IAth),] about his friend Yaḥyà Ibn Ziyād alḤarithī (Mb)—*l.* 13. Tumāḍir Bint 'Amr asSulamīya aṣṢaḥābīya, mother of Al'Abbās Ibn Mirdās asSulamī, lamenting her 2 brothers and her husband (SM).

P. 354, *l.* 12. By an Arab of the desert, one of the Banù Asad (FA).

P. 355, *l.* 22. By ArRā'ī 'Ubaid Ibn Ḥusain [anNumairī (AAz)], a champion Islāmī poet (FA)—*l. l.* Ḥabtar is the name of a man (FA).

P. 356, *l.* 5. Read وإيكم—*ll.* 20—21. I. e. *let him become blind* (MAR).

P. 357, *l.* 10. Making it *the whole of this genus* (BS)—*l.* 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmī poet (FA)—*l.* 14. Falj is a place in the regions of the Banù Māzin, on the road from Al-Baṣra to Makka (Bk)—*l.* 21. AlUmawī al'Arjī (IKhn), *d.* in the days of Hishām Ibn 'Abd AlMalik (IAth).

P. 358, *l.* 8. And to the expressed *pron.*, as XIX. 95.—*l.* 11. After "*pron.*," insert "[it is mostly *corrob.*, as XV. 30. (88); but, if it be excluded from corroboration (DM),]".

P. 359, *l.* 3. For "*was*" read "*is*"—*ll.* 18—19. عَيْن [alone] means *cloud* [*coming*] *from the direction of the Ḳibla of Al'Irāḳ* (KF); and ثَرَّة means *plenteous, ample* (Mb).

P. 360, *l.* 21. After "as" insert "II. 110. [498] and".

P. 361, *l.* 1. For "*it*" read "*them*", because the *pron.* in مِنْهَا relates to جَنَّات (*vol.* II, *p.* 381, *l.* 7)—*l.* 3. After مَا insert "[181, 204, 571]"—*l.* 7. Because ذَا is *du.* in sense, as in II. 63. [171] (A) —*l.* 8. Describing the day of Uḥud (SR). After "(Jsh)" insert "asSahmī"—*ll.* 17—18. Dualization of their *enunc.* is a syllepsis or poetic license (D).

P. 362, *l.* 3. AlHāshimī, *k.* 130 (ITB).

P. 364, *l.* 7. فِي الْقَرَائِبِ (IY, AAz, FA). The author is not named (Jsh)—*l.* 8. Kharḳá, the mistress of Dhu-rRumma, belonged to the Banu-lBakká Ibn 'Āmir [Ibn Rabī'a Ibn 'Āmir (IKb, T)] Ibn Ṣa'ṣa'a (IKhn)—*l.* 14. This poet lived in the time of 'Umar, and afterwards till the time of Mu'āwiya (T).

P. 365, *l.* 3. يَوْمُ الْخَمِيسِ *Thursday* is to be paraphrased like سَعِيدُ كُرْزٍ [below] (IA).

P. 366, *l.* 18. See *p.* 463 and *p.* 489.

P. 367, *l.* 9. All of these [*advs.*], except ذَاتَ الشِّمَالِ and ذَاتَ الْيَمِينِ, which are often plastic, are inseparable from adverbiality, except in the *dial.* of Khath'am, who make them plastic, as in the saying of their poet عَزْمَةُ الخ [below] (R on the adverbial *obj.*)—*l.* 10. Al-Khath'amī alAklubī, *k.* with 'Alī (Is)—*l.* 11. See P. II. 450, Md. II. 123, and *p.* 618 below—*l.* 12. What is meant is *upon the stay of the possessor of this name* [*morning*]; and *its possessor* is *a morning*, so that it is as though he said *upon a stay of a morning* (IY).

P. 369, *l.* 4. By Dhu-rRumma (IY, AAz).

P. 370, *ll.* 8—9. The يَوْمٌ in these 2 *exs.*, being used in the sense of *time*, is vague [64]—*l.* 22. This explanation is not practicable in بِآيَةِ مَا كَانُوا الخ (ML).

P. 372, *l.* 16. Read "'Āmir's".

P. 373, *l.* 10. Abù Ḥayya AlHaitham Ibn ArRabī' anNumairī reached the days of Hishām Ibn 'Abd AlMalik, [*r.* 105—125 (IKb),] and remained till the days of AlMahdī (Is), *r.* 158—169 (IKb)—*l.* 12. أَوْ is i. q. the و (J)—*l.* 16. The Khalīfa Mu'āwiya Ibn Abì Sufyān Ṣakhr alKurashī alUmawī aṣṢaḥābī, *a.* 40 or 41, *d.* 59 or 60 (Nw)—*l.* 17. The Khalīfa 'Alī Ibn Abì Ṭālib 'Abd Manāf alKurashī alHāshimī alMakkī alMadanī alKūfī, *a.* 35, *k.* 40 (Nw).

P. 374, *l.* 2. سَقَرٍ (FA, A, J): سَقَرٍ (IA)—*l.* 3. Bujair Ibn Zuhair [alMuzanī (AGh)], brother of Ka'b the author of the Bānat Su'ād. Both the brothers were Companions (FA); and their father Zuhair died a year before the Mission (AGh). Ka'b died in the days of Mu'āwiya (IAth. II. 211 and BS. 6)—*l.* 11. Read سَاتِيدَمَا—*ll.* 12—13. Read "*Sātīdamà*"—*l.* 17. Lamenting her 2 sons (T, FA); but, as Z says (FA), by Durnà (M, FA) Bint 'Ab'aba (IY, AAz, FA), of the Banù Ḳais Ibn Tha'laba, lamenting her 2 brothers (IY).

P. 375, *l.* 3. By Aus Ibn Ḥajar (Md, AAz)—*l.* 7. See P. II. 51 and Md. I. 387.

P. 376, *ll.* 6—8. So also R (*vol.* I, *p.* 165)—*l.* 9. If, then, the *post.* be a *prop.*, the suppression [of the *pre. n.*] is not allowable, because the *prop.* is not suitable for an *ag.* or *obj.*, for example; and similarly if the *post.* be synarthrous, and the *pre.* a *voc.* [52] (Sn)—*l.* 15. Praising the children of Jafna (Jsh)—*l.* 16. AlBarīṣ is a *stream*, or, as is said, a *place* in [the land of (Bk)] Damascus; [and is not genuine Arabic, but, as I think, *orig.* Greek (Jk)]: AlBarīd is a *valley*: and Baradà is a *stream* at Damascus (AAz)—*l.* 18. Read "(R)]"—*l.* 19. Read فَجَاءَ هَا—*l.* 21. For "*has*" read "*hath*".

P. 377, *l.* 17. I. e. وَكُلَّ نَارٍ (IY, IA)—*l.* 24. Read "*post.* [*n.* or *prop.*]".

P. 378, *l.* 4. Read "*when*"—*l.* 8. I. e. أَوَّلُ كُلِّ شَيْءٍ (M).

P. 379, *ll.* 18—20. The same explanation is given in the FA.

P. 380, *l.* 16. Read "*post.* [*n.* or *prop.*]"—*l.* 20. By Kalḥaba Ibn 'Abd Allāh alYarbū'ī (FA)—*l.* 21. Al'Arāda was the name of Kalḥaba's mare (FA).

P. 382, *l.* 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—*ll.* 8—9. By a Rājiz of Ḥimyar (FA).

P. 384, *l.* 19. *Dele* the comma after "*ep.*", and put a comma after "[149]".

P. 387, *l.* 10. *Dele* the comma between الْعَالَمُ and زَيْدٌ—*l.* 17. From قَعَدَ عَنِ الشَّيْءِ i. q. عَجَزَ عَنْهُ (B).

P. 388, *l.* 15. Read "*op.*"—*l.* 16. Including IHsh [110]—*l.* 19. After "mention" insert "[151]"—*l.* 23. *Dele* "to"—*l. l.* IY understands Z to hold the 1st opinion (see § 152).

P. 389, *l.* 2. The [better] opinion is the 1st (IY)—*l. l.* The *pl.* is necessary with the *pl.*, and preferable with the *du.* [233] (Fk, Sn).

P. 390, *l.* 1. Pluralized upon أَفْعُلٌ (IM, KN), نُفُوسٌ and عُيُونٌ not being used as *corrobs.* (A, Fk), nor أَعْيَانٌ [135] (A, YS).

P. 392, *l.* 9. By Khiṭām alMujāshi'ī (FA).

P. 394, *l. l.* If you corroborate them by the *pron.*, saying ضَرَبْتُكَ أَنْتَ نَفْسَكَ and مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ, it is more emphatic (IY).

P. 396, *l.* 18. Dm says "This is an obvious inadvertence, because the Ḳur has وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ XXVI. 95. *And the hosts of Iblīs, all of them* and XXXVIII. 83. [137], where كُلٌّ is not put first"; but Shm replies that IHsh's saying "they corroborate only after كُلٌّ" means "not before it, when they are combined with it", so that this is not incompatible with their being used to corroborate when alone (DM).

P. 397, *l.* 10. Read "but which, some say, is".

P. 398, *l.* 1. 'Ā'isha Bint Abì Bakr aṣṢiddīḳ, wife of the Apostle of God, *d.* 58 (IKb, IKhn)—*l.* 4. Read كُلّه—*l.* 5. Read "*Rajab*".

P. 399, *l.* 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, *l.* 1. After "mentioning" read اِبْتَغ—*l.* 21. *Dele* the comma after "*n.*"—*l. l.* Put a comma after "substance".

P. 401, *l.* 10. Jm's theory (*p.* 416, *ll.* 3—4, below) dispenses with this addition of R's.

P. 402, *l.* 14. اَلْأَلْمَعِىّ is in the *acc.* as an *ep.* [of the *sub.* of اِنّ in the preceding verse]; and the *pred.*, vid. أَوْدَى الخ *has perished etc*, comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where أَوْدَى الخ is misplaced)—*l.* 15. Lamenting Faḍāla Ibn Kalada (Mb, N), one of the Banù Asad Ibn Khuzaima (Mb).

P. 409, *l.* 15. See the Note on *p.* 285, *ll.* 7—8.

P. 411, *l.* 18. The occurrence of the *inf. n.* as an *ep.*, though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the *inf. n.* that has not an *aug.* م at its beginning (A).

P. 412, *l.* 1. Because the *inf. n.* is a [*n.* of] genus that indicates *few* and *many* by its form. Being frequently, however, used as an *ep.*, it becomes annexed to the *eps.*, and may then be dualized or pluralized, as

شُهُودِى عَلَى لَيْلَى عُدُولٌ مَقَانِعُ

My witnesses against Laylà are just, sufficient (IY)—*l. l.* Read أَبُوهُ.

P. 413, *l.* 3. By a man of the Banù Salūk (FA)—*l.* 13. By AlḤarith Ibn Kalada (S) athThaḳafī, the physician of the Arabs (AGh, Is), *d.* 13 (IAth. II. 321, AGh. III. 223).

P. 414, *ll.* 9—10. But ISh says "It is Ks who holds that the suppressed must be the ى, i. e. that the *prep.* is first suppressed, and after-

wards the *pron.* [177]; and another [man (Dm)] who holds that the suppressed must be فيه; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—*l.* 18. *B.* in heathenism, *d.* in the days of AlWalid Ibn ·Abd AlMalik (SM), *r.* 86—96 (IKb).

P. 415, *l.* 20. "its connected" means "what has some connection with it" (IY)—*l. l.* "its belonging" includes what has some relation to it, like the أَبٌ and غُلَامٌ; and what is connected with what has that relation, as in قَامَ رَجُلٌ ضَارِبٌ أَبُوهُ أَبُو زَيْدٍ *A man whose father Zaid's father is beating has stood* (MAJm).

P. 416, *ll.* 16—18. Because, when الْغُلَامُ is the *obj.*, the *ag.* is a *pron.* relating to رَجُلٍ latent in ضَارِبٍ, which is therefore a state of رَجُلٍ.

P. 417, *l.* 15. وَنَظَرُونَ *And they gazed* (Akh), which is required by the context.

P. 418, *l.* 4. This requires consideration, because, according to Y's opinion, only the *acc.* is allowable in it, since it denotes the *present* (MAR).

P. 424, *l. l.* S and Mb (Sn, MAd).

P. 426, *l.* 6. The Egyptian edition (*vol.* II, *p.* 264) has وَكُلٌّ *And every*, making a half-verse—*ll.* 10—11. The *enunc.* being [the preceding words] مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا (B), i. e. *Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them* (K).

P. 427, *l.* 13. For "*ep.*" read "*op.*".

P. 431, *l.* 22. Read وَكَلِمَتُ.

P. 436, *l.* 8. الْأُزُرِ with 2 Ḍammas (Sn). See Mb. 452.

P. 438, *l.* 15. This supplied يَا is divested of the sense of *calling*, otherwise the particularized would be really a *voc.*, not transferred from the *voc.* (Sn).

P. 439, *l.* 9. Put a comma after "*they*"—*l.* 10. Put a comma after "*wretches*".

P. 440, *l.* 18. After "*particularization*" insert "[140]".

P. 441, *l.* 8. 'Amr, or, as is said (SM), 'Umair, Ibn Shuyaim (T, FA, SM) atTaghlabī (IAth, SM), a champion poet, who praised AlWalīd Ibn 'Abd AlMalik (SM).

P. 442, *l.* 15. أَيُّ is qualified by the *dem.* also [51, 599].

P. 443, *l.* 25. Read "Ibn Abī 'Abla".

P. 444, *l.* 11. اَلْجَمَّاءُ is a substantive [273], meaning *the numerous multitude*; and اَلْغَفِيرُ is an *ep.* of it, meaning *covering* (*the earth from their number*) (IY on the *d. s.*)

P. 445, *ll.* 1—2. I think, says Dm, that this verse comes after وَنُبِّئْتُ لَيْلَى الخ [573] (DM). See T. 540 and IKhn. 14—*l.* 3. By Ibrāhīm Ibn Al'Abbās aṣṢūlī, the celebrated poet, *d.* 243 (IKhn).

P. 447, *l.* 14. The Hamza of اَلْيَأْسِ is converted into ا, because the rhymes are all with ا and س (Jsh). See Mb. 341.

P. 451, *l.* 16. Tubba' was the name of the Kings of AlYaman (AAz, KF), but only when Ḥimyar and Ḥaḍramaut belonged to them (KF) —*l.* 19. Mālik Ibn 'Uwaimir (IY).

P. 453, *l.* 9. By Abu-lAswad alHimmānī (IY, FA).

P. 454, *l.* 16. وَلَا مُخَالِطِ اللَّيَانِ (Mb, IY, FA)—*l.* 19. بِرَجُلٍ نَامَ (IY) : بِلَيْلٍ مَقُولٍ فِيهِ نَامَ (FA)—*l. l.* A [converted (Is)] poet, who, [says ID (Is),], lived 40 years in heathenism, and 60 years in AlIslām (ID, Is)——*ibid.* Ibn Wuthail (Is, SM).

P. 459, *l.* 8. Read "*ep.*"

P. 461, *l.* 7. This Khālid was the cousin of Abù Dhu'aib (Is, Jsh).

P. 464, *l.* 3. The majority, however, hold that أُمَيْمَةٌ is curtailed, being constructively أُمَيْمٌ: and that afterwards the ة is interpolated, without being reckoned [as the ة of femininization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ة of femininization elided, but understood (A)—*l. l.* By AlHuṭai'a (IY).

P. 465, *l.* 20. It is named *subst.* in the conventional language of the BB: and, as for the KK, Akh says that they name it *interpretation* [of what is meant by the *ant.* (Sn)], and *explanation* [of it (Sn)]; while IK says that they name it *repetition* (A) of what is meant by the *ant.*; but the propriety of these 3 names is not evident in the case of the *subst.* distinct [from the *ant.*] (Sn).

P. 468, *l.* 17. Because the enunciative *prop.* would remain without a *rel.* (IY).

P. 469, *ll.* 6—7. By AlAkhṭal (Akh).

P. 470, *l.* 11. Cited by Mz (MAd).

P. 471, *l.* 18. After "*Zaid*" insert "[160]".

P. 472, *l.* 7. إِيَّاهُ relates to أَخُوكَ, being the *cop.* [27], according to R's theory as to the *op.* of the *subst.* [131].

P. 473, *l.* 5. He satirized AlHajjāj (T)—*l.* 10. A heathen poet (FA).

P. 474, *l.* 1. Read "*Ḳuraish*".

P. 476, *l.* 11. Read "*Sa'īd*".

P. 478, *l.* 17. العَطْفُ in lexicology is *Reversion to the thing after departure from it* (Sn)—*l.* 18. This *appos.* is named عَطْفُ البَيَانِ because the speaker *reverts* to, and *manifests*, the *ant.* by means of it (Sn).

P. 479, *l.* 2. The Khalīfa Abù Ḥafṣ 'Umar Ibn AlKhaṭṭāb alḲuraishī al'Adawī al Madanī, *a.* 13, *k.* 23 (Nw).

P. 480, *l. l.* But here the *synd. expl.* is not a *prim.*

P. 481, *l.* 13. Bishr Ibn 'Amr, of the Banù Bakr Ibn Wā'il (AAz).

P. 486, *l. l.* بَعْضَ is governed in the *acc.* by an understood *v.* indicated by رُوَيْدَ, as though he said كُفُّوا بَعْضَ (T).

P. 489, *l.* 2. For "his" read "His"—*l.* 3. Read "because (MAIH)]".

P. 492, *l.* 14. Maslama Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banù Taim Allāh Ibn Tha'laba (IAth), a heathen poet—*l.* 15. AlḤārith Ibn Hammām ashShaibānī (T, Jsh).

P. 494, *l.* 17. Read "'Umar".